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Planet Venus in the Astrology
of Ancient Mesopotamia and China:
Evidence of Direct Transmission of Knowledge and
Practice as Demonstrated in
Enuma Anu Enlil and *Wu Xing Zhan*

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Planet Venus in the Astrology of Ancient Mesopotamia and China:
Evidence of Direct Transmission of Knowledge and Practice
as Demonstrated in *Enuma Anu Enlil* and *Wu Xing Zhan*

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ABSTRACT

This study compares similar astrological texts from ancient Babylonia and China. It contains two major parts:

1. The main text of the analysis and a table of more than a hundred parallels of Venus omens in the Babylonian cuneiform astronomical work *Enuma Anu Enlil* and the Chinese *Wu xing zhan*, unearthed at Mawangdui. Based on this pair of accounts of omens, the study analyzes the contents in the categories of the patterns of observation and recording, prognostic content such as war and dynastic changes, Venus's relationship with the constellations, as seen in the Babylonian 36-Star system and the Chinese 28 Lodges, and Venus and *Yin Yang* and Five Phases, and so on. The author proposes that some major Chinese classics of astrology, from the Warring States to the Han dynasty, such as *Wu xing zhan* (Prognostics of Five Planets), *Historical Records-Celestial Officers*, *Hanshu-Astronomical Records*, etc., are copies from the same original version, and the source of this version must be the Babylonian *Enuma Anu Enlil*.
2. A review of Guo Moruo's arguments and methodological issues in his "Interpreting Zhi Gan." This section argues against his theory about the relationship between the Babylonian zodiac system and the "Twelve Branches/*Chen*" system in China.

Keywords: Babylonian Astrology, *Enuma Anu Enlil*, Zodiac, Chinese Astrology, *Wu xing zhan*, Mawangdui, Planet Venus

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INTRODUCTION

Inspired by my study (Zhang 2020) on the Chinese and Mayan peoples' special interest in the planet Venus, I decided to examine as well Venus and its association with warfare in the Babylonian astrological texts. I found extremely interesting parallels between the Babylonian and Chinese astrological texts. This led to my discovery of a long thread of documents with several thousand astronomical observations and astrological omens on the sun, moon, planets, and stars, written in cuneiform, all recorded in a collection called *Enuma Anu Enlil*, extending from the Old Babylonian period around 1640 BCE till the end of the Neo-Assyrian time around 600 BCE. And, amazingly, there is also a series of similar records of observations and omens in the Chinese astrological texts. The Chinese ones include archaeological discoveries of manuscripts of the time of Warring States, Qin, and Han dynasties (fifth century BCE – second century CE), and some major classic books dating from the same period. Planet Venus was given a special place in both the Babylonian and Chinese observations in its association with war and dynastic changes. There are several hundred omens concerning the planet Venus alone in the Babylonian *Enuma Anu Enlil*, and I picked only about a hundred to parallel to the Chinese ones in the 1973-discovery Chinese astrological texts *Tian wen shu* 天文书, or Book of Astrology, with a large section called *Wu xing zhan* 五星占, or the Prognostics of the Five Planets. The two sides echo each other in the subject matter, structure of the recording, pattern of the single omen writing, and many more details. In the following pages, I will discuss several major categories with over a hundred parallels in a long table (Table 1) concerning only the omens of Venus, the planet.

PART ONE – TERMINOLOGY AND ANCIENT BOOKS

PLANET VENUS AND ITS NAMES

During the Sumerian period (ca. 2900–2334 BCE), Venus was called Ninsianna¹ and pictured as a female warrior. She very often appeared as a companion to Inanna, the Goddess of War, and sometimes replaced Inanna as the Goddess of War herself. The two goddesses are interchangeable in many situations. Inanna was an important goddess in Mesopotamia, in charge of war and prosperity. The typical image shows her holding a bow and arrow, wearing a quiver over her shoulder, and riding on a lion, above her head a six-point or eight-point star representing the planet Venus. Inanna has been called Ishtar since Akkadian times (ca. 2334–2218 BCE), always in charge of warfare and prosperity. During this time and occasionally in the Babylonian period, Ishtar was also used directly for Venus in cuneiform tablets. Since the Babylonian time, the most-used name for Venus is *Dil-bat*, meaning “the brightest star.” It is described as a female star most of the time except for a few cases mentioning it as a male star. In rare cases, its morning (star) and evening (star) appearances are considered respectively female and male.² In some areas and historical periods in Mesopotamia, Venus also had different names and was sometimes seen as a male deity. The major texts concerning Venus in this study use *Dil-bat*, a substantial number of texts use Ishtar, and Venus tablet 63 uses Ninsianna exclusively.

In China, Venus had twenty or so names. The major ones include Taibai (太白), Dabai (大白), Dazheng (大正), Yinxing (殷星), Minxing (明星), Qiming (启明, Morning Star), Changgeng (长庚, Evening Star), etc. None of these names appears in the oracle-bone inscriptions. During the time of the Warring States (475–221 BCE), the names of the five major planets appeared in astrological texts, and each was assigned to one of the Five Elements: Jin (gold or metal), Mu (wood), Shui (water), Huo (fire), and Tu (earth). Thus, besides so many names, in the practice of Wuxing (五行 Five Phases³), Venus is also called Jinxing, or Gold (or Metal) Star. The Gold/Metal Star is considered the “Star of War,” and “is in charge of the motion of the moon, of Broom Stars, Celestial Portents, armor and troops, waters and drought, death and mourning ... the Way, to govern ... the good or bad fortune of lords, kings and

¹ See Stevens 2016, Rochberg 2007, and Jastrow 1911.

² See Koch-Westenholz 1995, 125–126.

³ See discussions on Wuxing/Five Phases in later sections of this study.

ministers in office” (*Wu xing zhan*⁴). In *Shiji-Tianguanshu* (史记-天官书), a passage says that Venus “is in charge of the military, the motion of the moon and comets.” Also in *Shiji-Zhengyi* (史记-正义), Venus is described as a male figure: “Taibai, the essence of Metal in the West, son of the White King, high official, with an appearance of Great General.” However, its gender changed to a female character with the introduction of Buddhism, as illustrated in *Tejaprabhā Buddha and the Five Planets*, a silk manuscript of the Tang dynasty (618–907 CE) found in Dunhuang Cave 17 (now housed in the British Museum). Interestingly, Venus, represented by a female figure, seems to appear in the Buddhist context only, although in the novel *Travel to the West* (西游记), Taibai (Venus) becomes an old man again.⁵ In the manuscripts of *Wu xing zhan* consulted for this study, the name *Dabai* is used, which means “the Great White,” in most texts. Only occasionally are its other names used. *Shiji* uses Taibai. In this study, I use “Venus” most of the time, but in the Chinese translation of *Enuma Anu Enlil* in Table 1, I use “Taibai” to match “Dabai” in *Wu xin zhan*.

ENUMA ANU ENLIL AND THE VENUS TABLETS

Enuma Anu Enlil (EAE), or “When (gods) Anu and Enlil ...” is a large collection of texts of astrology in cuneiform writing on about seventy clay tablets found mostly in the library of Ashurbanipal, the last king of Assyria, who ruled in 668–627 BCE in Nineveh, Iraq. As scholars in the field know well, the texts include some written as early as the time of King Ammisaduqa of the Old Babylonian dynasties, who ruled from 1646 to 1626 BCE. That piece of information happens to appear on a tablet concerning the Venus omens. The entire body of the texts contains about seven thousand omens, and these are organized according to their subjects, with titles like “the Lunar Omens,” “the Solar Omens,” “the Planetary Omens,” and “the Weather Omens of Thunderstorms, Wind and Rain.” About 50 percent of

4 A literal translation would be “Divination of Five Stars.” The English translation by Cullen (2011) is the “Prognostics of Five Planets.”

5 The Buddhist influence is beyond this study’s concern, although the topic of the gender of the planets and any foreign influence is worth a further study. This omission does not affect the study here since this paper does not deal with time too much after the Han dynasty.

the texts are translated and published.⁶ Among the planetary texts, Venus is the most prominent star in terms of the quantity of the tablets. The most famous one of all is the Venus Tablet of Ammisaduqa, or Tablet 63, which carries the year name of the king. Given the large number of tablets, I have focused in this study on Venus, with other planets mentioned only when they are in close relationship with it. The base sources for Venus in Mesopotamia are the Venus tablets translated by Erica Reiner and David Pingree in *Babylonian Planetary Omens Part I* and *III* in 1975 and 1998.

SOME IMPORTANT ASTROLOGICAL CONCEPTS IN *EAE*⁷

Correlating Heaven and Earth

The Babylonian sky was divided into three major fields, and each was in charge of a god: Enlil for the north band of the sky, Anu the central, and Ea the south. The states on earth were also assigned to the fields and gods: Akkad assigned to Enlil of the north; Elam to Anu of the central; and Amurru to Ea of the south.

Three-Star-Each (~1100 BCE)

The stars in the sky were divided and assigned to the three states on earth. Basically, one state has a star each month in its heavenly field, and so twelve stars in the twelve months of a year. The three states, therefore, have altogether 36 stars per year. Thus the so-called three-star-each is also called the 36-Star system. The stars include planets, fixed star groups or constellations, and single stars (see Tables 2 and 4).

MUL.APIN (ca. 1100–700 BCE)

This is a catalogue of the stars compiled and recorded by the Babylonian astronomers in cuneiform writing around 1000 BCE. Based on the 36-Star system, MUL.APIN had expanded to 66 stars or star groups with names and positions around 1000 BCE, and by 700 BCE, there were about 71 stars/groups recorded.

⁶ General information on *Enuma Anu Enlil* can be found in Wikipedia.

⁷ For the entries below, please consult Koch-Westenholz 1995 and Rochberg 2004.

TIAN WEN SHU AND WU XING ZHAN

The book called here *Tian wen shu* (《天文书》) (Book of the Celestial Divination) is a hoard of silk manuscripts of astronomical and astrological observations and omens in both texts and illustrations, discovered in 1973 in a tomb sealed in 168 BCE in Mawangdui, Shangsha, Hunan Province, China. The texts contain about 12,000 words. Based on the contents and a traditional way of classification, the manuscripts are divided into three major sections: “the Prognostics of the Five Planets” (《五星占》), “the prognostics of the celestial atmospheric phenomena” (《天文气象杂占》), and “the prognostics of the sun, the moon, wind, rain, and cloud atmosphere” (《日月风雨云气占》). *Wu xing zhan*, the Prognostics of the Five Planets, is a section with 144 lines⁸ (omens) of about 8000 words, which is also divided into several chapters with a modern title. The first 74 lines are about the five planets and omens, and the remaining 70 lines are the tables of the measurement of movements of three planets: Jupiter, Venus, and Saturn. Altogether, the chapters are: Jupiter, Mars, Saturn, Mercury, Venus, Jupiter’s Movement Table, Saturn’s Movement Table, and Venus’s Movement Table. In this study, the focus is exclusively given to Venus, with the limited exception of other planets that are closely related to Venus. In addition, several ancient sources believed to parallel *Wu xing zhan* are used to fill in missing parts in the *Wu xing zhan* manuscripts.⁹

I would like to draw the reader’s attention to the “table of contents” this paper lays out for each source, *Enuma Anu Enlil* and *Tian Wen Shu*. If someone wrote a separate book for each text, the two books would have an identical table of contents: they have the same “chapters” of the omens or prognostics of the moon, the sun, eclipses, the five planets and comets, and the weather conditions of wind, rain, cloud, and thunderstorm.

⁸ The text lines and line-numbers are from Christopher Cullen’s English translation of *Wu xing zhan* (2011).

⁹ These sources include: “Zuo Commentary” 《左传》, compiled around fifth–fourth centuries BCE; “Book of the Master of Huainan” 《淮南子》 around 139 BCE; “Records of the Historian – Book of Astronomers or Astrologists” 《史记-天官书》 in about 90 BCE; “History of the Han Dynasty – Records of Astronomy” 《汉书-天文志》 around 32–92 CE; “Erya-Explanation of the Sky” 《尔雅-释天》 between the first century BCE and CE; and “Kaiyuan reign period divination manual” 《开元占经》 before 729 CE. See Christopher Cullen 2011 and Liu Lexian 2004.

PART TWO – MAJOR PARALLELS BETWEEN
BABYLONIAN VENUS TABLETS AND CHINESE VENUS MANUSCRIPTS

Most similar omen parallels are laid out in Table 1, with a little more than a hundred omens on each side/column. They are grouped into fourteen categories indicated by numbers and titles, most of which are from Reiner and Pingree's 1998 publication. Within their categories, I add some sub-subtitles in order to present some themes more clearly. In the same line but in the China column, I use Christopher Cullen's (2011) summary sentence for the similar category, also with my additional subtitles in parentheses. In this main text, I will highlight several categories and some peculiar details with limited examples.

I. USING VENUS 8-YEAR CYCLES AS A REFERENCE TO A RULER'S REIGN

Venus Tablet 63 refers King Ammisaduqa's years of reign (1646–1626 BCE) to Venus's cycle of movement, in two complete 8-year cycles and the beginning of the third one, covering about 21 years. By the end of the first cycle (omens 1–10), the year name "Golden Throne" of Ammisaduqa's reign appears; although damaged, it was reconstructed. In addition, the omens 11–20/21 record the second 8-year cycle (Reiner and Pingree 1975, 21). I quote only the first and tenth sentences below.

BPO 1¹⁰ (Venus Tablet 63):

1. In month XI, 15th day, Venus in the west disappeared 3 days in the sky it stayed away, and in month XI, 18th day, Venus in the east became visible: springs will open, Adad his rain, Ea his floods will bring, king to king messages of reconciliations will send.

10. In month XII, 25th day, in the east disappeared ... the year of the Golden Throne 11 (the eighth year of King Ammisaduqa's reign).

¹⁰ BPO: Babylonian Planetary Omens. Ref. Reiner and Pingree 1975 (BPO 1) and 1998 (BPO 3).

¹¹ Ref. Reiner and Pingree 1975, 9 and 33.

*The Five Stars*¹² (*Wu xing zhan*) manuscripts repeat in several places that the first year of the king of the Qin state (246–210 BCE), who would become the First Emperor Qin Shihuang of the unified state and dynasty in 221 BCE, started at the beginning of a Venus 8-year cycle. The texts explain clearly that five appearances and disappearances of the planet make eight solar years. The texts recorded from the first year of the king of the Qin state to the third year of the king of the Han dynasty (Wendi, 177 BCE) for about seventy years (Liu 2004, 16).

68. [其紀上元、攝] 提格以正月與營宮晨出東方，二百廿四日晨入東方；浸行百廿日；[夕] 出 [西方，二百廿四日夕入] 西方；伏十六日九十六分日，晨出東方。五出，為日八歲，而復與營宮晨出東方。

[The sequence is that at High Origin] *Shetige* (the first of twelve year names of Jupiter), in the first month, Venus comes out *ying-gong* (a Lodge/constellation), at dawn in the east, after 224 days, goes in at dawn in the east. It moves immersed for 120 days. It comes out in the west at dusk, and goes in in the west at dusk [after] 224 days. It is hidden for 16 days and 96 parts of a day, [and then] comes out in the east at dawn. After five comings out, which in days make eight years, it comes out again with House in the east at dawn.¹³

131. 秦始皇帝元年正月，大白出東方，[日] 行百廿分，百日有益 [疾] [日行一度]，[六] 十日行有 (又) [益] 疾，日行一度百八十七半以從日，六十四日而復還日，晨入東方，凡二百廿四日。浸行百廿日，夕出西方。

In the first year of the First Sovereign Lord of Qin, the first month, Big White (Venus) came out in the east, and moved 120 parts in a day. After 100 days, it increased speed,

¹² I will occasionally use “the Five Stars” for *Wu xing zhan* in a more direct and descriptive way (and a more Chinese way).

¹³ I took the liberty of slightly modifying Cullen’s English translation, to show the original Chinese order of phrases in parallel with the Babylonian omens.

and moved 1 *du* in a day, and after 60 days its motion further increased its speed, and moved 1 *du* and 187 ½ parts in a day, so that in 64 days it reached the sun, and went in the east at dawn. That is 224 days in all. It moved immersed for 120 days, and came out at dusk in the west.

Besides referencing the cycles of Venus and a king's reigning years in both Babylonian and Chinese texts, there is another interesting similarity in detail as noticed by Reiner and Pingree (1975) on the Venus Tablet 63: an omen without apodosis in Omen 10. As the reader will have seen by now, the Chinese quotes are also only statements of the time and movement of Venus without apodosis.

II. PATTERNS OF THE OMEN WRITING

In both Babylonian and Chinese texts, there are sets of omens with only months, days, directions, and positions of the planet, but with no apodosis or prognostics. For example, in the Babylonian texts on the planetary Mercury, there are disappearances, duration of the invisibility, and first visibility, etc., of Mercury, with no apodosis (Pingree and Reiner 2004/1975). The same is the case in the tables of Jupiter, Saturn, and Venus, in *Wu xing zhan*. This is an interesting parallel in itself. The following are the two types of the omens in their basic structure. The actual omens can be found in Table 1.

Type I

Bab.¹⁴ Venus Tablet 63:

In a month, a day, Venus disappeared in the east/west; it remains invisible for n days, and became visible in a month, a day, in the west/east: apodosis.

Chi. Venus Movement Table:

¹⁴ From this point on, I will use "Bab." for Babylonian and "Chi." for Chinese.

In a month, Venus appeared at dawn/dusk, in the east/west with a constellation, (staying) for n days, in a month, it disappeared at dawn in the east/dusk with a constellation, (no apodosis).

Type II

Bab. Venus Omens:

If (or when) Venus ... is/appears/does/moves ... in or to a position/direction ...
prognostics

Chi. Venus Omens:

If (or when) Venus ... is/appears/does/moves ... in or to a position/direction ...
prognostics

III. METHODS OF OBSERVATION

Both Babylonians and Chinese had the same way of observing and recording Venus: its appearance and condition, and its relationship with other heavenly bodies.

In the *EAE* Venus texts, Venus is observed with its appearances, disappearances, dates, positions, directions, brightness, angle of rays, shapes, sizes, speed of motion, going over or missing its normal positions, relationship with the sun, moon, other planets, and constellations.

In the *Five Stars*, Venus is also recorded with its appearances, disappearances, dates, positions, directions, brightness, angle of rays, shapes, sizes, speed of motion, going over or missing its normal positions, relationship with the sun, moon, other planets, and constellations, and special relationships among the five planets according to their nature (of element) and order in Wu-xing (五行 Five Phases). Except for the last special relationship, all the others are the same as those in *EAE*.

Motion of Venus

For Venus itself, the crucial phenomenon is its missing the regular appearance in a certain position, or its appearance in the wrong time and wrong position, which were taken very seriously by the astrologers.

Here are some examples.

Bab. VAT 10218:

4. [If Venus (...)] is suddenly (*sursurtu*) high – SUR.SUR [in winter there will great cold], in summer, heat – [...] she rises quickly and sets quickly, [...] she is bright ..., [...] reduction of the land.

107. If Venus turns back, variant: changes, her position: [there will be] incursions of robbers.

Bab. K.3601 rev:

35. If Venus stands in not her (own) position: attack of an enemy army, variant: attack of hostilities will be in the land, women will give births to (their?) men, the king's land will revolt against him, that land will be abandoned – she stands in front of the Field, variant: [she ...] in the path of [...]

48. If Venus by herself is perfect: there will be upheaval in the land – she is noble, she did not disappear, she rose and was standing all day.

Chi. *Wu xin zhan*:

70. 未 [宜出而出，未宜入而入，命曰失舍，天] 下興兵，所當之國亡。宜出而不出，命曰須謀。宜入而不入，天下偃兵，野有兵講，所當之國大凶。

If it (Venus) comes out when it should not yet come out, or goes in when it should not yet go in, this is called 'missing its lodge.' Troops will rise up in the empire, and the corresponding country will be lost. If it does not come out when it should come out, that is called 'waiting to plot.' If it does not go in when it should go in, the empire will rest its troops, and in the fields there will be troops making peace. The corresponding state will be greatly unfortunate.

97. [星高，用] 兵入人地深；星卑，用兵淺，其反為主人；以起兵不能入人地。

When the star (Venus) is high, troops may enter deeply into the territory of

others; when the star is low, use troops shallowly, and go back to being the host; when raising troops one is unable to enter the territory of others.

98. 其方上，利起兵。其道留，留所不利，以陽□□□□□□□□□□□□
□□□□者在一方，所在當利，少者空者不利。

When it (Venus) is about to go up, it is advantageous to raise troops. When its path is delayed, the place it delays in is not advantageous. By the *yang* ... positioned in one direction, then where it is positioned corresponds to advantage, but the lesser or more empty is not advantageous.

Relationship of Venus and the Sun, Moon, Jupiter, Mars, Saturn, and Mercury

The interaction of the sun, the moon, and other planets with Venus causes important results. Both Babylonian and Chinese texts show the activities very clearly and in the same way.

Bab. VAT 10218:

20. If Venus wears the crown of the Moon: there will be lamentation in the land, variant: for four years the land will see justice, variant: prosper – she (Venus) is seen in the West, Mercury stands in front (or) above her.

23. If Venus wears one (crown) of the Sun, the King's son will kill his father and seize the throne.

63. If the Strange Star (Mars) comes close to Venus: within 6 months, a despotic king will die, his land will enjoy abundant prices – the Strange Star is Mars.

64. If Venus and the Great Star (Jupiter) meet: the king will die and dynasty will change.

Bab. Sm.1354:

4. [If Venus (at her rising) the Red Star (Mars) enters into her] and does not come out, the king's son will enter his father's house and [seize] the throne.

Chi. *Wu xing zhan*:

30. [大白與歲星遇，大白在南，歲星在] 北方，命曰牝牡，年穀 [大熟；大白在北，歲星在南方，年或有或無]

When Big White (Venus) meets with the Year Star (Jupiter), with Big White in the south and the Year Star in the north, this is called 'female and male.' The harvest of grain will ripen greatly. If Big White is in the north, and the Year Star is in the southern direction, sometimes one will have a harvest, and sometimes not.

81. 小白出大白 [之左]，或出其右，去參尺，軍小戰。小白麻大白，有數萬人之戰，主人吏死。

When Little White (Mercury) comes out at the left of Big White (Venus), or comes out at its right, distant 3 feet from it, the army will have a small battle. If Little White rubs against Big White, there will be a battle with several myriads of men, and officers of the 'host' will die.

99. 月與星相過也，月出大白南，陽國受兵；月出其北，陰國受兵。

When the moon goes past the star, if the moon goes out to the south of Big White (Venus), *yang* states will suffer from troops; if the moon goes out to the north, *yin* states will suffer from troops.

110. 大白與營或 (熒惑) 遇，金、火也，命曰樂 (鑠)，不可用兵。

When Big White (Venus) meets with Dazzling Deluder (Mars), it is Metal and Fire. This is named 'melting.' Troops may not be used.

IV. SUBJECTS OF DYNASTIC CHANGE AND WARFARE

Astrology is a belief in the cause and effect relationship between the sky and the earth. The major concerns of the Babylonians and Chinese were about crops, warfare, and state affairs. In the texts about Venus, both Babylonian and Chinese readings emphasize warfare, turmoil of the states, and dynastic

changes. Although on both sides the omens of the sun, the moon, the planets and the stars also have associations with warfare and state affairs, Venus is particularly associated with war by being the War Goddess herself in Babylonia, and in China by having been given the name “Star of War” and being seen as in charge of war. A distinction between the two is that almost all Chinese Venus omens are about wars, military strategies, and military campaigns, whether to defend one’s state or attack others: only a small number mention the harvest, rain, flood, and famine. By contrast, the majority of the Babylonian Venus omens concern wars, a king’s dynasty, a son’s killing his father, or a brother becoming hostile to his brother, etc.— but mixed also with concern for the harvest. For example, on Venus Tablet 63, half of the omens are about the prospering of the crops, and half about wars and state affairs. However, overall, the majority of the omens on both sides in Table 1 concern the subjects of war and dynastic change, even when they are under different subtitled categories. The following are only two examples.

Bab. VAT 10218:

108. If Venus changes her position: a great army of the land; variant: my army will gather for a campaign, the dynasty will change, reign of hostilities.

Chi. *Wu xing zhan*:

72. 凡是星（金星）不敢經天；經天，天下大亂，革王。

In general this Star (Venus) does not dare to cross heaven; should it cross heaven, there will be great disorder in the empire, and one will change the king.

V. WOMEN AND STATE AFFAIRS

A number of omens under Venus and the Moon on the Babylonian Venus tablets concern pregnancy and childbirth, as well as women’s particular role in incidents of taking over the throne, or of their committing adultery in troubled times. In *Wu xing zhan* and all of *Tian wen shu*, very few such omens were found, probably due to the damaged condition of parts of the manuscripts. However, some cases found in other Chinese sources (see notes in Table 1 and Liu Lexian 2004) show similar concerns.

Bab. VAT 10218:

90. If Venus does not rise at night but rises at daylight: men's wives will commit adultery and run after men.

91. If Venus becomes visible at daylight: men's wives will not stay with their husbands but run after their men.

101. [If Venus shows herself at the beginning of the year] and disappears: people will [...] their men, [...] slaves] will mount on the bed of their masters and marry the women who hired them.

Chi. Documents:¹⁵

《史记-天官书》：（太白）昼见而经天，是谓争明，强国弱，小国强，女主昌。

[If] (Venus) is visible in the mid-day throughout the sky, it is said fighting for the brightness; the strong state becomes weak, small state becomes strong, and female master rises.

《开元占经》十二卷引《河图帝览嬉》：月蚀填星，女主死，其国以伐亡，若以杀亡。

... [If] the Moon eclipses Saturn, the queen dies, her state will be destroyed by killing.

《帝览嬉》：月蚀辰星，其国以女乱亡，若水饥，期不出三年。

... [If] the Moon eclipses Mercury, its country will be dead by women's troubles/revolts.

《开元占经》引《郗萌占》：“月行急，未当中而中，未当望而望，结尾急兵大战，军破将死，大臣执政逼君，女主将有擅权，天下乱，易宗庙。”

When the Moon moves too fast, in the middle when it is not supposed to be in the middle, seen when it is not supposed to be seen, there will result in a big war with

¹⁵ Except for *Shiji-Tianguanshu*, which can be found at <https://ctext.org/shiji/tian-guan-shu/zhs>, the Chinese quotations are from Liu 2004, 41, 167. All English translations are mine.

rushing armies; the army will be broken and the generals will die; minister will force the king to give up the throne; the queen will take over the power; there will be troubles everywhere; and change of ancestral temple.

VI. CLUSTER OF DIRECTIONS, COLORS, WINDS, PLANETS, DEITIES, AND STATES

The cluster of four directions, four colors, four winds, four planets, four deities, and states, makes an interesting parallel between Babylonia and China. As early as in the oracle-bone inscriptions (~1200 BCE), there are complete inscriptions on the four directions and four winds, plus a god in each direction. The association with a color appears probably around 200 BCE. To many Chinese, this sort of combination is pure Chinese, for it came with the earliest Chinese writing. Now, reading the Babylonian inscriptions, I realize that all of the components for the cluster had already appeared in the earliest Venus omens in *Enuma Anu Enlil* between 1646 BCE and 1100 BCE. In some cases in *EAE*, there is a fifth element following the fourth one, very much like the Five Phases (which will be discussed later in this paper) in China. Let us see the Babylonian examples first.

About the “Four Regions,” the third king of Akkad dynasty Naram-Sin (reigned 2254–2218 BCE) famously claimed the title of “King of the Four Regions” for himself (Jastrow 1911, 236).

And in VAT 10218:70:

[If Venus] has taken a star at her right [side?] and Venus is large and the star is small: the king of Elam [will become important and powerful and rule the land(s) of the four regions, receive tributes from the kings] his [equals] – Mars stands at her right.

About other elements of the cluster:

K.148:

10. If Venus wears a black crown – [Saturn] stands in front of her.

11. If Venus wears a white crown – Jupiter stands in front of her, [...] great
12. If Venus wears a green crown – Mars stands in front of her.
13. If Venus wears a red crown – Mercury stands in front of her.
14. If Venus wears a rainbow crown – a rainbow lies crosswise in front of her.

VAT 10218:

13. [If Venus at her appearance is red: (abundance for the people)], the harvest in the land will succeed, the king of Akkad will experience [joy] – the east wind blows.
14. [If Venus at her appearance is black: Enlil] will glare angrily [at the land], in the land business will be poor [...] – the south wind blows.
15. [If Venus at her appearance is white]: there will be drought in the land [...], the north wind blows.
16. [If Venus at her appearance is green:...] there will be famine in Amurru, [...] – the west wind blows.
17. [If Venus at her appearance is green and red]: there will be upheaval in the land, [...]

In China, the four directions and their names and the four winds and their names (deities), appear in oracle-bone inscriptions during the late period of the Shang dynasty around 1200–1046 BCE.

| | |
|---|-----------|
| East named Xi, Wind named Xie | 东方曰析风曰劓 |
| South named Jia, Wind named Wei | 南方曰夹风曰微 |
| West named Yi, Wind named Yi | 西方曰夷风曰彝 |
| North named Yuan, Wind named Yi ¹⁶ | 北方曰（宛）风曰役 |

¹⁶ See my discussion on this piece in Zhang 2020.

At this early stage, there is no color, planet, or state (except maybe the names for the directions?) involved yet. In *Wu xing zhan*, however, five colors, five directions, the countries in the five fields or regions, are mentioned many times.

42. If there are red rays, the states of the south benefit from it.

If there are white rays, the states of the west benefit from it.

If there are black rays, the states of the north benefit from it.

If there are green rays, the states of the east benefit from it.

If there are yellow rays, the states of the center benefit from it.

赤芒，南方之國利之；

白芒，西方之國利之；

黑芒，北方之國利之；

青芒，東方之國利之；

黃芒，中國利之。

In the near-perfect match of the two sets, the use of “wind” on both sides strikes me the most.

VII. CORRELATING HEAVEN AND EARTH – *FEN YE*: DIVISION OF FIELDS

In Babylonia, the sky is divided into three paths, and each path belongs to a god: Enlil for the northern sky, Anu for the middle sky, and Ea for the southern sky. Each path is also assigned to a state, the Anu to Elam, the Enlil to Akkad, and the Ea to Amurru. The stars are as well distributed to the states – Akkad, Amurru, Elam, and Subartu or Gutu. Each state has twelve stars – one star for one state in one month, and therefore three stars in each month, and thirty-six stars in a year (Table 2). Such correlation between the stars, months, days, and the actual states in *Enuma Anu Enlil* became an official astrological “handbook” by 1500 BCE (Jastrow 1911, 250). The examples of Venus below show only correlation between the celestial gods/paths and states.

In China, *fen ye* 分野, or Division of Fields, in the sky and on earth, is similar to that of the Babylonian version, but a little more complicated. The sky is mapped with twenty-eight star groups or

constellations in "Mansions" or "Lodges," called 28 *xiu* (二十八宿). The land on earth is divided into generally five or nine Fields, and each Field has one or more states corresponding to the five planets and the 28 Lodges in the sky. The months, days, and directions are also associated with the Fields and states. There is an exclusive section in the *Tian wen shu* manuscripts for the assignments of the states to each of the 28 Lodges (Liu Lexian 2004, 189).

Interestingly, in *Wu xing zhan* and the rest of *Tian wen shu* (by 168 BCE), the 28 Lodges were exclusively used to indicate the positions of a planet (Jupiter, Saturn, and Venus) as a reference only in the tables of the three planets' motions and their assignments to the states. They were not used for prognostics.¹⁷ I suspect that the 28 Lodges was an independent and separate system that was adopted only in later times into the Chinese systems.

Bab. K.7936:

1. If Venus rises in the path of Ea: Amurru will prosper, Elam will come to ruin.
2. If Venus rises in the path of Anu: prosperity of Elam.
6. If Venus follows for six months the path of Enlil, the gods will be reconciled with Akkad.
7. If Venus becomes visible in the path of Ea: the king of Amurru will have no rival.

Chi. *Wu xing zhan*:

115. 太白始出，以其國日觀其色，色美者勝。

When Great White (Venus) first comes out, observe its color on the day of the state [in question]; when the color is beautiful, there is victory.

116. 當其國日獨不見，其兵弱。三有此，其國[可擊，必得其將]。

¹⁷ There is only one appearance of a lodge name *ying shi/gong* 營室/宮 in the Venus omens, in which there is no prognostics.

When it (Venus) is only not visible on the day of that state, its troops are weak.
If it is like this three times, the state can be attacked, and its general will inevitably be captured.

VIII. 36-STARS, MUL.APIN, AND THE 28 LODGES

In Babylonian astrology, the 36-Star system and MUL.APIN were established as the basic map reference system for the sky. These systems went through a very complicated development. The earliest system recorded in cuneiform texts is the so-called three stars each, which assigns one star to each of the three city-states: Akkad, Amurru, and Elam for each month and therefore 12 stars for each state for a year. Altogether, it contains 36 stars. But there are also 11 more stars outside the 36-Star system and also recorded in the writing of the same time with the 36 stars. As Rogers's Table 2 (1998) shows, by 1100 BCE, there were 47 stars recorded. Between 1100 BCE and 700 BCE, the total became 71 stars: 33 belonging to Enlil, the northern sky, 23 to Anu in the middle of the sky (equatorial), and 15 to Ea, the southern sky.

The Chinese star system of the 28 Lodges may well be much older, but the first written record with all of the 28 names appeared shortly before 433 BCE. That earliest complete record was found written on a wooden box in a tomb¹⁸ sealed by 433 BCE. It provides the 28 names of the Lodges, and the number (28) of the Lodges has never changed since then. During the time of *Wu xing zhan*, by 168 BCE, these Lodges were associated with other things, such as the four directions, four seasons, five colors, five elements with five planets, five fields/regions of states, and ten and twelve Gan Zhi (干支) names. As in Babylonian astrology, the Chinese Lodges are also basic references for the movements and positions of the sun, the moon, and the planets. Modern scholars have tried to trace the origin of the 28 Lodges, noticing that the Indian constellation system also contains 27 or 28 asterisms, a discussion I will leave for future studies. Beside the possibility of an Indian source, there are some interesting parallels already noted between the Babylonian and Chinese star systems.

It came to my attention that more than a few of the star names on both sides share the same meaning. Based on these meanings, I classified the star names into several types in Table 3: agricultural, body parts (animal?), animals, house-building terms, and others. It turns out that several agricultural

¹⁸ The tomb of Zeng Hou Yi 曾侯乙, who lived ca. 475–433 BCE, was discovered in Hubei Province in 1978.

names find counterparts in both sides, and many of the Chinese names of body parts and house parts find their counterparts in a very special Babylonian divination text called *Barutu*, to which I devote an individual section below. For the other star names, in the Babylonian Venus texts alone, about fifteen or sixteen star names appear constantly, and about ten of these can find parallels in the Chinese 28 Lodges.

Here are a few of the parallels (more in Table 3):

| Bab. | Chi. |
|-------------------------------|---------------------------------|
| The plow | The plow 耕星 |
| Crowd, or hired farm laborers | Harvester, or crowd gathering 娄 |
| Scales | Dipper (measuring tool) 斗 |
| Wagon, yoke | Axletree, cart 轸/车 |
| Archer, bow, arrow | Bow or draw a bow 张 |
| Furrow | Well 井 |
| Bull | Bull 牛 |
| Woman | Woman 女 |
| Star of Stars | Stars 星 |
| Great One | Great One 太一 |

In this group of stars, the Plow is unique. It appears in the earliest Babylonian 36-Star system, and in *Wu xing zhan*, and only in *Wu xing zhan*, twice.¹⁹ Although it is not a name in the 28 Lodges, it is obviously related to agriculture. The following are examples of the Plow.

Bab. VAT 10218:

124. If Venus scintillates and turns? toward the Yoke (and) those who look see
(it?), observers observe (it?): the land will be dispersed, the dynasty will change, women

¹⁹ The Plow is not found in other Chinese classics. Liu Lexian (刘乐贤 2004:71) assumed that it might be a variant name for a planet.

will fall by means of weapons, or will kill men by means of weapons, dogs will become rabid and bite people.

125. If Venus scintillates and stands toward the Yoke: the king's son will kill his father and seize the throne.

K.35:24. If Venus comes to the Plow: there will be defeat – she comes close to Mars.

Chi. *Wu xing zhan*:

88. 已張軍，所以智 (知) 客，主人勝者：客星白澤；黃澤，客勝。青黑萃，客所謂□□□□□□□□曰耕星 □□□。歲星、填星，其色如客星□□也，主人勝。

When armies have been deployed, to know whether guest or host will win: if the guest's star is white and brilliant, or yellow and brilliant, the guest will win. If blue and black are mixed, the guest is what is called ... called the Plowing Star The Year Star (Jupiter), and the Garrison Star (Saturn): if their color is like the guest's star, the host will win.

89. 太白、營或 (熒惑)、耕星赤而角，利以伐人，客勝；客不 [勝]，以為主人，主人勝。

If Great White (Venus), Dazzling Deluder (Mars) or the Plowing Star are red with horns, it is advantageous to attack others, and the guest will win. If the guest does not win, it is because it is acting as the host, and the host will win.

IX. *BARUTU* AND NAMES OF THE 28 LODGES

Barutu, the “art of the diviner,” is a collection of cuneiform texts of extispicy, a divination based on reading the animal intestine (mostly the liver and lung), including some clay models of the liver with Akkadian writings on them (e.g., twelve models found in Mari, Syria, dated 1900–1600 BCE). In the *Barutu* texts, the terminology of body parts is common. According to a few major studies (e.g., Jastrow 1911; Jeyes 1978, 1991–92; and Koch-Westenholz 2000), the commonly used terms include: the liver,

fetlocks or thighs, intestines, presence or stations, path, pouch, gall bladder, lung, kidney, and so forth. On the liver, the different sections are also given terms like: head, feet, tip, rear, tail, finger, top, middle, base, goat’s horn, teeth of a saw, ridge, gate, palace, doorjamb, weapon, yoke, shepherd, secret place, etc.

To see how the terms were used in the omens, I have quoted a few here:

If the finger²⁰ is shaped like a lion’s head, the servants of the ruler will oppose him.

a lion’s ear ...

an ox’s tongue ...

a sheep’s head ...

If half of the finger is shaped like a goat’s horn ...

a dog’s tongue ...

a serpent’s head ... (Jastrow 1911, 84–185)

Some of the terms are obviously shared by the diviners in both extispicy and astrology. For example, the Yoke, the Shepherd, the Secret Place, Kidney, the Finger, and the Weapons, are also the major star names in the 36-Star system and *Enuma Anu Enlil*.

Amazingly, these peculiar Babylonian terms match some of the Chinese 28-Lodge names, which for centuries puzzled Chinese because they do not look organized in a logical way, and they do not make sense. Now they start to make a lot more sense.

Out of 28 Lodges, nine are body parts, and seven of the nine match the Babylonian astrology and extispicy terms; seven are architectural (house) parts, which all match the Babylonian extispicy terms. Readers should refer to a complete list in Table 3. Here I will name only a few.

| Bab. | Chi. |
|--------------------------|-----------|
| Kidney | Stomach 胃 |
| KI.GUB (part of a liver) | Heart 心 |

²⁰ The finger here is part of a liver.

| Bab. | Chi. |
|-------------|------------|
| Thigh | Straddle 奎 |
| Base | Base 氐 |
| Palace Gate | House 房 |
| Doorjambs | Wall 壁 |

I have no knowledge of any Chinese extispicy practice recorded anywhere except for the turtle-shell burning; but it is a very different system that I cannot include here. Did the Chinese imagine some bodies resembling organs in the sky and therefore use the names of body parts for them? Or did they simply borrow the whole set from the Babylonians extispicy texts? A strange contrary fact coexists: there is almost no animal, except for a single Bull, in the Chinese 28 Lodges, whereas in the Babylonian 36-stars and MUL.APIN there are more than twenty animals!

Also quite interesting are the building terms. It actually makes sense for the Chinese to use building terminology, for the stars are indeed placed in the Mansions or Lodges. So the names such as Palace Gate, Doorjambs, the Ridge, the Top, Middle, Base, etc., do parallel very well with the Chinese names House, Rooftop, Base of a house, Barren foundations, and Wall (Table 3). But, why do not all the lodge names use architectural terms in the 28 Lodges?

The peculiar extispicy practices in Babylonia, and the weird names of body parts and house parts for stars in China—their match is just too unlikely to be coincidental.

X. *YIN YANG* AND *WU XING*

The *Wu xing zhan* is full of *yin yang* 阴阳 and *wu xing* 五行, the two unique Chinese theories and methods of interpreting the astronomical phenomena and astrology. Planets, days, months, and states are designated *yin* or *yang*, so there are *yin* days and *yang* days (阴日 , 阳日), *yin* states and *yang* states (阴国, 阳国), etc. The five elements, i.e., metal, wood, water, fire, and earth, together with directions, colors, etc., are also assigned to planets and states, etc., to establish an interactive relationship. The power of the systems is the inclusion of the dynamics of the two imagined opposite forces (*yin* and *yang*) and the interactive natural elements, which provides “reasoning” methods to believers. Once a

phenomenon or a thing or an object is given a "gender" and fixed with an element, one can see why and how a state wins and another loses, and why there is flood or drought, etc. The two systems became standard and dominant in China during the Han dynasty.

In Babylonian astrology, no such systematic methodology developed. However, almost all of the important natural elements appear in *Enuma Anu Enlil*.

Yin Yang

In general, the Chinese *yin* and *yang* are interpreted as female and male, and shaded and sunny. If one thinks in this simple way, one sees "male" and "female" used in a similar way in the Babylonian cases.

In *Wu xing zhan*, Venus and Mars each has a *yin* side and a *yang* side, and each side produces a different prognostic result, as described in lines 74 and 113 below. In line 75, when Venus disappears in the east for 120 days, 60 days belong to *yang*, and 60 belong to *yin*, and when it disappears in the west for 20 days, 10 are *yin*, and 10 are *yang*. In line 118, states are also assigned *yin* and *yang*.

In *EAE*, Venus and Mercury each is also considered either male or female when appearing in a different direction, as described in K.3601 rev. 31, 32 and K.2346:57.

Chi. *Wu xing zhan*:

74. 有小星見太白之陰,四寸以入,諸侯(侯)有陰親者;見其陽,三寸以入, 有小兵。兩而俱見,四寸[以入],諸侯(侯)遇。在其南,在其北,四寸以入, 諸侯縱。在其東, [在其]西,四寸以入,諸侯(侯)衡。

If there are small stars visible on the *yin* [side] of Great White, within four inches [of it], then there are those who are making secret agreements amongst the feudal lords. If they are visible on its *yang* [side], within three inches of it, there will be a small number of troops. If there are two visible together, within four inches, the feudal lords will have a meeting. If [one] is to the south of it and [one] is to the north of it, within four inches, the feudal lords will [make a] vertical alliance. If [one] is to the east of it and [one] is to the west of it, within four inches, the feudal lords will [make a] horizontal alliance.

75. 太白晨入東方，浸行百廿日，其六十日為陽，其六十日為陰。出陰，陰伐利，戰勝。其入西方伏廿日，其旬為陰，其旬為陽。出陽，陽伐利，戰勝。

When Great White goes in at dawn in the east, and moves immersed for 120 days, 60 days of it are *yang*, and 60 days of it are *yin*. When it comes out of *yin*, it is favorable for the *yin* [state] to attack, and it will win in battle. When it goes in in the west and is hidden for 20 days, a decade of it is *yin* and a decade of it is *yang*. When it comes out of *yang*, it is favorable for the *yang* [state] to attack, and it will win in battle.

113. 營或 (熒惑) 從大白，軍憂；離之，軍 [却] ；出其陰，有分軍；出其陽，有 [偏將之戰] 。 [當其] 行，大白遯之， [破軍殺] 將。

When Dazzling Deluder goes with Big White, the army will be distressed. If it leaves it, the army will retreat; if it goes out on the *yin* [side], there will be division of the army; if it goes out on the *yang* [side], there will be a battle with the assistant general. If in its motion Big White reaches it, the army will be smashed and the general killed.

118. 當其日而大。以其大日利；當其日而小，以小之 [日不利] 。 [當其] 日而陽，以其陽之日利。當其日而陰，以陰日不利。上旬為陽國，中甸為中國，下甸為陰國。審陰陽，占其國兵。

If it becomes big on the day [corresponding to a given state], then the day on which it becomes big is advantageous [for that state]; if it becomes small on the day [corresponding to a given state], then the day on which it becomes small is disadvantageous [for that state]. If it is a *yang* [period] on the day [corresponding to a given state], then the *yang* days are advantageous [for that state]. If it is a *yin* [period] on the day [corresponding to a given state], then the *yin* days are disadvantageous [for that state]. The first decade [of a month] is for *yang* states, the middle decade is for central states, and the last decade is for *yin* states. Examine the *yin* and *yang*, and divine for the troops of that state.

Bab. K.3601 rev.

31. Venus appears (KUR) in the East and is female.

32. Venus appears (IGI) in the West and is male.

K.2346:57. In the East Venus the Bow star ... in heaven and earth – the Red star (Mars)
Makru, Mercury (is) male or female, in the East, Venus or Mercury or Jupiter is very
bright.

For the two Babylonian cases here, Reiner and Pingree (1998:20) assert that the meaning of the “gender” was not clear. However, a Chinese could understand it better using the concept of *yang* and *yin*.

Wu Xing

Wu xing 五行, or Five Phases, is an explanation system for phenomena in the sky, on the earth, in a human body, and for many more things. It includes five elements of everything, such as directions, colors, days, months, stars, states, and deities, etc.. The most important part of the five-phase theory is the inclusion of the five natural elements: gold (metal), wood, water, fire, and earth (金木水火土). The five elements have the relationships of generating and overcoming one another (相生相克). For example, water generates wood, wood generates fire, metal overcomes earth, and fire overcomes metal, etc. Once the planets are assigned to these five elements, the relationship of the planets follows that of the elements. The planets are assigned as: Gold or Metal Star for Venus, Wood Star for Jupiter, Water Star for Mercury, Fire Star for Mars, and Earth Star for Saturn. This interpretation system was completed during the Han dynasty (206 BCE–221 CE), and was already applied in *Wu xing zhan* and many other Chinese classics.

Although the Babylonians did not seem to develop a system like the Five Phases, some basic components were already there for such a system. In the section discussing the “four directions, colors, winds, gods, etc.” I lay out some parallels, in which there is often a fifth sentence with a fifth component, for instance, a combination of green and red or “rainbow” for a fifth color. These clusters of correlated components in the omens make them perfect prototypes of the Five Phases, especially when a cluster includes the Five Stars (planets).

In the following examples, the Chinese line 95 and Babylonian VAT 10218:13, 14, 15, 16, 17 share the Venus five colors and states, and their correlated results. The Chinese case also includes shapes of the planet, while the Babylonian one does not. The Babylonian case includes the directions, which is more popular in many Chinese cases, but is not included in this one (94). The Babylonian K.148:10, 11, 12, 13, 14, seem to show a designation of colors to planets.

What is missing in the Babylonian omens is the natural element that causes dynamics. And it is clearly presented in *Wu xing zhan* (lines 108–111). Readers can tell that the inclusion of five elements makes the Five Phase a very powerful interpretation tool, which provides its own reasoning logic.

Chin. *Wu xing zhan*:

94. 凡觀五色，其黃而員（圓）則贏；青而員（圓）則、憂凶，央（殃）之（至）白（迫）。赤而員（圓）則中不平；白而員（圓）則福祿是聽。□黑〔而圓剛〕□□□□□□□□□□〔黃〕而角則地之爭，青而角則國家懼，赤而角則犯我城，白而角則得其眾。四角有功，五角取國，七角伐〔王〕。黑而〔角則〕□□□□□□。

In general, when observing the five colors²¹:

If yellow and round, then excess;

If blue and round then sorrow, and misfortune and disaster hurrying on.

Red and round, then the center is not peaceful;

White and round, then you will hear of blessing and reward.

Black and round then ...

Yellow and horned [sc. 'with rays emanating from it'], then struggle for territory;

Blue and horned, then the country will be afraid;

Red and horned, then our cities are encroached on;

White and horned, then one obtains the population.

²¹ Here the colors refer to Venus.

Four horns: have success; five horns: take over the state; seven horns: attack the king.

Black and horned, then ...

108. 視其相犯也：相者木也，殷者金，金與木相正 (征)，故相與殷相犯，天下必遇兵。

Watch when they encroach on each other: the *Xiang* [Star] is Wood, and the *Yin* [Star] is Metal. Metal and Wood attack each other, so when *Xiang* and *Yin* encroach on each other, the empire will encounter troops.

109. [殷] 者金也，故殷 [與] □ [星遇，興兵舉] 事大敗，□ [春] 必甲戌，夏必丙戌，秋必庚戌，冬必壬戌。

Yin (Venus) is Metal, so when *Yin* meets with the ... Star, in raising troops or beginning affairs there will be a great defeat. ... in spring it will be [day] *jiawu*, in summer it will be *bingwu*, in autumn it will be *gengwu*, and in winter it will be *renwu*.

110. 大白與營或 (熒惑) 遇，金、火也，命曰樂 (鑠)，不可用兵。

When Big White meets with Dazzling Deluder, it is Metal and Fire. This is named 'melting.' Troops may not be used.

111. 營或 (熒惑) 與辰星遇，水、火 [也，命曰淬，不可用兵舉] 事; 大敗。

If Dazzling Deluder meets with the Chronogram Star, it is Water and Fire. This is named 'quenching.' One cannot use troops or begin affairs; there will be great defeat.

Bab. VAT 10218:

13. [If Venus at her appearance is red: (abundance for the people)], the harvest in the land will succeed, the king of Akkad will experience [joy] – the east wind blows.

14. [If Venus at her appearance is black: Enlil] will glare angrily [at the land], in the land business will be poor [...] – the south wind blows.

15. [If Venus at her appearance is white]: there will be drought in the land [...], the north wind blows.

16. [If Venus at her appearance is green:...] there will be famine in Amurru, [...] – the west wind blows.

17. [If Venus at her appearance is green and red]: there will be upheaval in the land, [...]

Bab. K.148:

10. If Venus wears a black crown – [Saturn] stands in front of her.

11. If Venus wears a white crown – Jupiter stands in front of her, [...] great

12. If Venus wears a green crown – Mars stands in front of her.

13. If Venus wears a red crown – Mercury stands in front of her.

14. If Venus wears a rainbow crown – a rainbow lies crosswise in front of her.

In addition to the above parallels, Chinese have the original names for the planets besides their assigned names to the elements. Interestingly, I see again parallels between these names on both the Babylonian and Chinese sides, affecting not one or two but all five planet names. Two are similar in both sound and meaning; three are similar in meaning only.²² Considering many other similarities, the planet names should not be ignored.

Venus

- Its common Babylonian name: *dil-bat*; meaning “the brightest.”
- The Chinese common name: *da-bai* or *tai-bai* (大白或太白) ; “big or great white.”

Jupiter

- Babylonian: *shulpaea*, “Lord of bright rising.”
- Chinese: *sui xing*, *xiang xing*, *taisui* (岁星, 相星, 太岁), “*sui* star or star of year, *xiang* star or Minister star, great *sui* or great lord of year.”

²² For the Babylonian planet names, consult Koch-Westenholz 1995. For the Chinese planet names, see Liu Lexian 2004, 197.

Saturn

- Babylonian: *.sag.ush*, Akkadian: *kajamanu*, “the steady.”
- Chinese: *zhen xing* or *tian xing* (镇星或填星), “star of stabilizing, pressing, steady, garrison.”

Mars

- Babylonian: *salbatanu*, “the incalculable;” *ahu*, “strange;” *sa₅*, “red.”
- Chinese: *ying huo* (荧惑), “twinkling/dazzling light and confusing, strange” or “Dazzling Deluder;”²³ *chi xing* (赤星), “red star.”

Mercury

- Babylonian: *shihtu*, “the jumping one.” It “was above all a harbinger of rain and flood ...”²⁴
- Chinese: *chen xing* (辰星), “star of shaking, vibrating.”²⁵ This planet is also named Water Star in the Five Phases in charge of water, which coincides with Babylonian “harbinger of rain and flood.”

XI. GAN ZHI, TWELVE CHEN AND CI, JUPITER YEAR, AND ZODIACS

The Chinese sexagenary day/year counting system called Gan Zhi²⁶ 干支 appears in *Wu xin zhan* – *Venus* only twice in lines 109 and 128; obviously it is a reference not commonly used in *Wu xing zhan*. However, the single series of the 12 *zhi* of the Gan Zhi was used as 12 *chen* 十二辰 more often in the astrological texts. In the Venus entry in *Wu xing zhan*, there is a chunk of eight sentences (lines 119–124) that uses the *chen* as reference. There has been uncertainty about the meaning of the *chen* since its beginning in the Han dynasty. In the 1930s (reprinted in 1952 and 1982), Chinese scholar Guo Moruo published a major study explaining the Gan Zhi system, in which he claimed that the series of twelve had to come from the Babylonian zodiac. His theory has influenced two generations of students in the fields of

²³ Cullen 2011 translation for Mars.

²⁴ Koch-Westenholz 1995, 27–28.

²⁵ 《说文解字》辰部：辰，震也。三月，阳气动，雷电振，民农时也。

²⁶ The collective names of *gan* and *zhi* started to appear in the Eastern Han time (Guo Moruo 1982/1952:155). For more discussion on the system, see Zhang 2020.

oracle-bone inscriptions and astrology, but no thorough review of his study has been conducted. Since the 12 *chen* cannot be avoided in my study, I had to reexamine some of his cases — and I found several major unacceptable mistakes. The analysis of his study is in the next section. Here I will dedicate my discussion to the *chen* series and other related series in both Babylonia and China.

To me, it is not surprising that Guo Moruo made a connection between the Chinese twelve *zhi/chen* and the Babylonian twelve zodiacs in the first place, because they both happen to use “twelve” to group a unit. Through my examination, I found five groups of twelve in the Babylonian astrology texts (Table 4A), and five or six groups of twelve in the Chinese astrology texts (Table 4B). The Babylonian ones are easy and simple, as follows— group one: twelve months with names in the lunisolar calendar; the other three groups: twelve stars in each of the three heavenly area and three states (three-star-each or 36-stars); and the last group the entities in the zodiacs. The Chinese ones are: one is also of the twelve months with names; one is of the Jupiter years named *sui* 岁; one is of the *ci* 次; and one is of the *chen*.

The Twelve Months

The Babylonian lunisolar calendar has a name for each of the twelve months, and the name is normally descriptive, such as “the month of the beginning, blossoming, muddy, etc.”

In oracle-bone inscriptions since about 1200 BCE, the Chinese lunisolar calendar had months named by their sequential numbers: month one, two, three, etc., a system still in use today. However, during the Warring States time (475–221 BCE), as the Chu silk manuscript²⁷ indicates, there appeared a separate set of month names. Each name is a single word but has no clear meaning. The names are generally considered to be those of the deities of the months. The series did not become widespread but seemed to remain in astrological use only. Guo Moruo thought these month (god) names derived from Babylonian month names and had been simplified to one character in Chinese by the Han dynasty (Guo 1982/1952, 303). However, I do not see parallels between the two, a difficulty to be considered even before turning to the problems in Guo’s methodology, discussed in the final section.

Jupiter Year Sui

The Babylonian astronomical calendar did not have a Jupiter year.

²⁷ See more in Zhang 2020, 12.

The Chinese Jupiter year *sui* is based on the planet’s movement cycle of twelve years. It was used as a calendar called the Calendar of the Great Sui as early as in the Warring States time, around 500 BCE. Each *sui* year has a name. The twelve names must have sounded foreign, and therefore were written with an irregular number of characters, some with two, some with three. What’s more, none of the names make sense to a Chinese. These features caused much speculation among modern scholars, and Guo Moruo tried to provide an explanation. He attempted to connect these names to the sounds and writing of the Babylonian star names in cuneiform, which has, however, proved to be unworkable.

The Twelve Ci

Related to the Jupiter year, there is a series of names for Jupiter’s twelve stations, called collectively *ci*. This set of names for Jupiter’s positions is in order from west to east, following the same direction as Jupiter’s movement. The *ci* names are regular in form, with two characters each, and they carry comprehensible meanings. For example, the term *chun wei* 鶉尾 means Quail Tail, *da huo* 大火 means Big Fire, and *shou xing* 寿星, Star of Longevity. Some of these names clearly indicate stars or star groups. In one case, the terms *chun huo* 鶉火, Quail Fire, and Xi Mu 析木, were used in 500–400 BCE to refer to the first king of the Zhou dynasty, who defeated the Shang dynasty and established the Zhou dynasty in the year 1046 BCE.²⁸

Since *ci* refers directly to the stars, I see some similarity to the Babylonian Three-Star-Each or 36-star system, which has twelve stars for each of the three states. The major difference though is that the *ci* is for a Jupiter station, and the 36-Star system is based on the moon (months).

The Twelve Chen

The set of 12 *chen* also represents, it is assumed, the 12 positions of Jupiter, or Lord of Sui, but ordered in the opposite direction, i.e., from the east to the west. Since there seemed to be no good explanation for why it was needed and why it borrowed the names from the *zhi*, Guo Moruo explained that it had to come from elsewhere, i.e., the Babylonian zodiac. The problem is that, whereas the Babylonian zodiac is a system of constellations, there is no indication in the Chinese texts that *chen* refers directly to any

28 《国語》(左丘明? ca. 500–400 BCE) 记载伶州鳩说: “昔武王克商 [ca. 1046 BCE], 歲在鶉火, 月在天駟, 日在析木之津, 晨在斗柄, 星在天”。

star or star groups, except that it is assigned to the 28 Lodges, like all the other series. The *chen* is more like an abstract system on an astrolabe,²⁹ used to indicate presumed positions, rather than actual star positions in the sky.

The Zodiac

The Babylonians had the zodiac, a system of twelve constellations represented with images of animals, objects, and deities. It was developed from the 36-Star system but was not completed to its standard form until 600–500 BCE. It appeared together with the horoscope, a kind of diagram of signs, including those of the sun, moon, planets, and constellations.³⁰ The zodiac system was used almost exclusively for personal divination, in contrast to *EAE*, which was used mostly for state and dynastic affairs. In this practice, a person's birth moment is crucial. The zodiac was adopted by several later civilizations, including those of the Greeks, Hellenistic Egyptians, Persians, Indians, Arabs, and many others.

The Chinese do not seem to have an equivalent system until very late in history, except for the so-called Chinese zodiac of twelve animals. The Chinese twelve animals appeared during the late Zhou dynasty. They are rat, ox, tiger, rabbit, dragon/worm³¹, snake, horse, ram, monkey/stone, rooster, dog, and pig. Comparing the two, we see that only ox, ram, and maybe tiger for lion, or horse for centaur, might match the Babylonian zodiacs. Dog and pig can be found in the 36-stars, but not in the zodiac. The Chinese twelve animals do not refer to stars or constellations. They are assigned to the twelve *zhi* in the Gan Zhi system, but are not mentioned at all in *Wu xing zhan*.

Thus, several groups of twelve are found to exist in both Babylonian and Chinese systems. I wondered why they all used “twelve” for grouping a unit repeatedly. All such Babylonian groups seem

²⁹ There are several astrolabes of the late Warring States period and the Han dynasty, discovered in Gansu, Hunan, and Hubei provinces in China. It would certainly be worthwhile to compare them to the late Babylonian Horoscope, which is also more like an abstract diagram than an actual celestial observation.

³⁰ Ref. Sachs 1952, Rochberg 1998.

³¹ The alternative words for dragon, “worm,” and monkey, “stone,” appeared in the earliest documents that included the twelve animals, i.e., the bamboo slip inscriptions found in Tianshui Fangmatan (天水放马滩). Consult Cheng Shaoxuan (程少軒) 2012, 292–293.

to have been based on the twelve months of a lunisolar calendar, including the zodiac.³² This explains the use of "twelve" quite well, but the Chinese "twelve" has a similar reason only for the months and the Jupiter years and stations, but not for the *chen*. During the time it took for the *chen* to be adopted into astrology in the Eastern Han period (25–220 CE), there was enough time for the Babylonian zodiac to have spread to China. So it is reasonable to consider the possibility that the zodiac spread to China during or even before the Han dynasty. The Babylonian zodiac could be the inspiration for the twelve *chen* and the twelve animals. It is also reasonable to think that the Chinese used an old numbering system, *zhi*, for the new concept of zodiac as *chen*. However, there does not to be sufficient evidence to support such speculation. So far, a clear and definite introduction of the Babylonian zodiac into China is found only in some Buddhist texts of the sixth-seventh centuries CE and murals in Turfan and Dunhuang of the seventh-ninth centuries.

³² Rogers 1998 (24–28) suggested that the zodiac had a connection with the agricultural calendar.

PART THREE – ON GUO MORUO’S THEORY OF TWELVE CHEN
AND BABYLONIAN ZODIAC

In his *Interpreting Zhi Gan*,³³ Guo Moruo attempted to trace the origin of each single word of the twenty-two words in the Chinese sexagenary calendrical system that is fully presented in the oracle-bone inscriptions (ca. 1200 BCE). The system of Gan Zhi is a device that is composed of two numerical series: one is from one to ten, and the other is from one to twelve, written in characters. Altogether, there are twenty-two characters.³⁴ Guo decided that the ten-day series words derived from observation of the nature (such as human fingers), not from any foreign land, but thought that the twelve-day series came from the Babylonian twelve zodiacal symbols. The collective names for the two series, i.e., *Gan* and *Zhi*, did not appear until the Han dynasty, almost one thousand years after the completion of the two series in the oracle-bones. The ten-day series was called *Gan* 干, meaning stem, and the twelve-day series was called *Zhi* 支, meaning branch. During the Han dynasty, the twelve-word series was given a different name, *chen* 辰 distinct from the Gan Zhi system. Since the same twelve words were used, Guo considered the *zhi* and *chen* to be interchangeable. His study traced the origin of the twelve words back to the oracle-bone inscriptions. Through his comparison of the oracle-bone characters and the Babylonian zodiac signs, i.e., of the “symbols” and sounds, Guo concluded that the Chinese twelve *zhi* or *chen* words were derived from the Babylonian twelve zodiac signs.

The following paragraphs provide a reexamination of Guo’s methods. My analysis and conclusion do not support his theory. The Chinese *zhi* or *chen* did not come from the Babylonian zodiac.

PROBLEM ONE: WRONG TIME

There is sufficient evidence and scholarship on Babylonian astrology to demonstrate that the Babylonian complex constellation systems, with first 36, then 71, and then more stars, would not be reduced and standardized to the 12 zodiac signs until about 600 BCE (Rogers 1998, van der Waerden 1949). The 12 *zhi* in the Chinese Gan Zhi had already been completed around 1200 BCE in the oracle-

³³ Guo 1982:155–342.

³⁴ Ref. Zhang 2020.

bone inscriptions. The time of the two incidences does not match. Although several zodiac constellations did appear in the earliest 36-Star and later MUL.APIN, some were not added into the system until around 600 BCE. There is no way that the Shang oracle-bone inscriptions could have borrowed the Babylonian star names and their writings about them.

PROBLEM TWO: WRONG SYMBOL SIGNS

In his comparison, Guo used modern symbols for the zodiac when comparing their appearances and configurations. The following two examples are the closest among his few parallels.

- 卯--♌ (*mao* — Leo)
- 申--♊ (*shen* — Pisces)

The left column words are from the *zhi/chen*, and in the right column are the symbols for the zodiacs in use since the sixteenth century in Europe. Guo did not realize that what he called “Greek” symbols, which he employed to compare with the Chinese characters, were modern signs.

To be sure that these zodiac symbols are in fact modern, I traced them as far back as possible. The earliest records of using images for stars or constellations in Mesopotamia are those found in the cuneiform tablets and *kudurru*, or boundary stones, around 1500–1100 BCE. There, images of deities, human figures, animals, and fantastic creatures are used to represent the stars, and the number of them could be from a few to more than twenty. Some of these images would appear in future signs of the zodiac. The best extant record of the zodiac is the famous mural found in Dendera, Egypt, carved and painted on a temple wall during Hellenistic times in the first century BCE. The picture shows the images of the Babylonian zodiac signs mixed with more Egyptian-style deities. A few of them can be identified as the Archer, Bull, and Lion, etc., but many look just like Egyptian deities. In either case, all the images in the mural are representational, not abstract or symbolic. The next important record is the astronomical notes written by Claudius Ptolemy (c. 100–170 CE), the Greco-Roman mathematician and astronomer. Ptolemy recorded more than one thousand stars, with illustrated models (which unfortunately do not survive). However, a significant Roman marble statue of his time did. It is the well-known Farnese Atlas in the Naples National Archaeology Museum, which shows Atlas, a Titan, holding a huge celestial globe on his back. The globe has reliefs of 42 of the 48 constellations in representational

image, including those represented in the zodiac. Ptolemy's works greatly influenced the Byzantine and Islamic worlds. The surviving mosaics and manuscripts all still show representational images, not abstract symbols. Not until the sixteenth century did some printed books on Ptolemy's studies start to use occasional simplified signs, such as a circle with a dot in the middle for the sun, and a crescent for the moon, etc.

Guo's mistaken use of modern symbols to compare with the oracle-bone inscriptions may be forgiven, for he was limited by his access to research sources, but such a mistake should not be perpetuated.

PROBLEM THREE: CONFUSION OF THE NAMES IN DIFFERENT LANGUAGES AND CATEGORIES

Guo also compared the sounds of the names of the twelve *zhi/chen* with words in some foreign languages (Guo 1982, 243–244, 253–254). While I will leave the linguistic specifics to the experts, here I would like to point out Guo's methodological errors.

Scholars in the field of cuneiforms established a system called Sumerogram to identify signs used in cuneiform writings that could represent several different languages, e.g., Sumerian, Akkadian, Babylonian, Assyrian, Elamite, and even Persian. These Sumerograms can sometimes indicate pronunciations, but in many cases, they function like ideograms and logograms, representing the meaning (which may or may not be the same meaning) in the different languages.

In Guo's study, he seemed to have ignored such variable usage. And worse, he also confused the names used in different categories; for example, he used the name of a single star or constellation to compare with a name of a calendar year or month. I will analyze his favorite case in tracing the sound of a name in the twelve Jupiter years: *she ti ge* 摄提格.

She ti ge is one of the twelve year names of the Chinese Jupiter calendar 太岁 or 太阴历. It is not the name of a star, nor of a constellation, nor of a position. It has been long noticed that the twelve names of the Jupiter calendar are not in a typical Chinese unison, i.e., some names consist of two characters and some of three: none of these makes semantic sense to a Chinese. Because of these discrepancies, scholars have suspected that the words are of foreign origin. Guo Moruo did an extensive comparison between these Jupiter year names and the Babylonian star names, although very few appear in the zodiac.

In general, *she ti ge* is associated with the third word *yin* 寅 in the twelve *chen*, and one of the 28 lodges, Jiao (or Horn Lodge), which contains the star Arcturus (modern name) in one of the charts of the correlations of heaven and earth, day, month, year, and 28 Lodges (see Table 4). Guo started looking for the name for Arcturus in Babylonian, Greek, and Indian languages.

The Chinese name for Arcturus is *da jiao* 大角, or Big Horn. It is the brightest star within the constellation *jiao xiu* 角宿, or Jiao/Horn Lodge (which also includes Spica). However, Guo did not use the name sound of *jiao* (horn) or *da jiao* (big horn).

The Indian (Sanskrit) name for Arcturus in its 27/28 Nakshatras (lunar mansions or constellations) is *svati* or *swati*.

The Greek name for Arcturus is Arcturus, or Arctos. Guo did not mention Arcturus at all, but used Spica instead for his comparison.

Somehow, Guo thought the *svati* matched the Greek star name Spica. Together, *svati* and *spica* made the word *she ti ge* in Chinese.

Guo also traced *svati* to the Babylonian name for Arcturus – SU.PA.

SU.PA (or SHU.PA = shundun = Yoke = Arcturus or Bootes)³⁵ appears in both the 36-Star system and MUL.APIN. It is associated with the god Enlil and the state Akkad. Since SU.PA represents Arcturus, as might *svati*, we could suppose, as Guo did, that SU.PA had been pronounced as “shupa” in Sumerian, Akkadian, and Babylonian, and that it passed onto Sanskrit as *svati*.

Therefore, Guo concluded that *she ti ge* was Svati, Spica, and SU.PA.

THE SUB-PROBLEMS

1. Spica and Svati are not the same star. The combination of the two star names for a Chinese one is random.
2. Svati or SU.PA or Spica is the name of a star, but *she ti ge* is the name of a Jupiter year.
3. There are at least two Chinese charts of “correlation,” which show different associations. For example, *she ti ge* is associated with the lodges of *dou* 斗 and *niu* 牛 (within Sagittarius/Archer and Capricornus/Goat including Arcturus) in one chart (Guo’s choice), but with the lodges of

³⁵ Rogers 1998, table 2.

shi 室 and *bi* 壁 in Pegasus (without Arcturus) in another.³⁶ The result can be very wrong if one is using a different chart.

4. Above all other errors, note that SU.PA or Svati does not appear in the Babylonian zodiac.

In short, problems within problems in Guo's study, mostly in methodology, make the theory of a zodiac origin for the Chinese twelve *zhi* or *chen* untenable.

³⁶ Liu Lexian has laid out two charts in a table. See Liu Lexian 2004, 219, and Cullen 2011, 205, table 2.

CONCLUSION

Over 120 or so paralleled Venus omens in the ancient Babylonian and Chinese texts demonstrate overwhelmingly the relationship between the two. I do not have any doubt that the Chinese astrological manuscripts of *Wu xing zhan* and all *Tian Wen Shu* contain a large body of the Babylonian astrological texts *Enuma Anu Enlil*. In this study, I had room only to organize several themes within the omens of Venus, as the following summarizes:

- I. Writing pattern:
 - Observation/cause + Reaction on the earth/prognostics/effect
- II. Methods of observation:
 - Venus's own motion and condition
 - Venus's relationship with the sun, moon, and other planets
 - Venus's position in relation to direction, color, deity
 - Correlation of the sky and earth
 - Celestial references such as 36 Stars and 28 Lodges
- III. Contents of the omens:
 - War, stability of the state and dynasty, and crops
- IV. Interpretation methods:
 - Direct interpretation, such as from Venus's appearance to a possible consequence
 - Theoretical and systematical interpretation, such as *yin yang*, and *wu xing*

Except for the very last interpretation method, i.e., *yin yang* and *wu xing*, all the above categories show clear parallels. The Babylonian interpretation of the omens did not develop into such a system as the Chinese *yin yang* or *wu xing*, although intriguingly all necessary components for such systems already exist in the Babylonian thinking expressed in *EAE*.

Thus, with quantity, writing structure, contents, methods of observation and interpretation, and unusual details, the similarities between the Babylonian and Chinese systems present such a complete package that I cannot think of any but the conclusion that the Chinese books are copies of the Babylonian ones.

Theoretically speaking, even if an observation of the sky is considered objective, the interpretation of the observed phenomenon is definitely subjective. The correlated interpretation of

the celestial phenomenon and prognostics are imaginative, arbitrary, and subjective, and cannot appear the same so many times in different places in the world. Over a hundred of such parallel interpretations can hardly be coincidental.

For a simple statistical calculation, I found that in *Wu xing zhan*, about 31 out of 52 (3/5) sentences on Venus applied terms and concepts of *yin yang*, *wu xing*, *gan zhi*, and twelve *chen*, and the other 21 (2/5) sentences did not. If we take off 3/5 of the sentences from *Wu xing zhan*, the other 2/5 sentences perfectly match those in *EAE*. This is true even if given that, in fact, the parallels show a larger ratio than 2/5, because many Babylonian sentences also contain the elements of *yin yang* and *wu xing*. So it is very reasonable to say that about half of the Chinese *Wu xing zhan* comes from a version or versions of the Babylonian *EAE*.

There is sufficient scholarship indicating that there were many versions of *EAE* itself in the last Assyrian Royal Library—and even within one version, there could be a compilation of various sources. The Chinese *Wu xing zhan* could be a copy of any such version.

Regretably, this study cannot take account of the related scientific astronomical observations, for that would be the job of an astronomer or historian of science. However, in case any scientist would like to conduct such an investigation, he or she should be aware that many observations recorded in the texts of both sides are inaccurate, for they are likely copies of earlier ones.

Guo Moruo's zodiac-origin theory has no ground to claim any connection between Babylonia and China. However, some of his speculation remains worth digging into further, such as the names of the Jupiter Year.

As this study shows, there is a strong possibility that, as early as the Shang dynasty, i.e., from at least 1200 BCE to 1046 BCE, the Chinese had some contact with the Babylonians. The concept of four directions, four winds, and associated deities, in the oracle-bone inscriptions, and the astrological prediction of Zhou Wuwang's (the first king of the Zhou dynasty in 1046 BCE) overthrowing the Shang dynasty, show signs of such possibility of contact. By the late Zhou dynasty, or the time of the Warring States, there already existed a sophisticated practice of astrology with instruction books. Quite a few such books are shown to be copies of the Babylonian *EAE* as demonstrated by the Venus prognostics alone.

Following the conclusion of this study, there will come more and bigger questions, such as how

did all these circumstances come about?, how did the Babylonian texts get to China?, were there direct carriers or middlemen (such as Indians, Persians, Greeks)?, how did the texts come to be translated, and who did the translation? etc., which, I believe, will become a new field of study. The conclusion will also change our previous views of world history, especially the relationship between the two ancient civilizations of Mesopotamia and China. Now it is time we gave recognition to the contributions that the Mesopotamians had to offer to the world—the West and, we now see, the Far East.

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THE CHINESE CLASSICS

Han shu 《漢書-天文志》 (The History of the Han dynasty) <https://ctext.org/han-shu/tian-wen-zhi/zhs>

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<https://ctext.org/huainanzi/tian-wen-xun/zhs>

Kai yuan zhan jing 《開元占經》 (The Kai yuan reign period divination manual)
<https://ctext.org/wiki.pl?if=gb&res=348345&remap=gb>

Shi ji 《史記-天官書》 (The Records of the Historian) <https://ctext.org/shiji/tian-guan-shu/zhs>

Zuo zhuan 《左傳》 (The Zuo commentary) <https://ctext.org/chun-qiu-zuo-zhuan/zhs>

TABLES

TABLE 1. PARALLELS OF OMENS ON PLANET VENUS IN ANCIENT MESOPOTAMIA AND CHINA

By no means do I include all available celestial omens here for a complete comparison. There are about 6500–7000 omens in *Enuma Enlil Anu* in different versions in Mesopotamia, and about equally as many or more omens in several Chinese versions. The major sources of the quoted omens are the following: for the Babylonian part, Venus Tablet 63 published by Reiner and Pingree (BPO 1) in 1975 and many other Venus tablets published by the same authors (BPO 3) in 1998; and for the Chinese part, the chapters of the Five Stars (Planets) with emphasis on Venus, in the silk manuscripts *Tian wen shu* published by Liu Lexian in 2004, and an English translation by Christopher Cullen in 2011. Even within these limited sources, not all omens are included, for there are still too many. Since the Chinese Venus omens are shorter, with about 60–70 sentences, I put almost all of them here. One can see that almost all the Chinese ones match the Babylonian ones in the same or similar categories, and, meanwhile, the Babylonian ones have more categories and form a much longer list.

笔者不敢妄为、也没有能力囊括全部的文献对比。巴比伦天文占卜文献 EAE 目前已发现的就有 6500-7000 条卜文；相应的中国古代天文文献估计也有如此或更大量的文字。本表所列举的占卜文句仅限于金星部分。巴比伦栏内有一百多条占文，中国栏内有近一百条占文。摘引文句的主要来源如下：巴比伦方面：赖纳和平格里（Reiner and Pingree）两位学者于 1975 年 (BPO 1) 和 1998 年 (BPO 3) 出版的“巴比伦行星占卜文书”第一和第三部分；中国方面：刘乐贤出版于 2004 年的《马王堆天文书考释》，和库棱（Cullen）发表于 2011 年的《五星占》的英文翻译及研究。即使在有控制的情况下，笔者仍然不能摘引巴比伦方面的全部相关占卜文句，只是尽可能地选择一些带有代表性的类别和句子。中文《五星占》金星部分约有 60-70 句子，所以基本都包括在此表内。

| Babylonian Tablets of Venus Omens ^{37,38} 巴比伦金星占卜辞 ~1646–700 BCE | Chinese Manuscripts of Planetary Omens ^{39,40} 中国金星/太白星占卜辞 ~ 541–168 BCE |
|---|---|
| <i>Enuma Anu Enlil</i> Tablet 63 and more Tablets of Planet Venus 《天神占》63 号及其它金星占泥板 | <i>Wu xing zhan</i> or Prognostics of the Five Planets 《五星占》之金星占 |
| (Venus's Charges 金星司职) ⁴¹ | (Venus's Charges 金星司职) |
| K.229: 1. If Ishtar remains steady in the morning: enemy kings will become reconciled, the people of the entire land will eat abundant bread. 伊西塔（金星）于晨保持稳定：敌国国王们将妥 | 67. 是司月行、榘(彗)星、天天、甲兵、水旱、死喪、□□□□道，以治□□□侯(侯)王正卿之吉凶。將出發□□□。 (Venus) This is in charge of the motion of the moon, of Broom Stars, Celestial Portents, armor and troops, waters |

37 The Chinese translation of the Babylonian omens is my own work.

巴比伦占辞中文部分均为笔者本人翻译。

38 In this column, I use Reiner and Pingree's (1998) categories, numbers, titles, and subtitles, and add some subtitles in parentheses within their categories to indicate the subjects of the omens.

左栏所用分类、号码、小标题和副标题以 Reiner and Pingree 1998 专著为基础，但是加进了一些笔者的再分类小标题。笔者所加部分放在括弧里。

39 The English translation of *Wu xing zhan* is entirely from Cullen 2011. I owe many thanks to him.

《五星占》英文翻译全部取自 Cullen 2011。

40 In this column, I use Cullen's (2011) summary subjects for the titles and add some subtitles in parenthesis to parallel with similar titles in the Babylonian column. The line numbers are Cullen's.

右栏所用句头号码和主要小标题来自 Cullen 2011 年翻译的《五星占》；为同左栏对比，这里的号码顺序有所打乱，同时也有笔者加进去的小分类和小标题。笔者所加部分放于括弧中。

41 There is no single sentence found in the Venus tablets that specifies the charges of the planet Venus. However, there are numerous occurrences in which Ishtar replaces directly the planet itself. And Ishtar, the Akkadian name for Inanna (Sumerian-Old Babylon times), who was Goddess of War, and also in charge of love, prosperity, and the fortune of kings and lords, had the same charges.

金星占文中没有出现直接解说金星“司”什么，但是具体的占文中却处处有伊西塔直接代替金星的例子。伊西塔是苏美尔时期伊娜娜女神（Ishtar/Inanna）在阿卡德时期的名称；伊娜娜女神主司：战争、国运昌盛、帝王命运，爱情，等。

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| <p>协，国民将有丰富的食物。</p> <p>36. If Ishtar is surrounded by a halo: there will be lamentation in the land, epidemic among cattle.</p> <p>伊西塔（金星）为光圈所围：国将有难，牛群有瘟疫。</p> | <p>and drought, death and mourning ... the Way, to govern ... the good or bad fortune of lords, kings and ministers in office. [When] generals set forth ...</p> <p>72. 凡是星（金星）不敢經天；經天，天下大亂，革王。</p> <p>In general this Star (Venus) does not dare to cross heaven; should it cross heaven, there will be great disorder in the empire, and one will change the king.</p> |
| <p>(Venus Tablet 63 and cycles of Venus)</p> <p>(金星泥板 63 号金星周期)</p> | <p>(The Five Stars and Five Cycles of Venus) (《五星占》金星周期)</p> |
| <p>BPO 1⁴² (Venus Tablet 63):</p> <p>1. In month XI, 15th day, Venus in the west disappeared 3 days in the sky it stayed away, and in month XI, 18th day, Venus in the east became visible: springs will open, Adad his rain, Ea his floods will bring, king to king messages of reconciliations will send.</p> <p>十一月十五日，太白入西方，隐伏三日；十一月十八日，太白出东方：春将至，阿达底神的雨，伊阿神的洪水将来至，王至王送信求和。</p> <p>2. In month VIII, 11th day, Venus in the east disappeared; 2 months n days in the sky it stayed away, and in month X, nth day, Venus in the west became visible: the harvest of the land will prosper.</p> <p>八月十一日，太白隐于东方：两个月另若干日，仍不现于天，十月若干日，太白出西方：土地将有大</p> | <p>68. [其紀上元、攝] 提格以正月與營宮晨出東方，二百廿四日晨入東方；浸行百廿日；[夕] 出[西方，二百廿四日夕入] 西方；伏十六日九十六分日，晨出東方。五出，為日八歲，而復與營宮晨出東方。</p> <p>[The sequence is that at High Origin] <i>she ti ge</i> (the first of twelve year names of Jupiter), in the first month, Venus comes out <i>ying-gong</i> (a Lodge/constellation), at dawn in the east, after 224 days, goes in at dawn in the east. It moves immersed for 120 days. It comes out in the west at dusk, and goes in in the west at dusk [after] 224 days. It is hidden for 16 days and 96 parts of a day, [and then] comes out in the east at dawn. After five comings out, which in days make eight years, it comes out again with House in</p> |

42 BPO 1: Babylonian Planetary Omens Part I (Reiner and Pingree 1975) Venus Tablet 63.

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| 丰收。 | the east at dawn. ^{44 45} |
| 10. In month XII, 25th day, in the east disappeared ... the year of Golden Throne ⁴³ (the eighth year of King Ammisaduqa's reign). 十二月二十五日，太白隐没于东方 ... 金子王座年（阿米莎杜卡王朝）。 | |
| (Venus Tablet 63 Omens – Prosperity and War) (金星 63 号占辞格式和内容 - 昌盛，战争) | (<i>Wu xing zhan</i> Venus Omens in general – War, State, and Crops) (《五星占》金星占主要格式和内容 - 战争，国运，收成) |
| BPO 1: 2, 6, 12, 15, 30b, 31a, 32ab, [41], 52, 53, 54, 23b, 27a, 28b, 31b, | 1.正月 ⁴⁶ 與營室晨出東方二百廿四日，以八月與角晨入東方。 |

43 Venus Tablet 63 refers to Venus's two complete eight-year cycles and the beginning of the third one for King Ammisaduqa's reign for about twenty-one years (~1646–1626 BCE) (ibid., 21)

金星 63 号涉及到金星的两个多周期（一个金星周期等于八个太阳年），跟巴比伦国王阿密萨度卡的在位二十一年相对应。

44 The English translation is modified a little from Cullen's translation, only to show the original Chinese order of phrases to parallel the Babylonian omens.

笔者按照中文原文顺序把 Cullen 的引文翻译重新做了调整。

45 The last sentence of the omen indicates that five cycles of Venus's appearances and disappearances make eight years. In the chapter of Venus Movement Table of the same manuscript, it also makes clear that the beginning of an eight-year cycle started with the first year of the reign of the First Emperor Qin Shihuang (246 BCE). The manuscript covers about nine eight-year cycles for about seventy years.

最后一句点明金星五个周期即是岁星八年周期。在金星行度表中，又有明确解释说秦始皇元年即是跟其中一个八年（木星）周期同时开始。

46 The numbers are from Cullen 2011, Table 12. The three sentences here are three of twenty sentences in the Venus Chart in *Wu xing zhan*. They all have the same pattern, so I omit the rest. The charts (Cullen, Tables 10, 11, 12) do not have prognostics.

此三句来自《五星占》金星行度表，号码采用 Cullen 2011, Table 12，只是代表性地用于表明句式。行度表中 20 句式全部类同。行度表均无占卜辞。

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| <p>21, 4, 13, 14, 35, [38], [42], 49</p> <p>(The normal pattern: month, day, direction, duration ... then:) "The harvest of the land will prosper," "the land will be happy," "the harvest of the irrigated land will prosper, the land will be happy."</p> <p>(基本句型: x 月, x 日, x 方向, 停留时间 ...):</p> <p>"国将有丰丰收," "国将幸福," "浇灌过的土地将有丰丰收, 将幸福。"</p> | <p>In the first month it comes out at dawn in the east with House for 224 days, then in the 8th month it goes in at dawn in the east with Horn.</p> <p>2. 浸行百廿日, 以十二月與虛夕出西方, 取廿一于下。 It moves immersed for 120 days, then in the 12th month it comes out at dusk in the west with Barrens, taking 21 [days] back from the following [year].</p> |
| <p>30a, 7, 51, 29a, 33b</p> <p>(The normal pattern ... then:) "There will be scarcity of barley and straw in the land," "hard times will befall the land."</p> <p>(x 月, x 日, x 方向, 停留时间): "国将缺少大麦和秸秆," "困难时期将至。"</p> | <p>3. 與虛夕出西方二百廿四日, 以八月與翼夕入西方。 It comes out at dusk in the west with Barrens for 224 days, then in the 8th month it goes in at dusk in the west with Wings.</p> <p>30. [大白與歲星遇, 大白在南, 歲星在] 北方, 命曰牝牡, 年穀 [大熟: 大白在北, 歲星在南方, 年或有或無]。</p> |
| <p>30b, 24a, 58, 20, 23a, 24b, 25a, 27b</p> <p>(The normal pattern ... then:) "The land will assemble in the fortresses," "downfall a large army," "downfall of the Manda-troops," "there will be hostilities in the land."</p> <p>(x 月, x 日, x 方向, 停留时间): "国将聚集于城堡内," "大军将败," "Manda 的军队将败," "国将有敌意。"</p> | <p>When Big White [Venus] meets with the Year Star (Jupiter), with Big White in the south and the Year Star in the north, this is called 'female and male.' The harvest of grain will ripen greatly. If Big White is in the north, and the Year Star is in the southern direction, sometimes one will have a harvest, and sometimes not.</p> |
| <p>22a</p> <p>(The normal pattern ... then:) "There will be mourning in the land."</p> <p>(x 月, x 日, x 方向, 停留时间): "国将有哀悼。"</p> | <p>39. [居]之久, [殃]大。亟發者, 央(殃)小; □□□, 央(殃)大。漑(既)已去之, 復環(還)居之, 央(殃); □其周環繞之, 入, 央(殃)甚。其赤而角動, 央(殃)甚。</p> <p>Where it (Mars) dwells for long, the disaster is great. If it</p> |

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| 3, 48, 26b, 28a, 29b, 36, 39 | departs quickly, the disaster is small. ... the disaster is great. When it has already left, but it returns to dwell, |
| (The normal pattern ... then:) "There will be hostilities in the land, the harvest will prosper." | disaster If it circles round, and then goes in, the disaster is extreme. If it is red with moving horns [sc. |
| (x 月, x 日, x 方向, 停留时间): "国将有敌意, 庄稼丰收。" | 'rays'], the disaster is extreme. |
| 22b, 25b | 56.其出不當其效, 其時當旱反雨, 當雨反旱; [當溫反寒, 當] 寒反溫。 |
| (The normal pattern ... then:) "King will send messages of hostility to king." | If it (Mercury) comes out and is not [when it] should appear, then if the season should be dry it will turn to rain; if it should be rainy it will turn to dry; if it should be warm it will turn to cold; if it should be cold it will turn to warm. |
| (x 月, x 日, x 方向, 停留时间): "国王将遣送敌对信件给国王。" | |
| 11, 21, 59, 37, 56 | 61.其入大白之中, 若麻近繞環之, 為大戰, 趨勝靜也。 |
| (The normal pattern ... then:) "King will send messages of reconciliation to king." | If it (Mercury) enters into the midst of Big White (Venus), or rubs against or goes round it, this will make a great battle, in which the moving one will beat the one at rest. |
| (x 月, x 日, x 方向, 停留时间): "国王将遣送妥协信件给国王。" | |
| 8, 9, 17, 18, 46, 47, 50, 60 | 70. 未 [宜出而出, 未宜入而入, 命曰失舍, 天] 下興兵, 所當之國亡。宜出而不出, 命曰須謀。宜入而不入, 天下偃兵, 野有兵講, 所當之國大凶。 |
| (The normal pattern ... then:) "There will be rains in the land, there will be ..." | If it (Venus) comes out when it should not yet come out, or goes in when it should not yet go in, this is called |
| (x 月, x 日, x 方向, 停留时间): "国将有雨, 将有...。" | 'missing its lodge.' Troops will rise up in the empire, and the corresponding country will be lost. If it does not come out when it should come out, that is called 'waiting to plot.' If it does not go in when it should go in, the empire |
| 5, 40 | |
| (The normal pattern ... then:) "There will be rains and floods, the harvest of the land will prosper." | |
| (x 月, x 日, x 方向, 停留时间): "国将有雨和洪" | |

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| <p>水，庄稼将丰收。”</p> | <p>will rest its troops, and in the fields there will be troops making peace. The corresponding state will be greatly unfortunate.</p> <p>90.大白稿□□□□□或當其 □□□□將歸，益主益尊。</p> <p>When Big White (Venus) is straw ... or it is on its ... it is about to return, and lordship and honor will be increased.</p> |
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| 1 Venus and the Moon (Revolts, change of dynasties) 金星和月亮（反叛，改朝） | Motion of planets in relation to the moon (War, dynasty lost) 行星活动和月亮的关系（战争，亡国） |
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| <p>VAT 10218:</p> <p>26. If Venus stands in the horn of the Moon: the king's land will revolt against him. 太白立于月角：王之国将反叛。</p> <p>27. If Venus stands in the horn of the crown of the Moon: the king's land will revolt against him. 太白立于月冠之角：王之国将反叛。</p> <p>28. If Venus stands in the crown of the Moon: the king's land will revolt against him. 太白立于月冠之中：王之国将反叛。</p> <p>29. If Venus stands in the Moon's right horn, the king's land will revolt against him. 太白立于月之右角，王之国将反叛。</p> <p>30. If Venus stands in the Moon's left horn, the king's land will revolt, the land of the king of Guti will revolt against him. 太白立于月之左角，王之国将反叛，古提国国王也将反叛。</p> | <p>99.月與星相過也，月出大白南，陽國受兵；月出其北，陰國受兵。</p> <p>When the moon goes past the star, if the moon goes out to the south of Big White (Venus), <i>yang</i> states will suffer from troops; if the moon goes out to the north, <i>yin</i> states will suffer from troops.⁴⁷</p> <p>101.月啗大白，有[亡]國；營或(熒惑)，[以亂]，陰國可伐也。</p> <p>If the moon eats Big White (Venus), there will be states that are lost; if it is Dazzling Deluder (Mars), [loss] through disorder, and <i>yin</i> states may be attacked.</p> <p>102.月□□□□□弱，其行也，主人疾急。合□惡不明，□敗</p> <p>The moon ... weak. In its motion, the host is distressed and anxious. It joins with ... evil not clear ... defeat.</p> <p>103.其色□而角，客勝。大白猶是也。</p> <p>If its color is ... and horned, the guest will win. Big White (Venus) is similar to this.</p> |

47 “*yin*” 阴 and “*yang*” 阳 are assigned to certain states based on *fenye* 分野 (allocation of certain states to certain constellations; discussed in the main text). The terms can be found in many omens in the manuscripts. They might be paired with two peculiar omens in the Babylonian column under the category of “Venus and Gender” in a very general sense of “female and male.” 参见本表中巴比伦栏内 “金星和性别” 一节。

33. If Venus stands in the dividing line of the middle of the Moon, halving (it): there will be revolt, variant: attack of the enemy, brother will estranged from brother, land from land – variant: stands in the breast of the middle of the Moon halving (it).

太白立于月中线，有反叛，或：有敌击，兄弟疏远，国与国疏远；或：太白立于月中线的胸部。

34. If Venus stands in the dividing line of the middle of the Moon, variant: stands (in front) of the Moon, halving (it): people will wear a mourning hairdo, [variant]: people, as many as there are, brother will become hostile to brother. 太白立于月中线，或在月之前，将之分为二：民将戴孝冠，或：全民，兄弟间将生敌意。

35. If Venus stands inside the Moon: the king's son will rise to (make) a revolt, upon divine order Elam will perish, there will be rains in the land, upon divine order the land will diminish.

太白立于月之中：王子将反，神下令，埃兰将亡。

43. If Venus enters into the Moon: Elam will destroy my border town, (or) will destroy its border town, its town ... will be captured.

太白入月：埃兰国将灭我边境城镇，（或）将灭它自己的边境城镇，它的城镇.....将要被俘获。

45. If Venus enters into the Moon for one month (or) two

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| <p>months and comes out, variant: does not come out: there will be hostilities, the market will fall in the land – at the neomenia she disappears with the Moon, variant: at the neomenia she enters the Moon and disappears, she is not seen for one month (or) two months.</p> <p>太白入月一、两月后出，或：不出：将有敌意，市场将衰 – 新月之时，她同月消失，或：新月之时，她入月并消失，她将隐蔽一至两月。</p> | |
| (月蚀 Eclipse) | (月蚀 Eclipse) |
| <p>VAT 10218:</p> <p>36. If Venus comes near the Moon: eclipse, the king of Akkad will die.</p> <p>太白近月：蚀，阿卡德国国王将亡</p> <p>40. If Venus stands at the Moon's right: eclipse (concerning?) the king of Amurru, the land of Amurru will be reduced.</p> <p>太白立于月之右：蚀，阿姆如国土将减缩</p> <p>41. If Venus stands at the Moon's left: eclipse (concerning?) the king of Akkad, the land of Akkad will be reduced.</p> <p>太白立于月之左，蚀，阿卡德国土将缩减</p> | <p>31. 月…… 蚀大白，不出九年，國有亡城，強國戰不勝</p> <p>If the moon eclipses ... Big White (Venus), in no more than nine years the state will lose walled towns, and a strong state will fight but not win.</p> <p>69. 大白先其時出為月食，後其時出為天天及櫛 (彗) 星。</p> <p>If Big White (Venus) comes out before its time, that makes a lunar eclipse. If it comes out after its time that makes a Celestial Portent or a Broom Star (comet).</p> |

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| <p>2 Venus and the Sun</p> <p>(War, revolts, change throne)</p> <p>金星和太阳</p> <p>(战争, 反叛, 换王位)</p> | <p>(Venus and the Sun)</p> <p>(War between states)</p> <p>(金星和太阳 – 战争)</p> |
| <p>VAT 10218:</p> <p>23. If Venus wears one of the Sun, the King's son will kill his father and seize the throne.</p> <p>太白戴日, 国王之子将杀其父攫王位</p> <p>48. If Venus reaches the Sun and enters into the Sun: a city will be torn down.</p> <p>太白近日并入日: 城毁</p> <p>49. If Venus enters into the Sun and does [not?] come out: devastation, variant: enemy incursion will be in land.</p> <p>太白入日不出: 毁, 或: 敌将入侵</p> <p>50. If Venus in the morning stands toward the front of the Sun: the land will revolt, there will be much famine.</p> <p>太白晨立于日之前: 国有反叛, 大饥荒</p> | <p>125. 日冬至, [大白] 在日北, 至日夜分, 陽國勝; 春分在日南, 陽國勝; 夏分 <至> 在日南, 至日夜分, 陰國勝; 秋分在日 [北], 陰國勝。</p> <p>On the day of winter solstice,⁴⁸ if Big White (Venus) is to the north of the sun, up to the division of day and night [sc. '[spring] equinox'], the <i>yang</i> state will win. If at spring equinox it is to the south of the sun, the <i>yang</i> state will win. If at summer solstice it is to the south of the sun, up to the equinox, the <i>yin</i> state will win. If at autumn equinox it is to the north of the sun, the <i>yin</i> state will win.</p> |

⁴⁸ More omens of the Sun appear in a separate chapter of the same manuscript but are omitted here.

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| <p>3 Venus and Jupiter 金星和木星（改朝，灾害）</p> <p>3.1 Conjunction of the two planets 两星相交</p> <p>3.2 The Yoke, Ferry 轡星, 轮渡星</p> <p>3.3 The Great Star (Jupiter) 大星 (Change of dynasties, natural disasters)</p> | <p>Conjunctions of Venus with Jupiter (The Year Star, dynasty, war, crops)</p> <p>金星和木星（岁星）相交 （王朝，战争，庄稼丰收）</p> |
| <p>VAT 10218:</p> <p>8. [If Venus] – a great star turns [above her]: the gods in heaven will provide good, variant: bad counsel for the land – [...] stands in the sky.</p> <p>（太白）- 大星转于其上：天神将赐善，或：坏的规劝 - （...）立于天上</p> <p>24. If Venus wears one of Jupiter: the dynasty will change ... will come.</p> <p>太白戴岁星（木星）：王朝将变 ... 将至</p> <p>54. If Venus and ditto (Jupiter) come close: reign of destruction (concerning) the king of Amurru.</p> <p>太白岁星相近：破坏的朝政（有关）阿姆如国王。</p> <p>56. If Venus enters Jupiter: the king of Akkad will die, the dynasty will change, either a soldier will go out or the enemy will send a message (asking for peace) to the land.</p> <p>太白入岁星：阿卡德国王将亡，王朝将变，或送一信使，或敌方将递交信函（求和）</p> <p>59. If Venus and Sulpae (Jupiter) are in balance and meet:</p> | <p>30. [大白與歲星遇，大白在南，歲星在] 北方，命曰牝牡，年穀 [大熟：大白在北，歲星在南方，年或有或無]</p> <p>When Big White (Venus) meets with the Year Star (Jupiter), with Big White in the south and the Year Star in the north, this is called 'female and male.' The harvest of grain will ripen greatly. If Big White is in the north, and the Year Star is in the southern direction, sometimes one will have a harvest, and sometimes not.</p> <p>104. 殷為客，相為主，將相遇（遇），未至四、五尺，其色美，孰能怒，怒者勝。</p> <p>The Yin [Star,] (Venus) is for the guest, the Xiang [Star,] (Jupiter) is for the host. When they are about to meet together, within four or five feet, and their color is beautiful, either of them may become 'enraged' [i.e., emit bright rays], and the enraged one will win.</p> <p>105. □□□□殷出□相□殷□□□左，□定者勝。殷出相之北，客利；相出殷之北，主人利。兼出東方，利以西伐。</p> <p>... the Yin [Star] (Venus) comes out ... the Xiang [Star]</p> |

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| end of the dynasty of the king of Amurru. 太白岁星平衡并相遇：阿姆如国王的王朝将尽 | (Jupiter) ... <i>Yin</i> [Star] ... left ... the fixed one will win. If the <i>Yin</i> [Star] goes out to the north of the <i>Xiang</i> [Star], the guest is advantageous. If the <i>Xiang</i> [Star] goes out to the north of the <i>Yin</i> [Star], the host is advantageous. If they come out together in the east, it is advantageous to attack westwards. |
| 64. If Venus and the Great Star meet: the king will die and dynasty will change. 太白岁星相遇：王将亡，王朝将变 | |
| (Natural Disaster) VAT 10218: 51. If Venus reaches Sulpae (Jupiter), variant: comes near and stops: flood will carry off the land, high water will come. 太白近岁星：或：接近并停止：洪水席卷土地，大水将至 | 106.殷與相遇，未至一舍，殷從之却，客疾，守人急。□□□□高□必□□□□□□□主人急，客窘急。 If the <i>Yin</i> [Star] (Venus) meets the <i>Xiang</i> [Star] (Jupiter), without yet coming within one abode of it, and the <i>Yin</i> [Star] follows it back, the guest will be rapid, and the person defending will be hurried. ... high ...must ...the host will be anxious, and the guest will be hard pressed. |
| 52. If Venus reaches Sulpae (Jupiter) and they follow upon each other: high water will carry off the land. 太白近岁星并相互追逐：大水将席卷土地 | 108.視其相犯也：相者木也，殷者金，金與木相正(征)，故相與殷相犯，天下必遇兵。 Watch when they encroach on each other: the <i>Xiang</i> [Star] (Jupiter) is Wood, and the <i>Yin</i> [Star] (Venus) is Metal. Metal and Wood attack each other, so when <i>Xiang</i> and <i>Yin</i> encroach on each other, the empire will encounter troops. |
| 53. If Venus reaches ditto (Jupiter) and passes it: a mighty high water will come. 太白近岁星并超过：巨大洪水将至 | |
| 57. If Venus and Sulpae (Jupiter) are in balance and between them the Moon stands: the furrow will diminish its yield. 太白岁星平衡，月立于其间：田地无收成 | 109. [殷] 者金也，故殷 [與] □ [星遇，興兵舉] 事大敗，□ [春] 必甲戌，夏必丙戌，秋必庚戌，冬必壬戌。 <i>Yin</i> (Venus) is Metal, so when <i>Yin</i> meets with the ... Star, in |
| 58. If Venus rises in the East, variant, West and Jupiter | raising troops or beginning affairs there will be a great |

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| <p>passes (her); there will be famine in the land.</p> <p>太白升东方，或西方，岁星超（太白）：国有饥荒</p> <p>65. If above Venus the Great Star (Jupiter) goes around her, variant: stands: the angry gods will return to the land, copious rains will fall, the crop of the land will succeed.</p> <p>岁星于太白之上并环绕其，或：站立：愤怒的天神将要返回其地，充裕的雨水将至，国土将有大丰收</p> <p>BM 75228:10 If Venus above her the Great (Star) goes around her, variant: stands: the angry gods will return to the land, permanent rain [...] – Jupiter above Venus in the winter in the East [...]</p> <p>岁星于太白之上并环绕其，或：站立：愤怒的天神将返回其地，永久的雨水（...）- 岁星于太白之上冬季东方（...）</p> | <p>defeat. ... in spring it will be [day] <i>jiawu</i>, in summer it will be <i>bingwu</i>, in autumn it will be <i>gengwu</i>, and in winter it will be <i>renwu</i>.</p> |
| <p>(Brother becomes hostile to brother)</p> <p>(兄弟反目)</p> | <p>(Brother is against brother)</p> <p>(诸侯相争)</p> |
| <p>VAT 10218:</p> <p>55. If Venus come near ditto (Jupiter): the land altogether – brother will become hostile to his brother.</p> <p>太白近岁星：国土上 – 兄弟反目</p> | <p>景王问于苾弘曰：「今兹诸侯，何实吉？何实凶？」对曰：「蔡凶。此蔡侯般弑其君之岁也，岁在豕韦，弗过此矣。楚将有之，然壅也。岁及大梁，蔡复，楚凶，天之道也。」（《左传·昭公·昭公十一年》）</p> <p>The king of Zhou asked [his astrologer] Chang Hong 苾弘: "Among today's princes, who will have good or ill fortune?" He obtained the following reply: "Ill fortune will strike the prince of Cai. Jupiter is stationed now in the <i>shiwei</i> mansion which is that of the year [12 years ago] when the present prince, Ban, had the preceding prince</p> |

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| | <p>killed. Before the cycle is finished, Chu will take possession of Cai and will reach the height of its iniquities. [In two years], when Jupiter crosses the Daliang mansion, Cai will get back his land and Chu, in its turn, will know misfortune.” (This paragraph is not in <i>Wu xing zhan</i>, but in a text of about 541 BCE – <i>Zuo Zhuan</i> 《左传》. See Cullen 2011, 197–198)</p> |
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| 4 Venus and Mars (War, change of dynasties) 金星和火星（战争，改朝） | (Venus and Mars) (War, killing, change of dynasties) (金星和火星 - 战争，杀戮，改朝) |
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| <p>VAT 10218:</p> <p>63. If the Strange Star comes close to Venus: within 6 months, a despotic king will die, his land will enjoy abundant prices – the Strange Star is Mars.</p> <p>荧惑近太白：六个月之内，暴君将亡，其国土将享受充足的成果 – 荧惑即火星</p> <p>70. [If Venus] has taken a star at her right [side?] and Venus is large and the star is small: the king of Elam [will become important and powerful and rule the land(s) of the four regions, receive tributes from the kings] his [equals] – Mars stands at her right.</p> <p>太白右有星，太白大，星小：埃兰国王（将成为重要的有权的人并将统治四方，接受他国国王的进贡）- 火星立于她（太白）的右边</p> <p>71. [If Venus] has taken a star at her left side? and Venus is large and the star is small: [the king of Akkad] ditto – Mars stands at her left.</p> <p>太白左有星，太白大，星小：（阿卡德国王）（将成为重要的有权的人并将统治四方，接受他国国王的进贡）- 火星立于她（太白）的左边</p> <p>Sm.1354:4. [If Venus (at her rising) the Red Star⁴⁹ (Mars)</p> | <p>89. 太白、營或 (荧惑)、耕星赤而角，利以伐人，客勝; 客不 [勝]，以為主人，主人勝。</p> <p>If Great White (Venus), Dazzling Deluder (Mars) or the Plowing Star are red with horns, it is advantageous to attack others, and the guest will win. If the guest does not win, it is because it is acting as the host, and the host will win.</p> <p>110. 大白與營或 (荧惑) 遇，金、火也，命曰鑠 (鑠)，不可用兵。</p> <p>When Big White (Venus) meets with Dazzling Deluder (Mars), it is Metal and Fire. This is named 'melting.' Troops may not be used.</p> <p>113. 營或 (荧惑) 從大白，軍憂；離之，軍 [却]；出其陰，有分軍；出其陽，有 [偏將之戰]。[當其] 行，大白還之，[破軍殺] 將。</p> <p>When Dazzling Deluder (Mars) goes with Big White (Venus), the army will be distressed. If it leaves it, the army will retreat; if it goes out on the <i>yin</i> [side], there will be division of the army; if it goes out on the <i>yang</i> [side], there will be a battle with the assistant general. If in its motion Big White reaches it, the army will be smashed and the general killed.</p> |

49 Mars was also called Red Star by the Chinese during the time of the Five Stars manuscripts.

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| <p>enters into her] and does not come out, the king's son will enter his father's house and [seize] the throne.</p> <p>太白出升时荧惑（火星）进入，不出：王子将入其父宫，攫其王位。</p> <p>K.2226:33 ii 44' If Venus – the Strange star (Mars) comes close to her: in 6 months a despotic king will die and his land will enjoy an abundant market.</p> <p>荧惑近太白：六月之内，暴君将亡，其国土将享受充裕的市场。</p> | |
| <p>(Venus and Mercury)</p> <p>(Lamentation, justice)</p> <p>(金星和水星) (哀伤, 正义)</p> | <p>Conjunctions of the planet (Venus) with Mercury (War, battles)</p> <p>金星和水星相交 (战争)</p> |
| <p>VAT 10218:20. If Venus wears the crown of the Moon: there will be lamentation in the land, variant: for four years the land will see justice, variant: prosper – she is seen in the West, Mercury stands in front (or) above her.</p> <p>太白戴月冠：国将有难，或：四年之后国将见正义，或：繁荣 – 她（太白）现于西方，小白（辰星/水星）立于她之上。</p> <p>K.148:16. If Venus wears the Moon's crown – she is very small, Mercury stands in front of her.</p> <p>太白戴月冠 – 极小，辰星（小白）立于其前方。</p> | <p>6i. (辰星) 其入大白之中，若麻近繞環之，為大戰，趨勝靜也。</p> <p>If it (Mercury) enters into the midst of Big White (Venus), or rubs against or goes round it, this will make a great battle, in which the moving one will beat the one at rest.</p> <p>8o. 小白從其下，上抵之，不入大白，軍急。小白 [在] 大白前後左右，□干 □□□□□，□□□□□ 大白未至，去之甚亟，則軍相去也。</p> <p>When Little White [sc. 'Mercury'] comes from below or from above and approaches it, but does not enter into Big White (Venus), the army will be hurried. When Little White is before or behind Big White, or to its left or</p> |

火星在五星占时期也有“赤星”一说。

right, ... shields ... Big White has not arrived, or leaves it very quickly, then the armies will depart from one another.

81. 小白出大白 [之左]，或出其右，去參尺，軍小戰。小白麻大白，有數萬人之戰，主人吏死。

When Little White (Mercury) comes out at the left of Big White (Venus), or comes out at its right, distant 3 feet from it, the army will have a small battle. If Little White rubs against Big White, there will be a battle with several myriads of men, and officers of the 'host' will die.

82. 小白入大白 [中，五日乃出，及] 其入大白，上出，破軍殺將，客勝；其下出，亡地三百 [里]。

When Little White (Mercury) enters into Big White (Venus), and comes out after five days, or when it enters Big White, and comes out upwards, the army will be smashed and the general killed, and the 'guest' will win. If it comes out downwards, 300 li of territory will be lost.

83. 小 [白] 來抵大白，不去，將軍死；大白期 (旗) 出，破軍殺將，視期 (旗) 所鄉 (向)，以命破軍。

If Little White (Mercury) comes and approaches Big White (Venus), and does not leave, the general will die; If Big White's 'banner' comes forth, the army will be smashed and the general killed. Watch the direction in which the 'banner' is directed, in order to decide which army will be smashed.

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| | <p>84. 小白□ [大] 白，兵是□□ [其] 趨而能去就者，客也；其靜而不能去就者，[主也]。</p> <p>Little White (Mercury) ... Big White (Venus), troops ... these. The active one that is able to go and come is the guest; the quiescent one that is not able to go and come is the host.</p> |
| | <p>85. 凡小白、大白兩星偕出，用兵者象小白，若大白獨出，用兵者象效大白。</p> <p>In general when the two stars Little White (Mercury) and Big White (Venus) come out together, the one who is using troops is the counterpart of Little White. If Big White comes out on its own, the one who is using troops is the counterpart of Big White.</p> |
| (Venus and other planets and color) | Conjunctions of various planets (and color) (War, fortune) |
| (No prognostics) ⁵⁰ | 多星相交（颜色）（战争，运气） |
| (金星和其它行星及颜色) | |
| K.148: | 32. 凡占五色：其黑唯水之年，其青乃大飢之年， |
| 10. If Venus wears a black crown – [Saturn] stands in front of her. | □□□□□□□□□□□□□□□□□□ □□。 |
| 太白戴黑冠 – 填星（土星）立于其前。 | In general, prognosticating from the five colors: when black, it is a year of waters [sc. ‘floods’]; when blue it is thereupon a year of great starvation, ... |
| 11. If Venus wears a white crown – Jupiter stands in front of her, [...] great | |

50 There are sections of the omens like the ones here that give disappearance, duration of invisibility, first visibility, and particular positions, of the planets, but no prognostics (also see Pingree and Reiner 2004/1975). The same is found in the Tables of Jupiter, Saturn, and Venus in *Wu xing zhan*.

这里的句子没有占卜预测，类似于《五星占》里的木、土、金星行度表（更多例子可参见 Pingree and Reiner 2004/1975）

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| 太白戴白冠 – 岁星立于其前 (…) 大 | 88. 已張軍, 所以智 (知) 客, 主人勝者: 客星白澤; 黃澤, 客勝。青黑萃, 客所謂□□□□□□□曰耕星□□□。歲星、填星, 其色如客星□□也, 主人勝。 |
| 12. If Venus wears a green crown – Mars stands in front of her. | When armies have been deployed, to know whether guest or host will win: if the guest's star is white and brilliant, or yellow and brilliant, the guest will win. If blue and black are mixed, the guest is what is called ... called the Plowing Star The Year Star (Jupiter), and the Garrison Star (Saturn): if their color is like the guest's star, the host will win. |
| 太白戴綠冠 – 火星立于其前。 | |
| 13. If Venus wears a red crown – Mercury stands in front of her. | |
| 太白戴紅冠 – 辰星立于其前。 | |
| 14. If Venus wears a rainbow crown – a rainbow lies crosswise in front of her. | |
| 太白戴彩虹冠 – 彩虹橫貫于其前。 | 107. 凡五星五歲而一合, 三歲而遇。其遇也美, 則白衣之遇也; 其遇惡, 則下□□□□□□□□□□□□毋兵不吉。 |
| 15. If Venus wears the Sun's crown – she becomes very bright, Saturn stands in front of her. | In general, [amongst] the Five Stars every five years there is a joining, and every three years there is an encounter. If the encounter is beautiful then there will be an assembly of those in white garments [sc. 'commoners' or 'mourners']; if the encounter is ugly, then below ... without troops is unlucky. |
| 太白戴日冠 – 她變得非常明亮, 填星立于其前。 | |
| 16. If Venus wears the Moon's crown – she is very small, Mercury stands in front of her. | |
| 太白戴月冠 – 她非常小, 辰星立于其前。 | |
| 17. If Venus wears two crowns – two planets stand in front of her. | III. 營或 (熒惑) 與辰星遇, 水、火 [也, 命曰焯, 不可用兵舉] 事; 大敗。 |
| 太白戴雙冠 – 兩星 (行星) 立于其前。 | If Dazzling Deluder (Mars) meets with the Chronogram Star (Mercury), it is Water and Fire. This is named 'quenching.' One cannot use troops or begin affairs; there will be great defeat. |
| K.2346: | |
| 54. The White star is Jupiter, the Red star is Mars, the | |

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| <p>Green star is Venus, the Black star is Saturn,⁵¹ variant: Mercury.</p> <p>白星为岁星（木星），赤星为火星，绿星为太白星（金星），黑星为填星（土星）或水星。</p> | <p>112. [歲] 與大 <小> 白斲 (鬥), 殺大將; 用之, 搏之, 貫之, 殺扁 (偏) 將。</p> <p>When the Year [Star] (Venus) fights with Big [Little] White (Venus or Mercury), the great general will be killed; if it goes through it, or knocks against it, or pierces it, the assistant general will be killed.</p> <p>114. 凡大星趨相犯也, 必戰。</p> <p>In general, if the Big Stars (Planets) hurry to encroach on each other, a battle is inevitable.</p> |
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⁵¹ According to Jastrow (1911), "Saturn ... received the designation as the 'steady' Lu-Bat (planet) because of the slowness and regularity of its movement" (1911, 222). Coincidentally, the name of Saturn in Chinese 镇星 means exactly "the star to stabilize."

据作者 Jastrow 研究, 土星, 由于行走缓慢和稳定, 被认作是“稳星”(Jastrow 1911, 222)。无独有偶, 土星在中国被称作“镇星”。

| 5 Venus and constellations ⁵² 金星和恒星组/星座 | (Venus and 28 Lodges / constellations) ⁵³ (金星和二十八宿) |
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| 5.1 Venus and Stars 金星和星 | (Stars 星) |
| VAT 10218: 60. If Venus enters Stars: Elam will be torn down in its ..., a fortress will be torn down. 太白入星（星座）：埃兰国将亡，..., 城堡将塌毁。 61. If Venus stands for two days with Stars, and then passes (them): the counsel of the land will change. 太白入星（星座）两日，超过它们：国土的顾问 （规则）将变。 K.35:22. If Venus comes close to Stars: [...] – Venus [comes close to] the Furrow 太白接近星（星座）：（...）- 太白接近田赋星座 K.229:39. If Ishtar stands in Stars for two days and passes them: the mood of the land will change. 伊西塔在星（星座）中站立两日，并超过它们，国 土的情绪将变。 | 15. ⁵⁴ （土星）與七星晨出東方 [Saturn] Comes out with Stars in the east at dawn. |
| 5.2 Venus and the True Shepherd of Anu ⁵⁵ | |

⁵² 见正文第九、十两节。Ref. main article, sections 9 and 10.

⁵³ 见正文第九、十节。Ref. main article, sections 9 and 10.

⁵⁴ Cullen 2011, Table 11 土星行度表.

⁵⁵ From here on, where there is no clear parallel on the Chinese side, I show only the titles on the Babylonian side, following Reiner and Pingree's categories.

以下在没有明显的中文对称句子情况下，巴比伦栏内只保留 Reiner 和 Pingree 的分类小标题。

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| 金星和牧羊人星 | |
| (Old Man, Hired Farm Laborer ⁵⁶) (老人星，雇工星) | (Venus at the lodge of Harvester 金星在娄) |
| K.2346 44. If the Old Man's stars are next to each other: the harvest of the land will be ... Venus stands with it. 老人座的星星并处：土地的收成将...太白与其并立。 | 7. ⁵⁷ (金星) 以八<七>月與婁夕出西方，二百廿四日，以二月與婁夕入西方，餘五十七。 In the 7th month it (Venus) comes out at dusk in the west with Wings (a Lodge) for 224 days, then in the 2nd month it goes in at dusk in the west with Harvester, with an over-run of 57 [days into the next year]. 10. (金星) 浸行百廿日，以三月與婁夕出西方，餘五十二。 It moves immersed for 120 days, then in the 3rd month it comes out at dusk in the west with Harvester, with an over-run of 52 [days into the next year] 11. (金星) [以三] 月與婁夕出西方,二百廿四日，以十月與心夕入西方。 In the 3rd month it comes out at dusk in the west with Harvester, for 224 days, then in the 10th month it goes in at dusk in the west with Heart. |
| (The Scales 天枰) (as tool of measurement) | Dipper 斗 – a lodge (as tool of measurement) |
| 82-3-23,49 and dupl. K.2157 6'-8' The Scales – the star of Shamash, of justice – | 11. ⁵⁸ (木星) 與斗晨出東方 Comes out with Dipper in the east at dawn. |

⁵⁶ “Hired Farm Laborer” is a constellation in Rogers's Table 2.

⁵⁷ Numbers from the Cullen 2011, Table 12.

⁵⁸ Numbers from Cullen 2011, Tables 10 and 11.

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| <p>becomes visible, will bend over the land for good effect – [...] stand above Venus.</p> <p>天枰座 – Shamash (太阳神) 及正义的星座 – 出现, 将悬照土地带来好运 - ... 立于太白之上。</p> | <p>26. (土星) 與斗晨出東方</p> <p>[Saturn] comes out with Dipper in the east at dawn.</p> |
| <p>5.3 Venus and the Yoke 金星和轅星</p> <p>5.4 Venus and the Wagon 金星和车星</p> <p>(War, change of dynasty, women's role)</p> | <p>Axletree or Cart – a Lodge 轅/车</p> |
| <p>VAT 10218:</p> <p>126. If Venus scintillates and stands toward the Wagon (and) observers observe (it?): an upheaval will come in three days and cover the land.</p> <p>太白闪烁, 面向车星站立, 观测者: 三日后将有动 乱, 遍及国土。</p> <p>127. If Venus scintillates and turns? toward the Wagon, variant: goes around? the Wagon: the enemy will attack and defeat [the land?].</p> <p>太白闪烁并转向车星, 或转绕车星: 敌人将袭击并 打败 (王国?)。</p> | <p>4.⁵⁹ (金星) 伏十六日九十六分, 與軫晨出東方。</p> <p>(Venus) It is hidden for 16 days and 96 parts, then comes out at dawn in the east with Axletree.</p> |
| <p>(The Bow star 弓箭星)</p> | <p>Drawing a Bow – a lodge 张</p> |
| <p>K.2346:57. In the East Venus the Bow star ... in heaven and earth – the Red star (Mars) Makru, Mercury (is) male or female, in the East Venus or Mercury or Jupiter is very bright.</p> <p>太白弓箭星座于东方.....在天和地 – 赤星马克儒</p> | <p>16.⁶⁰ (土星) 與張晨出東方</p> <p>[Saturn] Comes out with Spread⁶¹ in the east at dawn.</p> |

⁵⁹ Number from Cullen 2011, Table 12.

⁶⁰ Cullen 木星表号码。Number from the Saturn Table (ref. Cullen 2011, Table 11).

⁶¹ “张”原意为“拉弓”。The original meaning of the word “*zhang* 张” is “drawing a bow.”

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| (火星神名), 水星女或男, 太白或辰星或岁星在东方非常明亮。 | |
| 5.5 Venus and the Field and the Star of Eridu 金星和田地星 | |
| 5.6.1 Venus and the Furrow 金星和田觚星 | |
| K.35:22. If Venus comes close to Stars: [...] – Venus [comes close to] the Furrow 太白接近星 (星座): (...) - 太白接近田觚星座 | |
| 5.6.2 Venus and the Plow (Defeat, women's role) 金星和耕星 | (The Plow Star 耕星) ⁶² (Winning battles) |
| VAT 10218: 124. If Venus scintillates and turns? toward the Yoke (and) those who look see (it?), observers observe (it?): the land will be dispersed, the dynasty will change, women will fall by means of weapons, or will kill men by means of weapons, dogs will become rabid and bite people. 太白闪烁并转向耕星, 观测者: 国土将被分散, 王朝将替, 妇女被杀, 或男人被杀, 狗将变为狂犬并咬人。 | 88.已張軍, 所以智 (知) 客, 主人勝者: 客星白澤; 黃澤, 客勝。青黑萃, 客所謂□□□□□□□曰耕星 □□□。歲星、填星, 其色如客星□□也, 主人勝。 When armies have been deployed, to know whether guest or host will win: if the guest's star is white and brilliant, or yellow and brilliant, the guest will win. If blue and black are mixed, the guest is what is called ... called the Plowing Star The Year Star (Jupiter), and the Garrison Star |

62 “The Plow Star” appears twice in *Wu xing zhan*, but not anywhere else. Liu Lexian (2004) suggests that it is a variant name for one of the five planets. Cullen (2011) follows Liu's suggestion. However, in the Babylon constellations, the Plow (not the modern Plow/UMa) is one of the oldest and most sustained asterisms in Babylonian astrology (see Rogers 1998, Table 2). It is one of the agriculturally related stars. Together with other stars, with names of animal body parts, the Plow in *Wu xing zhan* might be a copy of the Babylonian Plow. (See the main text and Table 3 in this paper.)

“耕星”只在《五星占》中出现两次, 其它中文文献中不见。刘乐贤 (2004) 认为它可能是哪个行星的别称。笔者认为“耕星”跟其它很多星宿名一样, 都是直接转抄自巴比伦星名 (见正文)。在巴比伦星系中, “耕星”可能跟更早的农历有关, 跟现代天文学中的 Plow/Uma 星座不同。

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| <p>125. If Venus scintillates and stands toward the Yoke: the king's son will kill his father and seize the throne.</p> <p>太白闪烁，面向耕星站立：王子将杀父攫取王位。</p> <p>K.2226:32 ii 43'. If Venus comes close to the Plow: men's wives will have adulterous relations, adultery will increase in the land, woman will not live with her man, man will not live with his woman.</p> <p>太白近耕星：男人的老婆将与人通奸，通奸将在国内增加，女人将不再和她的男人住在一起，男人也不再和他的女人住在一起。</p> <p>K.35:24. If Venus comes to the Plow: there will be defeat – she comes close to Mars.</p> <p>太白至耕星：将有败仗 – 她（太白）接近火星。</p> <p>K.7169:2. [If Venus comes close to] the Plow: there will be defeat, men's wives [will have affairs], [fornication] will abound the land, woman will not live with her husband, man [...]</p> <p>太白接近耕星座：将有败仗，男人们的妻子将（与他人有染），（乱伦）将有很多，女人不再和她的丈夫住在一起，男人 (...)</p> | <p>(Saturn): if their color is like the guest's star, the host will win.</p> <p>89. 太白、營或 (熒惑)、耕星赤而角，利以伐人，客勝; 客不 [勝]，以為主人，主人勝。</p> <p>If Great White (Venus), Dazzling Deluder (Mars) or the Plowing Star are red with horns, it is advantageous to attack others, and the guest will win. If the guest does not win, it is because it is acting as the host, and the host will win.</p> |
| <p>(Women's active roles in adultery and the change of dynasties 妇女通奸及涉政)</p> | <p>(Women's active roles in war and state affairs 妇女干涉军事和政治)⁶³</p> |

⁶³ The omens about women's active roles in this section are mostly from other versions of the planetary books, which share some of the same ancient sources—except for *a*, which can be found at <https://ctext.org/shiji/tian-guan-shu/zhs>, The other

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| <p>VAT 10218:</p> <p>90. If Venus does not rise at night but rises at daylight: men's wives will commit adultery and run after men. 太白不见于夜晚而见于白日: 男人们的妻子将通奸, 追逐别的男人。</p> <p>91. If Venus becomes visible at daylight: men's wives will not stay with their husbands but run after their men. 太白见于白日: 男人们的妻子不再守着丈夫, 而去追逐其它男人。</p> <p>101. [If Venus shows herself at the beginning of the year] and disappears: people will [...] their men, [... slaves] will mount on the bed of their masters and marry the women who hired them. (太白出现于年初) 并消失: 民将 (...) 他们的男人, (...奴仆) 将上到他们主子的床上, 跟雇他们的女人结婚。</p> <p>111. If Venus rises standing in a position not of her own, variant: standing in her position there will be rise of an enemy army, variant: rise of hostilities, in the land, women will ... their men, variant: the king's land will rebel against him, variant: the land [...]. 太白升, 出离其位, 或: 在其位, ... 将有敌军兴</p> | <p>a. 《史记-天官书》: (太白) 昼见而经天, 是谓争明, 强国弱, 小国强, 女主昌。</p> <p>If (Venus) is visible in the mid-day throughout the sky, it is said: fighting for the brightness; the strong state becomes weak, small state becomes strong, and female master rises.</p> <p>b. 《史记-天官书》: 月蚀岁星, 其宿地饥若亡; 荧惑也乱; 填星也下犯上; 太白也强国以战败; 辰星也女乱; 蚀大角, 主命者恶之。</p> <p>..... [If the Moon] eclipses Venus, strong state will also be defeated; [if the Moon] eclipses Mercury, women make troubles;</p> <p>c. 《汉书-天文志》: 凡月食五星, 齐国皆亡: 岁以饥, 荧惑以乱, 填以杀, 太白强国以战, 辰以女乱。月食大角, 王者恶之。</p> <p>... Whenever the Moon eclipses the five planets, all states will die: [the states with Mercury will have women's troubles;</p> <p>d. 《开元占经》十二卷引《河图帝览嬉》: 月蚀填星, 女主死, 其国以伐亡, 若以杀亡。</p> <p>... [If] the Moon eclipses Saturn, the queen dies, her state will be destroyed by killing.</p> |
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quotations are from Liu Lexian 2004, 41, 152, 164, and 167. The English translations in this section are limited to the relevant sentences and phrases, and are my own.

本小节女人涉政专题没有出现在《五星占》中, 但是出现在专门的月占和其它星占中。此处仅转引刘乐贤引用过的例子 (刘乐贤 2004 年 41, 152, 164, 167 页)

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| <p>起，或：敌意兴起，在国土上，女人们将... 她们的男人，或：国王的领土将对他造反，或：领土...</p> <p>K.2226:32 ii 43'. If Venus comes close to the Plow: men's wives will have adulterous relations, adultery will increase in the land, woman will not live with her man, man will not live with his woman.</p> <p>太白近耕星：男人的老婆将与人通奸，通奸将在国内增加，女人将不再和她的男人住在一起，男人也不再和他的女人住在一起。</p> <p>K.7169:2. [If Venus comes close to] the Plow: there will be defeat, men's wives [will have affairs], [fornication] will abound the land, woman will not live with her husband, man [...]</p> <p>太白近耕星：将有败仗，男人们的妻子将（与他人有染），（乱伦）将有很多，女人不再和她的丈夫住在一起，男人(...)</p> | <p>e. 又引《帝览嬉》：月蚀辰星，其国以女乱亡，若水饥，期不出三年。又曰：兵未起而饥，所当之国起兵，战不胜。</p> <p>... [If] the Moon eclipses Mercury, its country will be dead by women's troubles/revolts.</p> <p>f. 《乙巳占》卷三“占例第十六”：.....星蚀月者，国君、女主将有被其臣下杀之象也。亦为自亡有丧； ...</p> <p>... If (a) Planet eclipses the Moon, king and queen would be killed by their own ministers. Variant: self (or internal) killing and lamentation.</p> <p>g. 《乙巳占》卷二“月晕占第十一”：“候月晕，常以十二月八日，晕再重，有大风，兵起，灾在内，女亲用事。”</p> <p>..... often in the twelfth month and the eighth day, when the Moon has double halos, there is strong wind, army revolts, inside disaster, female relatives making troubles.</p> <p>h. 《开元占经》引《郗萌占》：“月行急，未当中而中，未当望而望，结尾急兵大战，军破将死，大臣执政逼君，女主将有擅权，天下乱，易宗庙。”</p> <p>..... when the Moon moves too fast, in the middle when it is not supposed to be in the middle, seen when it is not supposed to be seen, there will result a big war with rushing armies, the army will be broken and the generals will die, minister will force king to give up the throne,</p> |
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| | queen will take over the power, there will be troubles everywhere, and change of ancestral temple. |
| (Lady, Exalted Lady 女星) ⁶⁴ | Woman ⁶⁵ 嫠女 |
| | 12. (木星) 與嫠女晨出東方 (Jupiter) Comes out with Woman in the east at dawn. 28. (土星) 與嫠女晨出東方 [Saturn] Comes out with Woman in the east at dawn. |
| 5.6.3 Venus and the Fish 金星和鱼星 | |
| 5.6.4 Venus and Stars 金星和星 (see 5.1. See 5.1) | (星 Stars) |
| 5.7 Venus within constellations 金星在星座中 | |
| 5.7.1 Venus between the Twins 在双子之间 5.7.2 Venus within the Lion 在狮子座里 5.7.3 Venus within Enmesharra 在...里 5.7.4 Venus enters Scorpion 进入蝎座 | |
| 5.7.5 Venus and the Bull of Heaven (Death) 金星和天牛星 | (Bull/Ox – a lodge 牛) (Famine) |
| K.35:5. If Venus turns around within the [Bull? of] Heaven: [...] will die. 太白在天 (天牛星座) 中转绕: (...) 将亡。 | 54. 主正四時, 春分效婁, 夏至 [效東井, 秋分] 效亢, 冬至效牽牛。一時不出, 其時不和; 四時 [不出], 天下大饑。 (Mercury) It rules and corrects the four seasons. At the |

64 There is "Lady" in the Stars of Akkad, and "Exalted Lady" in the Stars of Amurru, as listed in Rogers's Table 2 (1998). They do not appear in the Venus tablets.

女星是阿卡德王国星之一; 情女星是阿姆如国星之一。它们没有出现在金星占卜部分。参考 Rogers 1998, Table 2.

65 Woman Lodge does not appear in the Venus chart. (Ref. Cullen 2011, Tables 10 & 11).

嫠女没有出现于金星行度中。

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| | spring equinox it appears in the lodge Harvester; at the summer solstice it appears in the lodge Eastern Well; at the autumn equinox it appears in the lodge Gullet; at the winter solstice it appears in the lodge Led Ox. If for one season it does not appear, that season will not be harmonious. If it does not appear for four seasons, there will be great famine in the empire. |
| (The Jaw of the Bull 牛颌星) | (Gullet – a lodge 亢) |
| K.148:21. If Venus stands in the crown of the Sun – she comes close to the Jaw of the Bull. 太白立于日冠之中 – 她接近牛颌星座。 | 9. (木星) 與亢晨出東方 (Jupiter) Comes out with Gullet in the east at dawn. |
| K.2346:50. If when you look at the day-break it is very red: plenty for the people, Mercury stands within the Jaw of Bull. 黎明时太白赤红: 民多得, 水星立于牛颌星座中。 | 20. (土星) 與亢晨出東方 (Saturn) Comes out with Gullet in the east at dawn. (Cullen Table 10 & 11) |
| (The Kidney star 肾星) | (Stomach – a lodge 胃) |
| K.2346:38. [...] in the evening the Kidney star [...] (...) 傍晚肾星座 (...) | 6. ⁶⁶ 與胃晨出東方 [Saturn] Comes out with Stomach in the east at dawn. |

66土星行度表。Ref. Cullen 2011, Table 11.

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| 6 Venus and unnamed stars 金星和无名星座 | |
| 6.1 Venus "takes" a star (small star) 金星拿取小星 | (Small star in Venus 小星入金星) |
| VAT 10218: 69. If Venus has taken a star and that star is small: the king will conquer a land that is not his, his son will seize the throne. 太白取到(?)小星: 国王将征服他人的土地, 王子将攫取王位。 70. [If Venus] has taken a star at her right [side?] and Venus is large and the star is small: the king of Elam [will become important and powerful and rule the land(s) of the four regions, receive tributes from the kings] his [equals] – Mars stands at her right. 太白取星于其右, 太白大, 星小: 埃兰国王将(变得重要和有权, 并将统治四方, 接受他国国王的进贡) - 火星立于她右边。 71. [If Venus] has taken a star at her left side? and Venus is large and the star is small: [the king of Akkad] ditto – Mars stands at her left. 太白取星于其左, 太白大, 星小: 阿卡德国王将(变得重要和有权, 并将统治四方, 接受他国国王的进贡) - 火星立于她左边。 Rm.146 rev ii:7. If Ishtar has taken a star in her right horn and Ishtar is large and the star is small: the king of Elam will become important and powerful and rule the land(s) | 74. 有小星見太白之陰, 四寸以入, 諸侯(侯)有陰親者; 見其陽, 三寸以入, 有小兵。兩而俱見, 四寸[以入], 諸侯(侯)遇。在其南, 在其北, 四寸以入, 諸侯縱。在其東, [在其]西, 四寸以入, 諸侯(侯)衡。 If there are small stars visible on the <i>yin</i> [side] of Great White, within four inches [of it], then there are those who are making secret agreements amongst the feudal lords. If they are visible on its <i>yang</i> [side], within three inches of it, there will be a small number of troops. If there are two visible together, within four inches, the feudal lords will have a meeting. If [one] is to the south of it and [one] is to the north of it, within four inches, the feudal lords will [make a] vertical alliance. If [one] is to the east of it and [one] is to the west of it, within four inches, the feudal lords will [make a] horizontal alliance. |

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| <p>of the four regions, receive tribute from the kings his equals.</p> <p>伊西塔（金星女神）取星于其右角，伊西塔大，星小：埃兰国王将变得重要和权有，并将统治四方，接受他国国王的进贡。</p> | |
| <p>6.2 Venus with stars at her side</p> <p>金星周围有星</p> | <p>(Venus with stars on her right or left 金星左右有星)</p> |
| <p>72. If Venus – one star stands at her right, one star at her left: advent of hardship, variant: misfortune, [variant?] good fortune will arise for the land.</p> <p>太白 – 有星立于其右，有星立于其左：艰难将至，或：不幸，（或）幸运将于国土升现。</p> <p>73. [If Venus] at her right has a row of stars: women will not have easy childbirth.</p> <p>（太白）右有一排星星：妇女生产不顺。</p> <p>74. [If Venus at her left] has a row of stars: women will have difficulty in childbirth.</p> <p>（太白之左）有一排星星：妇女将有难产。</p> | <p>80. 小白從其下，上抵之，不入大白，軍急。小白[在] 大白前後左右，□干□□□□，□□□□大白未至，去之甚亟，則軍相去也。</p> <p>When Little White [sc.'Mercury'] comes from below or from above and approaches it, but does not enter into Big White (Venus), the army will be hurried. When Little White is before or behind Big White, or to its left or right, ... shields ... Big White has not arrived, or leaves it very quickly, then the armies will depart from one another.</p> <p>81. 小白出大白[之左]，或出其右，去參尺，軍小戰。小白麻大白，有數萬人之戰，主人吏死。</p> <p>When Little White comes out at the left of Big White, or comes out at its right, distant 3 feet from it, the army will have a small battle. If Little White rubs against Big White, there will be a battle with several myriads of men, and officers of the 'host' will die.</p> <p>87. 凡戰，必擊期（旗）所指，乃有功。迎[之左之]者敗。</p> <p>In general, when in battle, one must strike where the</p> |

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| | banner points, then one will have achievements. One who welcomes it [sc. Venus] or has it on the left will be defeated. |
| (Horn - the shape of Venus 角-金星形状) | (Horn - a lodge or the shape of a star 角) |
| VAT 10218: 67. If Venus in her right horn a star comes close to her, variant: ... there will be plenty in the land. 太白之右角，有星接近，或：... 国有富裕。 68. If Venus in her left horn a star comes close to her, variant: ... there will be misfortune in the land. 太白之左角，有星接近，或：... 国有不幸。 | 89. 太白、營或(熒惑)、耕星赤而角，利以伐人，客勝；客不[勝]，以為主人，主人勝。 If Great White (Venus, Dazzling Deluder (Mars) or the Ploughing Star are red with horns, it is advantageous to attack others, and the guest will win. If the guest does not win, it is because it is acting as the host, and the host will win. 103. 其色□而角，客勝。大白猶是也。 If its color is ... and horned, the guest will win. Big White (Venus) is similar to this. 94. 凡觀五色，其黃而員（圓）則贏；青而員（圓）則、憂凶，央（殃）之（至）白（迫）。赤而員（圓）則中不平；白而員（圓）則福祿是聽。□黑（而圓剛）□□□□□□□□（黃）而角則地之爭，青而角則國家懼，赤而角則犯我城，白而角則得其眾。四角有功，五角取國，七角伐（王）。黑而（角則）□□□□□□。 In general, when observing the five colors: If yellow and round, then excess; If blue and round then sorrow, and misfortune and disaster hurrying on. Red and round, then the center is not peaceful; White and round, then you will hear of blessing and |
| Rm.146 rev ii: 4. If in Ishtar's right horn a star comes close to her: there will be plenty in the land. 伊西塔之右角有星接近：国有富裕。 5. If in Ishtar's left horn a star comes close to her: there will be misfortune in the land. 伊西塔之左角有星接近：国有不幸。 | |

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| | <p>reward.</p> <p>Black and round then ...</p> <p>Yellow and horned [sc. 'with rays emanating from it'], then struggle for territory;</p> <p>Blue and horned, then the country will be afraid;</p> <p>Red and horned, then our cities are encroached on;</p> <p>White and horned, then one obtains the population.</p> <p>Four horns: have success; five horns: take over the state; seven horns: attack the king.</p> <p>Black and horned, then ...</p> |
| (Pincer/Horn – the shape of a constellation 钳角-星座的形状) | (Horn - a lodge 角) |
| <p>K.2346:</p> <p>41. If the Scorpion's pincers (lit.: horns) are twisted?: an enemy will rise but will fall in war. 蝎星座的钳角扭转：敌人将起，但败于战争</p> <p>42. If the Scorpion's pincers carry radiance: the king will conquer his enemies, (.....) because no star is seen [...] 蝎星座钳角发光：国王将征服他的敌人（...）因不见星（...）</p> | <p>1.⁶⁷（金星）正月與營室晨出東方二百廿四日，以八月與角晨入東方。 In the first month it (Venus) comes out at dawn in the east with House for 224 days, then in the 8th month it goes in at dawn in the east with Horn.</p> <p>19.⁶⁸（土星）與角晨出東方 （Saturn）Comes out with Horn in the east at dawn.</p> |
| 6.2.1 Venus with a beard (Pleiades) ⁶⁹ | （Mane ⁷⁰ – a lodge 鬃） |

⁶⁷ Cullen 2100, Tables 12 and 11.

⁶⁸ Cullen 2100, Tables 12 and 11.

⁶⁹ Reiner and Pingree (1998, 11) interpret Venus's beard as the Pleiades.

Reiner and Pingree 解释为昴星团（不等同于 28 宿中的昴星宿七星）。

⁷⁰ Although “mane” does not match “beard” exactly, the two are both body hair. See the main article, Section 10.

鬃，或鬃毛，跟胡须并不直接对应；但作为身体的毛发，我把它并列在一起。参见正文第十节。

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| 金星有胡须 | |
| <p>K.3601:</p> <p>24. If Venus has a beard, Stars stand at her side, variant: front – she is red and faint.</p> <p>太白有胡须，星立于一边，或：前面 – 她（太白）赤而微。</p> <p>25. If Venus rises and has a beard: same (interpretation) – she is red and very bright.</p> <p>太白升，有胡须：（同上解释）– 她赤而强。</p> <p>K.2346</p> <p>14. If Venus has a beard – in the West [...] stars stand with her.</p> <p>太白有胡须 – 在西方（...）星与其立。</p> <p>15. If Venus rises and has a beard – in the East similarly.</p> <p>太白升，有胡须 – 在东方（同上）。</p> <p>N.D. 4362:8. [If Venus] has a beard, Stars stand at her side, variant: front, variant: she is red or somber.</p> <p>（太白）有胡须，星立于其旁，或：前面，或：她赤而阴暗。</p> <p>9. [Venus rises] and has a beard, ...</p> <p>（太白升）有胡须.....</p> | <p>5.⁷¹ 以八月與軫晨出東方二百廿四日以三月與茅晨入東方，餘七十八。</p> <p>In the 8th month it (Venus) comes out at dawn in the east with Axletree for 224 days, then in the 3rd month it goes in at dawn in the east with Mane, with an over-run of 78 [days into the next year].</p> <p>8. 伏十六日九十 [六] 分，以三月與茅晨出東方。</p> <p>It (Venus) is hidden for 16 days and 96 parts, then in the 3rd month it comes out at dawn in the east with Mane.</p> <p>9. 以三月與茅晨出東方,二百廿四日，以十一月與箕晨 [入東] 方。</p> <p>In the 3rd month it (Venus) comes out at dawn in the east with Mane for 224 days, then in the 11th month it goes in at dawn in the east with Winnower.</p> |
| 6.3 NIGIN go around, surround | (Go around 金星四处活动) |

⁷¹ Cullen 2011, Table 12.

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| 金星四周活动 | |
| VAT 10218: | 79.大白小而動，兵起。 |
| 65. If above Venus the Great Star (Jupiter) goes around her, variant: stands: the angry gods will return to the land, copious rains will fall, the crops of the land will succeed. 太白之上有大星（木星）围绕，或：站立：愤怒的神将返回到土地，充裕的雨水将至，国土的庄稼将丰收。 | When Big White (Venus) is small and moves about, troops will arise. 80.小白從其下，上抵之，不入大白，軍急。小白[在]大白前後左右，□干□□□□□，□□□□□ 大白未至，去之甚亟，則軍相去也。 When Little White [sc. 'Mercury'] comes from below or from above and approaches it, but does not enter into Big White, the army will be hurried. When Little White is before or behind Big White, or to its left or right, ... shields ... Big White has not arrived, or leaves it very quickly, then the armies will depart from one another. |
| 66. If above Venus a small star goes around her, variant: stands: the gods will return to the land – break. 太白之上有小星围绕，或：站立：神将返回土地 – 间歇（？） | |
| Sm.1354:2 Venus at her appearance is surrounded by a net of the rainbow. 太白出现时被彩虹的网罩所围。 | 90.大白稿□□□□□或當其□□□□將歸，益主益尊。 When Big White is straw ... or it is on its ... it is about to return, and lordship and honor will be increased. |
| | 91.大白贏數(縮)弗去，其兵強。 When Big White (Venus) advances or retards but does not leave [a location], the troops will be strong. |
| 6.3.1 Venus and the Crowns 金星戴冠帽 | |
| 6.4 Venus broadened by stars 金星扩宽 | |
| 6.6 TE (come close to, come near 金星接近) | (Venus's motion in relation to others 金星和它星活动关系) |
| VAT 10218: | 83. 小[白]來抵大白，不去，將軍死；大白期(旗) |
| 54. If Venus and ditto (Jupiter) come close: reign of | 出，破軍殺將，視期(旗)所鄉(向)，以命破軍。 |

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| destruction (concerning) the king of Amurru. 太白和 ditto (指木星) 相近: 破坏的朝政 (有关) 阿姆如国国王。 | If Little White (Mercury) comes and approaches Big White (Venus), and does not leave, the general will die; If Big White's 'banner' comes forth, the army will be smashed and the general killed. Watch the direction in which the 'banner' is directed, in order to decide which army will be smashed. |
| 63. If the Strange star comes close to Venus: within 6 months a despotic king will die, his land will enjoy abundant prices – the Strange star is Mars. 异星近太白: 六个月内暴君将死, 他的国土将享受丰盛的成果 – 异星即火星。 | |
| 67. 68. If Venus a star comes close to her 太白...星接近她... | |
| K.148:21. Venus stands in the crown of the Sun, she comes close to the Jaw of the Bull. 太白站立于太阳头冠内, 她接近牛颚 (星座)。 | |
| K.3601 rev 12 | |
| K.6021 rev 12 | |
| K.2226.21, 32 | |
| (还有很多相似句子, 此处省略 Similar ones; omitted.) | |

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| <p>7.1 & 7.2 Venus with a meshu/shabihu, or sirhu (mirage?) 金星和其它（意思不明）</p> <p>7.3 Venus and a cross 金星和十字形状</p> | |
| <p>8 Venus and her secret place 金星和她的秘密地点</p> | |
| <p>9 Venus in the paths of Enlil, Anu, and Ea 金星在三个天神领域（分野） (Benefits of the states, reconciliation 国家盛衰，妥协和解)</p> | <p>(Division of the Fields or Venus and correlated states 分野) (国家盛衰，战事成败 state, battles)</p> |
| <p>D.T.47:</p> <p>1. If Venus in the East and the West stands in the [path of Enlil]: good for Akkad. 太白出东方和西方，站立于 Enlil 神的天域：阿卡德国受益。</p> <p>2. If Venus in the East and the West stands in the [path of Anu]: good for Elam. 太白出东方和西方，站立于 Anu 神的天域：埃兰国受益。</p> <p>3. If Venus in the East and the West stands in the [path of Ea]: good for Amurru. 太白出东方和西方，站立于 Ea 神的天域：阿姆如国受益。</p> <p>K.7936:</p> <p>1. If Venus rises in the path of Ea: Amurru will prosper,</p> | <p>115. 太白始出，以其國日觀其色，色美者勝。When Great White (Venus) first comes out, observe its color on the day of the state [in question]; when the color is beautiful, there is victory.</p> <p>116. 當其國日獨不見，其兵弱。三有此，其國[可擊，必得其將]。 When it (Venus) is only not visible on the day of that state, its troops are weak. If it is like this three times, the state can be attacked, and its general will inevitably be captured.</p> <p>117. 不滿其數而入，入而[復出]，□□其入日者國兵死：入一日，其兵死十日，入十日，其兵死百日。 If it (Venus) goes in before fulfilling the [correct] count, or if it goes in and then comes out again. The troops of the state corresponding to the day when it goes in will die: if it</p> |

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| Elam will come to ruin. 太白升于 Ea 神的天域：阿姆如国将兴盛，埃兰国将衰落。 | goes in for one day, the troops will die in ten days; if it goes in for ten days, the troops will die in a hundred days. |
| 2. If Venus rises in the path of Anu: prosperity of Elam. 太白升于 Anu 神的天域：埃兰国兴盛。 | 118. 當其日而大。以其大日利；當其日而小，以小之[日不利]。[當其]日而陽，以其陽之日利。當其日而陰，以陰日不利。上旬為陽國，中旬為中國，下旬為陰國。審陰陽，占其國兵。 |
| 3. If Venus rises in the path of Enlil: Akkad will prosper, Elam will come to ruin. 太白升于 Enlil 神的天域：阿卡德国将兴盛，埃兰国将衰落。 | If it becomes big on the day [corresponding to a given state], then the day on which it becomes big is advantageous [for that state]; if it becomes small on the day [corresponding to a given state], then the day on which it becomes small is disadvantageous [for that state]. |
| 4. If Venus follows for six months the path of Ea and stops: the gods will be reconciled with Amurru. 太白行于 Ea 神天域六个月，停：神将与阿姆如国妥协。 | If it is a <i>yang</i> [period] on the day [corresponding to a given state], then the <i>yang</i> days are advantageous [for that state]. If it is a <i>yin</i> [period] on the day [corresponding to a given state], then the <i>yin</i> days are disadvantageous [for that state]. |
| 5. If Venus follows for six months the path of Anu and stops: the gods will be reconciled with Elam. 太白行于 Anu 神天域六个月，停：神将与埃兰国妥协。 | The first decade [of a month] is for <i>yang</i> states, the middle decade is for central states, and the last decade is for <i>yin</i> states. Examine the <i>yin</i> and <i>yang</i> , and divine for the troops of that state. |
| 6. If Venus follows for six months the path of Enlil, the gods will be reconciled with Akkad. 太白行于 Enlil 神天域六个月，停：神将与阿卡德国妥协。 | 126. 越、齊[韓、趙、魏者]，荊、秦之陽也；齊者，燕、趙、魏(魏)之陽也；魏(魏)者，韓、趙之陽也；韓者，秦、趙之陽也；秦者，翟之陽也，以南北進退占之。 |
| 7. If Venus becomes visible in the path of Ea: the king of Amurru will have no rival. | [The states of] Yue, Qi, Han, Zhao and Wei, are <i>yang</i> for Jing and Qin; Qi is <i>yang</i> for Yan, Zhao and Wei; Wei is <i>yang</i> for Hann and Zhao; Hann is <i>yang</i> for Qin and Zhao; Qin is <i>yang</i> for the Di [tribes]. Prognosticate it by north and |

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| <p>太白出现于 Ea 神天域：阿姆如国国王将没有竞争对手。</p> | <p>south, advance and retreat.</p> |
| <p>8, If Venus becomes visible in the path of Anu: the king of Elam will have no rival.</p> <p>太白出现于 Anu 神天域：埃兰国国王将没有竞争对手。</p> | |
| <p>9. If Venus becomes visible in the path of Enlil: the king of Akkad will have no rival.</p> <p>太白出现于 Enlil 神天域：阿卡德国国王将没有竞争对手。</p> | |
| <p>10, If Venus does not change her position: the king of Elam wherever he goes will conquer, the land will live in peace.</p> <p>太白不变位置：埃兰国国王行至任何地方都将被征服，国土将平安。</p> | |
| <p>K.3601:</p> <p>1-16 (the same as the above; omitted)</p> <p>(1-16 句子跟上面相同，省略)</p> | |
| <p>9.1 Venus has a “head” or a “rear” (or thigh)⁷² 金星有“头”“尾”或“臀”</p> | <p>(Straddle 奎, Tail 尾 – lodges)</p> |

⁷² “Venus has a head or rear” is thought (Reiner and Pingree 1998, 16) to indicate the direction of north or south. However, the words might refer to the shapes and body parts of the constellations rather than simply directions. The body parts seem to reflect an old extispicy practice during the Old Babylonian period. Many terms are found in the *barutu*, the “art of the diviner” – the big collection of cuneiform tablets of extispicy omens from the documents of the Old Babylonian and Assyrian times (Jeyes 1978, 1989). Also see the discussion on the constellations in the main text of this paper and Table 3.

Reiner and Pingree 认为“金星有‘头’，‘尾’”可能是指北和南的方向。但是笔者认为这些词汇也有可能

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| D.T.47: | 4. ⁷⁴ (土星) 與畦(奎)晨[出]東方 |
| 11. If Venus at her rising has a head: there will be a despotic king in the land, Nergal will devour the land, rains and floods will come, in the east she completes $1\frac{2}{3}$ <i>beru</i> , she keeps getting higher toward the East, [(you may say)] she has a head. | [Saturn] Comes out with Straddler in the east at dawn. |
| 太白上升时有头: 国将有暴君, Nergal (毁灭神) 将吞噬国土, 大雨洪涝将至, 于东方她完成了 $1\frac{2}{3}$ <i>beru</i> (度量单位), 她向东方持续上升, (可以说) 她有个头。 | 24. ⁷⁵ (土星) [與] 尾晨出東方 |
| | [Saturn] Comes out with Tail in the east at dawn. |
| 12. ⁷³ If Venus at her rising has rear: epidemic among cattle and horses, the market [...] fall of the army – she does not complete $1\frac{2}{3}$ <i>beru</i> and she keeps going lower toward the south, she stands in the West and completes 2 <i>beru</i> and she keeps getting higher toward north, [(you may say)] she has a [head], she does not complete 2 <i>beru</i> and she keeps getting lower toward the West, she has a rear. | 131. ⁷⁶ 秦始皇帝元年正月, 大白出東方, [日] 行百廿分, 百日有益[疾][日行一度], [六] 十日行有(又)[益] 疾, 日行一度百八十七半以從日, 六十四日而復還日, 晨入東方, 凡二百廿四日。浸行百廿日, 夕出西方。 |
| 太白上升时有尾: 牛马将有瘟疫, 集市(.....)军队陷 – 她(太白)没有完成 $1\frac{2}{3}$ <i>beru</i> (衡量单位的度数), 她继续向下南行, 她站在西方并完成了 2 <i>beru</i> | In the first year of the First Sovereign Lord of Qin, the first month, Big White (Venus) came out in the east, and moved 120 parts in a day. After 100 days, it increased speed, and moved 1 <i>du</i> in a day, and after 60 days its motion further increased its speed, and moved 1 <i>du</i> and 187 $\frac{1}{2}$ parts in a day, so that in 64 days it reached the sun, and went in in the east at dawn. That is 224 days in all. It moved immersed for 120 days, and came out at dusk in the west. |

是指星座/组的形状或部位。这些身体部分词汇跟很多《动物占卜书 Barutu》中术语相同, 表明巴比伦天文和动物占卜曾经互相借用一些术语词汇。参见正文讨论。

73 Pay attention to "*beru*," a measurement of about 30° in the sky. (Also see Reiner and Pingree 1998, 16). 注意度数的使用。

74 Cullen 2011, Table 11.

75 Cullen 2011, Table 11.

76 Pay attention to "*du*," a measurement roughly equal to 365° in the sky (actually a year). 1 *du* is about 36.5° . In both Babylonian and Chinese lines, an exact measurement is used, together with the movement of the planet in certain directions. (Ref. Cullen 2011, 201–203).

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| <p>（度），她继续向北面高升（你可以说）她有一个头，她没有完成 2 <i>beru</i>, 她继续向西下沉，她有个臀。</p> <p>82-3-23,49 and dupl. K.2157</p> <p>11'. [If Venus?] becomes low toward the south: she has a "rear."</p> <p>（太白）变为南下：她有一个“臀”。</p> <p>12'. [Venus at her rising?] has a "head"</p> <p>（太白上升）有“头”</p> <p>13'. [Venus at her appearance?] has a "rear"</p> <p>（太白出现）有“臀”</p> <p>ND 4362: (shortened)</p> <p>2, 4, 17. Venus ... has a "head" ...</p> <p>太白...有“头” ...</p> <p>3, 5. Venus ... has a "rear" ...</p> <p>太白...有“臀” ...</p> <p>ND 4362 rev i:</p> <p>3' If Ishtar at her rising has a "head" [...]</p> <p>伊西塔上升时有“头” ...</p> | <p>132.⁷⁷ 太白出西[方][日行一度百八十七分]，[百日]行益徐，日行一度以待(待)之六十日；行有(又)益徐，日行卅分，六十四日而入西方，凡二百廿四日。</p> <p>When Great White (Venus) comes out in the west, it moves 1 <i>du</i> and 187 parts in a day. After 100 days its motion becomes slower, and in a day [it moves] 1 <i>du</i> so as to wait for it for 60 days. Then its motion becomes slower still, so that in a day it moves 40 parts, and in 64 days it goes in in the west. That is 224 days in all.</p> |
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⁷⁷ Pay attention to "*du*," a measurement roughly equal to 365° in the sky (actually a year). 1 *du* is about 36.5°. In both Babylonian and Chinese lines, an exact measurement is used, together with the movement of the planet in certain directions. (Ref. Cullen 2011, 201–203).

4' If Ishtar at her [rising has a "rear"]: epidemic among horses, [...]

伊西塔上升时有“臀”：马将有瘟疫...

8' If Venus at her rising has a "head" – [she rises] in the East in the path of [Anu?] and goes higher toward the path of Enlil.

太白上升时有“头” — 升于东方、沿着（Anu 神？）的领域、向 Enlil 神的领域上升。

9' If Venus at her appearance has a "head" – [she rises] in the West in the path of [Anu?] and goes higher toward the path of Enlil.

太白出现时有“头” – （她升起）在西方、沿着（Anu 神？）的领域、向 Enlil 神的领域上升。

10' If Venus at her rising has a "rear" – [she rises] in the East in the path of [Enlil?] and goes lower? toward the path of Ea.

太白上升时有“臀” – （她升起）在东方、沿着（Enlil 神？）的领域、向 Ea 神的领域下降。

11' If Venus at her appearance has a "rear" – [she rises] in the West in the path of Enlil and goes lower? toward the path of Ea.

太白出现时有“臀” – （她升起）在西方、沿着 Enlil 神的领域、向 Ea 神的领域下降（？）。

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| <p>K.2346:39. If the Scorpion's front is turned toward it “thigh”: oil will be scarce in the land. 天蝎星的前面转向它的“臀部”: 国土的油将稀少。</p> | |
| <p>9.2 Venus goes higher 金星升高</p> | <p>(Venus is higher or goes high 金星在高处或升高)</p> |
| <p>VAT 10218: 10. [If Venus ... toward her front]: in the middle of the year Adad will beat down – she goes higher toward her front. 太白...朝前: 年中阿达底神将光照大地 - 她往上往前走。 11. [If Venus at her appearance stands halving the sky]: Adad will beat down the harvest of the land, [the land] will see good fortune, there will be fine peace in the land. 太白出现时站立于天的中间: 阿达底神将大降大地 庄稼丰收, 国土将有好运, 将有和平。 12. [If Venus goes higher toward the culmination]: [...] rains will cease, variant: come – she goes higher [quickly to a position not her own]. 太白升至其高位: ... 雨将停, 或: 将至 – 她快速上升 (至一个不属于她的位置)。 K.148:6. If Venus is suddenly high – from the time she becomes visible she quickly goes progressively higher – she disappears toward front ‘to the end,’ ‘at her appearance,’ ‘flickers like fire,’ Yoke/Jupiter, Ferry/Jupiter, above her a great star/Jupiter goes around. (Omitted some notes within the sentence.)</p> | <p>95. [大白其出東方] 為折陰, 卑、高以平明度; 其出西方為折陽, 卑、高以昏度。 When Big White comes out in the east, it is the breaking of <i>yin</i>, and its lowness or highness are measured at first light. When it comes out in the west, it is the breaking of <i>yang</i>, and its highness or lowness are measured at dusk. 96.其始出, 行南, 兵南; 北, 兵北; 其反亦然。其方上□□□□□□□□□□□□ When it first comes out, if it moves south, troops in the south; if north, troops in the north. If it turns back, it is also thus. When it is about to go up ... 97. [星高, 用] 兵入人地深; 星卑, 用兵淺, 其反為主; 以起兵不能入人地。 When the star is high, troops may enter deeply into the territory of others; when the star is low, use troops shallowly, and go back to being the host; when raising troops one is unable to enter the territory of others. 98.其方上, 利起兵。其道留, 留所不利, 以陽□□□□□□□□□□□□□□者在一方, 所在當利, 少者空者不利。 When it is about to go up, it is advantageous to raise</p> |

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| <p>太白突然上升—从她出现之时快速上升—她在前方消失“至尾”，“在出现时”，“像火一样闪烁”，轸星或木星，摆渡星或木星，在她之上有一颗大星（木星）环绕。</p> <p>K.3601 rev 40. If Venus as soon as she rises goes progressively higher: (rains from the sky) floods from the springs will cease – like Mars she keeps changing her light.</p> <p>太白快速上升：天雨和洪水将停止 – 像火星不断地变换光度。</p> <p>K.229:53. If Ishtar is suddenly high: in winter there will be much cold, in summer great heat.</p> <p>伊西塔突然升高：冬天将更冷，夏天将有酷暑。</p> | <p>troops. When its path is delayed, the place it delays in is not advantageous. By the <i>yang</i> ... positioned in one direction, then where it is positioned corresponds to advantage, but the lesser or more empty is not advantageous.</p> |
| <p>(Venus changing positions, appearing and disappearing 金星出没、变换位置)</p> | <p>Planet appearing or disappearing before or after the time expected, motions of the planet 金星出没、失舍、活动</p> |
| <p>VAT 10218:</p> <p>107. If Venus turns back, variant: changes, her position: [there will be] incursions of robbers.</p> <p>太白反转，或：变换位置：将有盗匪侵入。</p> <p>108. If Venus changes her position: a great army of the land, variant: my army will gather for a campaign, the dynasty will change, reign of hostilities.</p> <p>太白变换位置：国家的大支军队，或：我的军队，将集结征战，王朝将变，敌对的朝政。</p> <p>109. If Venus in her month changes her position: rains</p> | <p>69. 太白先其時出為月食，後其時出為天天及櫛(彗)星。</p> <p>If Big White (Venus) comes out before its time, that makes a lunar eclipse. If it comes out after its time that makes a Celestial Portent or a Broom Star/Comet.</p> <p>70. 末[宜出而出，未宜入而入，命曰失舍，天]下興兵，所當之國亡。宜出而不出，命曰須謀。宜入而不入，天下偃兵，野有兵講，所當之國大凶。</p> <p>If it (Venus) comes out when it should not yet come out, or goes in when it should not yet go in, this is called 'missing its lodge.' Troops will rise up in the empire, and</p> |

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| from the sky, floods from the springs will cease. 太白于其本月变换位置：天雨洪水将停。 | the corresponding country will be lost. If it does not come out when it should come out, that is called 'waiting to plot.' If it does not go in when it should go in, the empire will rest its troops, and in the fields there will be troops making peace. The corresponding state will be greatly unfortunate. |
| 110. If Venus stands, variant: rises standing, in the position of the month: the king's land will rebel against him. 太白站立，或：站立上升，在其月份之位：国王的土地将反叛于他。 | 76. □□未出，兵靜者吉，急者凶。先興兵者殘，[後興兵] 者有央(殃)。得地 復歸之。 |
| 111. If Venus rises standing in a position not of her own, variant: standing in her position there will be rise of an enemy army, variant: rise of hostilities, in the land, women will ... their men, variant: the king's land will rebel against him, variant: the land [...]. 太白上升站立于非其位置，或：站立于其位... 敌军将兴，或：国内敌对势力将兴，妇女将...她们的男人，或：国王的国土将反叛于他，或：国土... | ... not yet come out, the troops that are at rest are fortunate, and those that are hurried are unfortunate. He who raises troops first will be damaged; he who raises troops later will suffer disaster. If one gains territory, it will be given back. |
| 112. If Venus [...] and changes her position: rains from the sky, floods from the springs [...] 太白变换位置：天雨洪水... | 77. 將軍在野，必視明星之所在，明星前，與之前；後，與之後。兵有大□，明星左，與之左；[右，與之右]。 |
| K.3601 rev: 35. If Venus stands in not her (own) position: attack of an enemy army, variant: attack of hostilities will be in the land, women will give births to (their?) men, the king's land will revolt against him, that land will be abandoned – she stands in front of the Field, variant: [she ...] in the path of [...] 太白不在其位：敌军袭击，或：国内敌对势力袭 | When a general is in the field, he must watch to see where the Bright Star (Venus) is situated. If the Bright Star is ahead, go ahead with it. If the Bright Star is to the rear, go to the rear with it. The troops have great ... If the Bright Star is to the left, go left with it. [If right, go right with it.] 90. 大白稿□□□□□或當其□□□□將歸，益主益尊。 When Big White is straw... or it is on its ... it is about to return, and lordship and honor will be increased. |

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| <p>击，妇女将生育，国王的土地将反叛于他，土地将被遗弃 – 她站在田野（星座）之前，或：她...在...的天域。</p> <p>37. If Venus changes her position: the prince's officials will revolt against him, rains and floods will cease, attack of [...]</p> <p>太白变换位置：王子的随从将反叛，雨水将停， ... 袭击</p> <p>38. If the position of Venus is "complete": the gods will have pity on the land, there will be rains from the sky, floods from the springs, ditto.</p> <p>太白到其位，神将怜悯国土，将有雨水。</p> <p>39. If Venus keeps changing her position: campaigns of the enemy, ... she goes progressively lower.</p> <p>太白不停变换位置：敌人将征战， ... 她将很快下行。</p> <p>K.2153:</p> <p>1. If Venus [becomes steady] in the morning: strong winds [...]</p> <p>太白（稳定）于晨：强风...</p> <p>2. If Venus [...]: attack of the enemy [...]</p> <p>太白...: 敌人袭击...</p> <p>D.T.47:4. If Venus remains steady in the morning: people</p> | <p>91. 大白贏數(縮) 弗去，其兵強。</p> <p>When Big White advances or retards but does not leave [a location] , the troops will be strong</p> |
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| of all lands will eat plenty food, enemy kings will make peace, | |
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| 太白于晨，稳：所有国家人民丰衣足食，敌国君王 将谋求和平..... | |
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| 10 Venus and the KI.GUB (a certain position on the horizon) ⁷⁸ 金星和某一固定点 | (The Twelve Designated Positions or twelve <i>chen</i>) ⁷⁹ “十二辰”位置 |
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| <p>VAT 10218:</p> <p>106. Venus changes her position for 9 months in the East, for 9 months in the West.</p> <p>太白九个月内在东方变换位置，九个月在西方。</p> <p>(VAT 10218:107, 108, 109, 110, 111: 见上节 See above section)</p> <p>K.3601 rev:</p> <p>45. If Venus (for) one month, two months enters into the Moon and does not come out at the neomenia she disappears with Moon, at neomenia she enters into the Moon and disappears, she is not seen for one month, two months.</p> <p>太白入月中一个月，二个月，新月时仍不出，同月一起消失，新月时，她入月并消失，一个月或两个月不见。</p> | <p>73. 其出上遷午, 有王國, 過未及午, 有霸國。從西方來, 陰國有之; 從東方來, 陽國有 [之]。□□毋張軍。</p> <p>If it (Venus) comes out and reaches <i>wu</i>, there will be a state with a [true] king. If it goes past <i>wei</i> and reaches <i>wu</i>, there will be a state with a hegemon. If it comes from the west, the <i>yin</i> state has it; if it comes from the east, the <i>yang</i> state has it. ... do not range an army.</p> <p>119. 大白出辰, 陽國傷; [出巳, 亡偏地; 出東南維, 在日月] 之陽, 陽國之將傷, 在其陰 [利。]</p> <p>If Big White (Venus) comes out in <i>chen</i>, <i>yang</i> states will be harmed. If it comes out in <i>si</i>, border territory will be lost; if it comes out on the south-east diagonal [between <i>chen</i> and <i>si</i>], and is on the <i>yang</i> of sun and moon, the general of a <i>yang</i> state will be harmed. If it is on the <i>yin</i>, it is advantageous.</p> |

78 Reiner and Pingree (1998, 18) suggest that KI.GUB is a planet's or star's position on the horizon, and in some cases, in its relation to the fixed stars.

估计 KI.GUB 是指行星或某个星在地平线上的某一个位置，有些跟恒星位置有关。

79 “12-*chen*” likely means the positions related to the 12 stations of Jupiter. But probably it is only an abstract position on a astrolabe instrument for a diviner (see the main text of this paper). There is no exact parallel of a such system in Babylonian practices. However, the KI.GUB is mysterious enough for me to put the 12-*chen* here for a comparison.

“12 辰”是指跟岁星（木星）12 年位置相关的天象位置；但更可能是占卜师使用的栺盘上的抽象位置（见正文讨论）。巴比伦体系中没有完全相同的系统。但是，那个奇怪的 KI.GUB 提到的位置令人联想到 12 辰，所以我把二者并列在一起。

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| 47. If Venus disappears, she is not seen. 太白消失，不见。 | 120. 大白 [出戌入未]，是胃(謂)犯地刑，絕天維；行過，為圍小，有暴兵將多。 |
| 48. If Venus by herself is perfect: there will be upheaval in the land – she is noble, she did not disappear, she rose and was standing all day. 太白完美：国将有乱 – 她是高贵的，她没有消失，她升起并站立完整的一天。 | If Big White comes out in <i>xu</i> and goes in in <i>wei</i> , this is called ‘encroaching on the warp of earth and breaking the diagonal cords of heaven’; if its motion goes too far, it will make the state small; there will be fierce troops and generals will be many. |
| K.35: 14. Venus appears and changes her position. 太白出现并变换位置。 | 121. 大白出于未，陽國傷；[出申，亡偏地；出西] 南維，在日月之陽，陽國之將傷，在其陰 [利。] If Big White comes out in <i>wei</i> , <i>yang</i> states will be harmed. If it comes out in <i>shen</i> , border territory will be lost; if it comes out on the south-west diagonal [between <i>wei</i> and <i>shen</i>] and is on the <i>yang</i> of sun and moon, the general of a <i>yang</i> state will be harmed. If it is on the <i>yin</i> , it is advantageous. |
| 15. Venus appears and her position is complete. 太白出现，完至其位。 | |
| 16. Venus’s position is red. Mars stands with her. 太白位置赤。赤星（火星）与其并立。 | |
| 17. Venus’s position is green. Saturn stands with her. 太白位置绿。填星（土星）与其并立。 | 122. 大白] 出于戌，陰國傷；出亥，亡扁(偏)地；出西北維，在日月之陰，陰國之將傷，在其陽利。 If Big White comes out in <i>xu</i> , <i>yin</i> states will be harmed. If it comes out in <i>hai</i> , border territory will be lost; if it comes out on the north-west diagonal [between <i>xu</i> and <i>hai</i>] and is on the <i>yin</i> of sun and moon, the general of a <i>yin</i> state will be harmed. If it is on the <i>yang</i> , it is advantageous. |
| K.229: 1. If Ishtar remains steady in the morning: enemy kings will become reconciled, the people of the entire land will eat abundant bread. 伊西塔于晨保持稳定：敌国国王们将妥协，国民将有丰富的食物。 | 123. [出辰入丑] □□□；大白出于丑，亡扁(偏)地；出東北維，在日月之陰，陰[國之]將傷，在其陽利；出寅，陰國傷。 |

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| <p>36. If Ishtar is surrounded by a halo: there will be lamentation in the land, epidemic among cattle. 伊西塔为光圈所围：国将有难，牛群有瘟疫。</p> | <p>If it comes out in <i>chen</i> and goes in in <i>chou</i> ... If Big White (Venus) comes out in <i>chou</i>, border territory will be lost; if it comes out on the north-east diagonal [between <i>chou</i> and <i>yin</i>] and is on the <i>yin</i> of sun and moon, the general of a <i>yin</i> state will be harmed. If it is on the <i>yang</i>, it is advantageous. If it comes out in <i>yin</i>, <i>yin</i> states will be harmed.</p> |
| <p>41. If Ishtar in the month of Sililiti rises at sunrise and Sulpae (Jupiter) passes her behind her: there will be dearth. 伊西塔在 Sililiti 月出升于日出时刻，并超过木星：将有短缺。</p> | <p>124. 大白出于酉入卯，而兵□□□□在從之南，[陽國勝；在從]之北，陰國傷。</p> |
| <p>48. If Ishtar, at her appearance, a star ... her: there will be an army in the land. 伊西塔出现时，有星...她：国将有军队。</p> | <p>When Big White (Venus) comes out in <i>you</i> and goes in in <i>mao</i>, and troops ... on the south of the accompanying (?) ... , the <i>yang</i> state will win; on the north of the accompanying, the <i>yin</i> state will lose.</p> |
| <p>K.229 rev.</p> | |
| <p>27. If at Ishtar's right side the Twins stand for two days: the land of Gutu will see misfortune in two years. 伊西塔在双子星的右边站立两天：古提国（Gutu）将于两年后遭不幸。</p> | <p>127. 大白出恒以 [辰戌，入以丑未]，候之不失。 Big White (Venus) normally comes out in <i>chen</i> and <i>xu</i>, and goes in in <i>chou</i> and <i>wei</i>. Observe it and it does not miss.</p> |
| <p>28. If at Ishtar's right side the Twins stand for three days: the land of Gutu will see misfortune in three years. 伊西塔在双子星的右边站立三天：古提国（Gutu）将于三年后遭不幸。</p> | |
| <p>(Venus at sunrise, sunset, dawn, midday 金星出现位置-日出，日落，黎明，中午)⁸⁰</p> | |

⁸⁰ This section shows the specific positions such as sunrise, sunset, dawn, and midday. It seems close to the ten named days. 本节为金星出没的若干固定时间，如：日出、日落、黎明、中午。跟《五星占》的“十干”似乎更为接近。

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| <p>K.229:</p> <p>46. If Ishtar rises at sunset and passes Sulpae (Jupiter): there will be famine. 伊西塔升起在日落时分，并超过木星：将有饥荒。</p> <p>47. If Ishtar becomes visible at midday: there will be confusion in the land, epidemic among cattle. 伊西塔在中午可见：国土上将有混乱，牛群将有瘟疫。</p> <p>K.229 rev:</p> <p>3. [If Ishtar rises at dawn (or at sunset) at sunrise (or at sunset); mother] will bar her [door to her daughter] [伊西塔升起在黎明（或：日落）日出（或：日 落）时分：母亲] 将阻止女儿[出门]</p> <p>5. [If Ishtar rises in winter (or: in summer) at sunset (or: at sunrise); hostile kings will become reconciled], there will be obedience in the land. [伊西塔在冬天（或：夏天）升起在日落（或：日 升）：有敌意的国王们将和解]，国内将有服顺。</p> <p>6. [If Ishtar rises in winter at sunrise and does not set]: there will be obedience and peace in the land. [伊西塔在冬天升起于日出时而且不降落]：国内将 有服顺及和平。</p> <p>7. [If Ishtar rises in winter at sunset and does not set]: the mood of the land will change.</p> | <p>125. 日冬至，[大白] 在日北，至日夜分，陽國勝； 春分在日南，陽國勝；夏分 < 至 > 在日南，至日夜 分，陰國勝；秋分在日 [北]，陰國勝。</p> <p>On the day of winter solstice, if Big White (Venus) is to the north of the sun, up to the division of day and night [sc. ‘[spring] equinox’], the <i>yang</i> state will win. If at spring equinox it is to the south of the sun, the <i>yang</i> state will win. If at summer solstice it is to the south of the sun, up to the equinox, the <i>yin</i> state will win. If at autumn equinox it is to the north of the sun, the <i>yin</i> state will win.</p> <p>128. 其時秋，其日庚辛，月立 [位] 失(眚)，西方國 有之。司天獻，不教之國 駕(加)之央(殃)，其咎亡 師。</p> <p>Its season is autumn. Its days are <i>geng</i> and <i>xin</i>. The place of the moon is inclined to the west. The states of the west have it. It is in charge of celestial righteousness. It brings further disaster to uncivilized states. The punishment is loss of the army.</p> |
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| <p>[伊西塔在冬天升起于日落时而且不降落]: 国内的情绪将有改变。</p> <p>8. [If Ishtar rises in summer at sunrise: the mood of the land will change] the Lamasu demon will seize infants.</p> <p>[伊西塔在夏天升起于日出时: 国内的情绪将有改变] Lamasu 魔鬼将要捕捉婴孩。</p> <p>9. [If Ishtar rises in summer at sunset and does not set]: obedience and peace.</p> <p>[伊西塔在夏天升起于日落时分并且不降落]: 服从及和平。</p> | |
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| 11 Venus and color (and direction) (Fortune, war, rains) 金星和颜色（和方向） | Colors and motions of the planet (and direction) (War, fortune) 金星颜色和活动（和方向） |
|---|--|
| <p>VAT 10218:</p> <p>13. [If Venus at her appearance is red: (abundance for the people)], the harvest in the land will succeed, the king of Akkad will experience [joy] – the east wind blows. （太白出现时呈赤色：民有丰裕），国土将有丰收，阿卡德国王将体验快乐 – 东风吹。</p> <p>14. [If Venus at her appearance is black: Enlil] will glare angrily [at the land], in the land business will be poor [...] – the south wind blows. （太白出现时呈黑色：Enlil 神将发怒光），国土将有不足 – 南风吹。</p> <p>15. [If Venus at her appearance is white]: there will be drought in the land [...], the north wind blows. （太白出现时呈白色：）国将有旱 – 北风吹。</p> <p>16. [If Venus at her appearance is green:...] there will be famine in Amurru, [...] – the west wind blows. （太白出现时呈绿色：...）阿姆如国将有饥荒 – 西风吹。</p> <p>17. [If Venus at her appearance is green and red]: there will be upheaval in the land, [...] （太白出现时呈绿色和赤色：）国将有乱...</p> | <p>32. 凡占五色：其黑唯水之年，其青乃大飢之年， □□□□□□□□□□□□□□□□□□ □□。</p> <p>In general, prognosticating from the five colors: when black, it is a year of waters [sc. 'floods']; when blue it is thereupon a year of great starvation, ...</p> <p>42. 赤芒，南方之國利之；白芒，西方之國利之；黑芒，北方之國利之；青芒，東方之國利之；黃芒，中國利之。</p> <p>If there are red rays, the states of the south benefit from it. If there are white rays, the states of the west benefit from it. If there are black rays, the states of the north benefit from it. If there are green rays, the states of the east benefit from it. If there are yellow rays, the states of the center benefit from it.</p> <p>86. 太白干□亢動兵□□□[色]黃而員(圓)，兵不用。□□□□□□</p> <p>Big White (Venus) shield ... [the lodge?] Gullet. Moving troops ... colored yellow and round, troops will not be used</p> <p>94. 凡觀五色，其黃而員(圓)則贏；青而員(圓)則憂，凶央(殃)之白迫；赤而員(圓)則中不平；白而員(圓)則福祿是聽；黑[而員(圓)]則□□□□□□</p> |

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| 18. [If Venus wears the crown of rainbow ...] 太白戴彩虹冠 ... | □□□□。[黃] 而角則地之爭；青而角則國家懼； 赤而角則犯伐<我>城；白而角則得其眾，四角有 功，五角取國，七角伐[王]；黑而[角則] □□□□ □□。 |
| K.148: 10. If Venus wears a black crown – [Saturn] stands in front of her. 太白戴黑冠 – (填星) 立于其前。 | In general, when observing the five colors: If yellow and round, then excess; If blue and round then sorrow, and misfortune and disaster hurrying on. |
| 11. If Venus wears a white crown – Jupiter stands in front of her, [...] great 太白戴白冠 – 岁星 (木星) 立于其前。 | Red and round, then the center is not peaceful; White and round, then you will hear of blessing and reward. Black and round then ... |
| 12. If Venus wears a green crown – Mars stands in front of her. 太白戴绿冠 – 荧惑 (火星) 立于其前。 | Yellow and horned [sc. 'with rays emanating from it'], then struggle for territory; Blue and horned, then the country will be afraid; Red and horned, then our cities are encroached on; |
| 13. If Venus wears a red crown – Mercury stands in front of her. 太白戴赤冠 – 水星立于其前。 | White and horned, then one obtains the population. Four horns: have success; five horns: take over the state; seven horns: attack the king. Black and horned, then ... |
| 14. If Venus wears a rainbow crown – a rainbow lies crosswise in front of her. 太白戴彩虹冠 – 彩虹横卧于其前。 | 71. 其出東方為德，與(舉)事，左之迎之，吉；右之 倍之，[凶]。[出]于[西方為刑]，與(舉)事，右之 倍之，吉；左之迎之，凶。 |
| K.9493: 14' [If Venus ...] is (with) white and black [...] (太白) ... 和白和黑。 | When it comes out in the east, it is Virtue. In beginning affairs, what goes to the left welcomes it: fortunate. What goes to the right turns its back on it: unfortunate. When it comes out in the west it is Punishment. In beginning |
| 15' [If Venus ...] is (with) black, variant: red, green, | affairs, what goes to the right turns its back on it: |

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| black, green [...] | fortunate. What goes to the left welcomes it: unfortunate. |
| (太白) ... 和黑, 或: 赤, 绿, 黑, 绿。 | |
| 16' [If Venus's] rear? is [...] (with?) white and black [...] | 75. 太白晨入東方, 浸行百廿日, 其六十日為陽, 其六十日為陰。出陰, 陰伐利, 戰勝。其入西方伏廿日, 其旬為陰, 其旬為陽。出陽, 陽伐利, 戰勝。 |
| (太白) 的尾后 (?) ... 白和黑。 | |
| K.35: | When Great White goes in at dawn in the east, and moves |
| 16. Venus's position is red. Mars stands with her. | immersed for 120 days, 60 days of it are <i>yang</i> , and 60 days |
| 太白位置赤。赤星 (火星) 与其同立。 | of it are <i>yin</i> . When it comes out of <i>yin</i> , it is favorable for |
| | the <i>yin</i> [state] to attack, and it will win in battle. When it |
| 17. Venus's position is green. Saturn stands with her. | goes in in the west and is hidden for 20 days, a decade of it |
| 太白位置绿。填星 (土星) 与其同立。 | is <i>yin</i> and a decade of it is <i>yang</i> . When it comes out of |
| | <i>yang</i> , it is favorable for the <i>yang</i> [state] to attack, and it |
| | will win in battle. |
| VAT 10218: | |
| 114. If Venus stands in her position at the South: rains will | 78. □□將軍必斗, 均 (苟) 在西, 西軍勝; 在東, |
| be scarce in the land. | 東軍勝; 均 (苟) 在北, 北軍勝; 在南, 南軍勝。 |
| 太白立于其位在南: 国将缺雨。 | 均 (苟) 一閏, 天 < 夾 > 如鉞, 其下被甲而朝。均 |
| | (苟) 二閏, 夾如鉞, 其下流血。[苟三] 閏, 夾如參 |
| 115. If Venus stands in her position at the North: rains will | (鉞), 當者 □□□□□□□□□□奮其厠 (側), |
| be continual in the land. | 勝而受福; 不能者, 正當其前, 被將血食。 |
| 太白立于其位在北: 国将连雨不断。 | ... the general must fight. If it is in the west, the western |
| | army wins; in the east, the eastern army wins. If it is in the |
| 116. If Venus stands in her position at the East: rains will be | north, the northern army wins; in the south, the southern |
| continual in the land. | army wins. If there is one fortification, it will be pressed as |
| 太白立于其位在东: 国将连雨不断。 | if by long spears; below it armor will be worn to court. If |
| | there are two fortifications, they will be pressed as if by |
| 117. If Venus stands in her position at the West: rains will | short spears; below it there will be flowing blood. If there |
| be scarce. | are three fortifications, they will be pressed as if by iron |
| 太白立于其位在西: 国将缺雨。 | hoes; corresponding to it ... if one attacks the flank, one |

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| <p>K.3601:</p> <p>41. If Venus becomes visible in the North: the gods will be gracious to Akkad.</p> <p>太白见于北：神将亲近阿卡德国。</p> <p>42. If Venus visible in the West: the gods will be gracious to Amurru.</p> <p>太白见于西：神将亲近阿姆如国。</p> <p>43. [If Venus becomes visible] in the East: [the gods will be gracious to ...]</p> <p>太白见于东：神将亲近...</p> <p>44. [If Venus becomes visible] in the South: [the gods will be gracious to ...]</p> <p>太白见于南：神将亲近...</p> <p>K.3601 rev:46. If Venus is red, at her appearance the south wind blows.</p> <p>太白赤，出现时南风吹。</p> | <p>will win and obtain blessings; if one is unable to, face directly to the front, and the general will make a blood sacrifice.</p> <p>95. [大白其出東方] 為折陰，卑、高以平明度；其出西方為折陽，卑、高以昏度。</p> <p>When Big White comes out in the east, it is the breaking of <i>yin</i>, and its lowness or highness are measured at first light. When it comes out in the west, it is the breaking of <i>yang</i>, and its highness or lowness are measured at dusk.</p> <p>96.其始出,行南，兵南；北，兵北；其反亦然。其方上□□□□□□□□□□□□</p> <p>When it first comes out, if it moves south, troops in the south; if north, troops in the north. If it turns back, it is also thus. When it is about to go up ...</p> |
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| 12 Venus's light, brightening, and obscurity 金星和光、明、暗 | |
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| <p>K.2226:19. Venus is dimmed at her right side. 太白右侧暗淡。</p> <p>K.2226:20. Venus is dimmed at her left side. 太白左侧暗淡。</p> <p>VAT 10218:2 Venus – her light is terrifying (?) 太白 – 其光可怕 (?)</p> <p>K.800:8 Venus flashes and her light falls on the earth. 太白闪烁，光照大地。</p> <p>D.T.47:6. Venus – at her appearance, her light is as smoky as fog. 太白 – 出现时，光如烟如雾</p> <p>VAT 10218:89. Venus does not appear in the sky. 太白没有出现于天空。</p> <p>ND 4362:23. She is surrounded by a green design. 她被绿色图样所环绕。</p> | <p>88.已張軍，所以智 (知) 客，主人勝者：客星白澤；黃澤，客勝。青黑萃，客所謂□□□□□□□曰耕星□□□。歲星、填星，其色如客星□□也，主人勝。</p> <p>When armies have been deployed, to know whether guest or host will win: if the guest's star is white and brilliant, or yellow and brilliant, the guest will win. If blue and black are mixed, the guest is what is called ... called the Ploughing Star.... The Year Star, and the Garrison Star: if their color is like the guest's star, the host will win.</p> |

| 13 Venus and Gender 金星和性别 | (Female and Male 阴阳/牝牡) ⁸¹ |
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| <p>K.3601 rev.</p> <p>31. Venus appears (KUR) in the East and is female. 太白出东方，是女性的（阴？）。</p> <p>32. Venus appears (IGI) in the West and is male. 太白出西方，是男性的（阳？）。</p> <p>K.2346:57. In the East Venus the Bow star ... in heaven and earth – the Red star (Mars) Makru, Mercury (is) male or female, in the East Venus or Mercury or Jupiter is very bright. 太白弓箭星座于东方.....在天和地 – 赤星马克儒（火星神名），水星女（雌）或男（雄），太白或辰星或岁星在东方非常明亮。</p> | <p>30. [大白與歲星遇，大白在南，歲星在] 北方，命曰牝牡，年穀 [大熟；大白在北，歲星在南方，年或有或無]</p> <p>When Big White [Venus] meets with the Year Star, with Big White in the south and the Year Star in the north, this is called ‘female and male.’ The harvest of grain will ripen greatly. If Big White is in the north, and the Year Star is in the southern direction, sometimes one will have a harvest, and sometimes not.</p> |

⁸¹ Although *yin* and *yang* also mean female and male in a very general sense, “*pin*” 牝 and “*mu*” 牡 are normally used for female and male animals.

虽然“阴阳”随处可见，这个句子里却用了“牝牡”，常见于对动物的识别，比较特殊。

| <p>14 Venus rises and descends</p> <p>(State 国土) 金星上升和下降</p> | <p>Motion of the planet upward or downward</p> <p>(War, military strategy)</p> <p>金星上升和下降（军事）</p> |
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| <p>VAT 10218:4. [If Venus (...)] is suddenly (<i>sursurtu</i>) high –</p> <p>SUR.SUR [in winter there will great cold], in summer, heat</p> <p>– [...] she rises quickly and sets quickly, [...] she is</p> <p>bright ..., [...] reduction of the land.</p> <p>太白...突然升高 – SUR.SUR （冬天将非常寒冷），夏</p> <p>天，暑气 - ... 她上升很快下降很快，... 她光亮 ... 国</p> <p>土缩小。</p> <p>K.229:29. If Ishtar descends to the horizon dimly and sets:</p> <p>[...]</p> <p>伊西塔下降于地平线，暗淡，停下： ...</p> <p>K.3601 rev 47. If Venus disappears, she is not seen</p> <p>太白消失，不见</p> | <p>92. 星？耀，一上一下，其下也耀貴</p> <p>If the star (Venus) jumps about, going up and going down,</p> <p>below it prices will increase.</p> <p>95. [大白其出東方] 為折陰，卑、高以平明度；其出</p> <p>西方為折陽，卑、高以昏度。</p> <p>When Big White (Venus) comes out in the east, it is the</p> <p>breaking of <i>yin</i>, and its lowness or highness are measured</p> <p>at first light. When it comes out in the west, it is the</p> <p>breaking of <i>yang</i>, and its highness or lowness are</p> <p>measured at dusk.</p> <p>96. 其始出, 行南, 兵南; 北, 兵北; 其反亦然。其</p> <p>方上□□□□□□□□□□ □□□</p> <p>When it (Venus) first comes out, if it moves south, troops</p> <p>in the south; if north, troops in the north. If it turns back,</p> <p>it is also thus. When it is about to go up ...</p> <p>97. [星高, 用] 兵入人地深; 星卑, 用兵淺, 其反為主</p> <p>人; 以起兵不能入人地。</p> <p>When the star (Venus) is high, troops may enter deeply</p> <p>into the territory of others; when the star is low, use</p> <p>troops shallowly, and go back to being the host; when</p> <p>raising troops one is unable to enter the territory of</p> <p>others.</p> |

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| | <p>98.其方上，利起兵。其道留，留所不利，以陽□□ □□□□□□□□□□□□者在一方，所在當 利，少者空者不利。</p> <p>When it (Venus) is about to go up, it is advantageous to raise troops. When its path is delayed, the place it delays in is not advantageous. By the <i>yang</i> ... positioned in one direction, then where it is positioned corresponds to advantage, but the lesser or more empty is not advantageous.</p> |
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TABLE 2.

Table 2A: Direction, Color, the Sun, the Moon, the Planets, Gods, Division — Babylonia 1000–700 BCE

| Direction | Color | Wind | Planets | Months, Gods | Day ⁸² | Division |
|-----------|-----------|-----------|------------|-------------------------------|-------------------|----------------|
| 方向 | 颜色 | 风 | 行星 | 月、神 | 日 | 分野地 |
| East | Red | East wind | Venus or | Feb. Jun. Oct. 二，六，十 | (1, 2) | Elam |
| 东 | 红 | 东风 | Mercury | Ea, Ishtar, Nebo | | 埃兰 |
| | | | 金星或水星 | 伊阿，伊西塔，奈博 | | |
| South | Black | South | Jupiter or | Jan. May. Sept. 一，五，九 | (3, 4) | Akkad |
| 南 | 黑 | Wind | Saturn | Anu Enlil, Ningishzida, Negal | | 阿卡德 |
| | | 南风 | 木星或土星 | 阿奴-恩莱尔，宁吉什兹达，奈噶尔 | | |
| West | Green | West wind | Mars or | Mar. Jul. Nov. 三，七，十一 | (5, 6) | Amurru |
| 西 | 绿 | 西风 | Venus | Sin, Shamash, Adad | | 阿姆如 |
| | | | 火星或金星 | 沁，沙玛什，阿达德 | | |
| North | White | North | (Jupiter) | Apr. Aug. Dec. 四，八，十二 | (7, 8) | Subartu / Guti |
| 北 | 白 | Wind | (木星) | Ninib, Marduk, Sibitti | | 苏巴尔图 / 古 |
| | | 北风 | | 尼尼布，玛尔杜克，司比提 | | 地 |
| Center | Rainbow, | | | | (9, 10) | |
| ? | Green and | | | | | |
| | Red | | | | | |
| | 彩虹 | | | | | |
| | 绿和红 | | | | | |

82 The days here are randomly chosen. Jastrow mentions that the days in a month are also assigned to places/states, but does not specify which.

Table 2B: Direction, Color, the Sun, the Moon, the Planets, Gods, Division – China ~475 BCE

| Direction | Color | Wind- Season 风-季节 | Planets 行星 | Months, Gods 月、神 | Days 日 | Lords/Gods 子/神 | Division 分野地 |
|-------------|---------------------------|-------------------------|-----------------------|---|----------------------------|--|--------------------------------------|
| East 东 | Blue 青 | Xie-Spring 劦-春 | Jupiter 木星 (岁星) | Jan. Feb. Mar. 一，二，三 Zou, Ru, Bing 諏，如，病 | Jia yi 甲乙 or 1, 2 | Qinggan (Goumang) / Xi 青乾（勾芒）/ 析 | East; Qi, Dongyi 东部；齐， 东夷 |
| South 南 | Red 红 | Wei-Summer 微-夏 | Mars 火星 (荧惑) | Apr. May. Jun. 四，五，六 Yu, Gao, Qie 余，皋，且 | Bing ding 丙丁 or 3, 4 | Zhudan (Zhurong) / Jia 朱单（祝融）/ 夹 | South; Chu, Nanyi 南部；楚， 南夷 |
| West 西 | Yellow or White 黄或白 | Yi-Autumn 彝-秋 | Venus 金星 (太白) | Jul. Aug. Sept. 七，八，九 Xiang, Zhuang, Xuan 相，壮，玄 | Geng xin 庚辛 or 5, 6 | Huangnan (Rushou) / Yi 黄难（蓐收）/ 夷 | West; Qin, Xiyi 西部；秦， 西夷 |
| North 北 | Black 黑 | Yi-Winter 役-冬 | Mercury 水星 (辰星) | Oct. Nov. Dec. 十， 十一，十二 Yang, Gu, Tu 阳，辜，涂 | Ren gui 壬癸 or 7, 8 | Xuanming/ Yuan 墨乾（玄冥）/ 宛 | North; Wei, Yue 北部；魏， 越(?) |
| Middle 中 | Yellow 黄 | | Saturn 土星 (填星) | Fuxi Nuwa 伏羲女娲 | Wu ji 戊 己 or 9,10 | --- / Houtu --- / 后土 | Center; Wei, Han 中部；卫 (?) 汉 |

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TABLE 3.

The Star Names of the Babylonian and Chinese Constellations

| Category | Babylonian 36 (47) Stars | Chinese 28 Lodges |
|-------------|--|--|
| 类别 | 巴比伦 36 (47) 星系 | 中国二十八星宿 |
| | ca. 2000–1100 BCE | ca. 475–433 BCE |
| Agriculture | Plow (Plough) 耕者 | Plow ⁸³ 耕星 |
| 农业 | Crowd 众人, Hired farm laborers 雇工 | Harvester/ ⁸⁴ Crowd Gathering 萎 |
| | Scimitar/Crook 弯刀/钩 | Winnower 箕, Net 毕 |
| | Scales 秤/天秤 | Dipper 斗 |
| | Wagon 车, Yoke 轅 | Axletree/Cart 轸/车 |
| | Archer 弓箭手, Bow 弓, Arrow 箭 | Spread/Draw a bow 张 (弓) |
| | Cold 寒冷 (气候) | Willow 柳 |
| | Field 田地, Furrow 畦 | Well 井 |
| | Shepherd 牧人, Old man or charioteer 老人或驭手 | |
| Body Parts | Bull's Jaw 牛下颌 | Gullet 亢 |
| 身体部位 | Kidney 肾 | Stomach 胃 |
| | KI.GUB 肝 | Heart 心 |
| | the Yoke 轅 | Straddler/Straddle 奎 |
| | the Finger 指 | Tail 尾 |
| | the Thigh ⁸⁵ 臀 | Mane 昴 |
| | | Beak 觜/嘴 |
| | | Wing 翼 |
| | | Horn 角 |

⁸³ This is not one of the 28 Lodges. Liu (2004) thought it was a variant name for a planet.

⁸⁴ Cullen's translation is before “/”; my translation is after “/”.

⁸⁵ KI.GUB, the Yoke, the Finger, and the Thigh are shared terms in both Babylonian astrology and extispicy.

| Category | Babylonian 36 (47) Stars | Chinese 28 Lodges |
|------------|--|-------------------------------|
| 类别 | 巴比伦 36 (47) 星系 | 中国二十八星宿 |
| | ca. 2000–1100 BCE | ca. 475–433 BCE |
| Lady | Lady 女 | Woman 女/婺女 |
| 妇女 | Exalted lady 情女 | |
| Animals 动物 | Bull 牛, Mad dog 疯狗, Goat 山羊, Eagle 鹰, [pig of] a god 神猪, Serpent 蛇, Crab 螃蟹, Swallow 燕, Fox 狐; Lion 狮 or Great dog 大狗, Raven 乌鸦, swamp-pig(?) 拱猪, Scorpion 蝎, Panther-griffin 豹-格里芬, Fish 鱼, Dog 狗, Fish-goat 鱼羊, Deer 鹿 | Ox 牛 |
| Buildings | Palace Gate 宫门 | House 房 |
| 房屋建筑 | Doorjambs 大门边框 | Barrens/Ruined building 虚 |
| | the Ridge 埂坎 | Chamber 室 |
| | the Top 顶 | Rooftop 危 |
| | Middle 中间 | Wall 壁 |
| | Base 房基 ⁸⁶ | Base (of a house) 氏 |
| Others | Great Twins 大双子 | Triaster/Tri-stars 参 |
| 其它 | King 王 | Ghost 鬼 |
| | Star of stars 星之星 | Stars 星 |
| | Great One 大一 | Great One ⁸⁷ 太一/大一 |
| | Twins 双子 | |
| | Lesser twins 小双子 | |
| | City of Eridu 尔里都之城 | |

⁸⁶ These body-part terms are found in the Babylonian extispicy.

⁸⁷ This star is not one of the 28 Lodges.

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TABLE 4

Table 4A: Babylonian Month Names and 36-Star Names

| Mon. Name | 12 Stars of | 12 Stars of | 12 Stars of Elam | Others | 12 Constellations of the |
|------------|---------------------------|-----------------------------------|-----------------------------|---|-----------------------------|
| 巴比伦月 名 | Akkad 阿卡德 12 星 | Amurru 阿姆如 12 星 | 埃兰 12 星 ~1200 BCE | 其它地方星 ~1200 BCE | Zodiac 黄道十二宫 ~600 BCE |
| ~1800 BCE | ~1200 BCE | ~1200 BCE | | | |
| 1 Nisannu | Plow 耕（人或犁） | Field 田地 | -- | Hired farm laborer, Scimitar or Crook 雇工，尖钩 | Aries / Ram 白羊 |
| 2 Airu | Lady of Heaven 天女 | Old man or Charioteer 老人或驭手 | Star of stars 星之群星 | Bull of Heaven 天牛 | Taurus / Bull 金牛 |
| 3 Simanu | Shepherd 牧人 | Serpent 蛇 | Bull's jaw 牛颌 | Lesser twins 小双子 | Gemini / Twins 双子 |
| 4 Duuzu | -- | Arrow 箭 | Lion or Great dog 狮或大狗 | Crab 蟹 | Cancer / Crab 巨蟹 |
| 5 Abu | Wagon 车 | Great twins 大双子 | Twins 双子 | City of Eridu 埃里度城 | Leo / Lion 狮子 |
| 6 Ululu | ? (Yoke 轭) | Kidney 肾 | Bow 弓 | Furrow 畦 | Virgo / Maiden 处女 |
| 7 Teshritu | Scales of Heaven 天秤 | Exalted lady 情女 | Cold (swamp-pig?) 冷（野猪？） | Dog 狗 | Libra / Scales 天秤 |

| Mon. Name | 12 Stars of | 12 Stars of | 12 Stars of Elam | Others | 12 Constellations of the |
|------------|--------------|---------------|------------------|-----------|--------------------------|
| 巴比伦月 | Akkad | Amurru | 埃兰 12 星 | 其它地方星 | Zodiac |
| 名 | 阿卡德 12 星 | 阿姆如 12 星 | ~1200 BCE | ~1200 BCE | 黄道十二宫 |
| ~1800 BCE | ~1200 BCE | ~1200 BCE | | | ~600 BCE |
| 8 | Mad dog | King | Scorpion | Breast of | Scorpio / Scorpion 天蝎 |
| Arahsamna | 疯狗 | 王 | 蝎 | Scorpion | |
| | | | | 蝎子胸 | |
| 9 Kislimu | Goat | -- | Panther-griffin | Archer? | Sagittarius (Centaur) / |
| | 山羊 | | 豹-格里芬 | 弓箭手 | Archer 射手 |
| 10 Tebitu | Eagle | Crab | Great one | Fish-goat | Capricornus / Goat 摩羯 |
| | 鹰 | 蟹 | 大一 | 鱼羊 | |
| 11 Shabatu | [Pig of] god | Great swallow | Crowd? | Deer | Aquarius / Water-Bearer |
| | Damu | 燕子 | 聚众/众人 | 鹿 | 水瓶 |
| | 神之猪 | | | | |
| 12 Addaru | -- | Fox | Fish | | Pisces / Fish |
| | | 狐 | 鱼 | | 双鱼 |

Note: For Table 4A, the month names are from Van der Waerden 1949, Table 1 and Fig 1; the rest are from Rogers 1998, Table 2, and simplified.

Table 4B: Chinese Names of the Year, Month, Chen, Ci, and 28 Constellations

| 12 月名 ~475 BCE | 12 <i>sui</i> 岁名 (Year of Jupiter) 475–343 BCE | 12 <i>chen</i> 辰 ~200 BCE | 12 <i>ci</i> 次 ~1046–475 BCE | 28 Lodges 宿 ~475 BCE |
|-------------------|---|------------------------------|---------------------------------|-------------------------|
| 1. Zou 陬 | Shetige 攝提格 | Chou 丑 | Xingji 星紀 | Dipper Bull 斗牛 |
| 2. Ru 如 | Shanyu 單閼 | Zi 子 | Xuanxiao 玄枵 | Lady Barren Rooftop 女虛危 |
| 3. Bing 病 | Zhixu 執徐 | Hai 亥 | Zouzi 娵訾 | Chamber Wall 室壁 |
| 4. Yu 余 | Damangluo 大荒落 | Xu 戌 | Jianglou 降婁 | Straddle Harvester 奎婁 |
| 5. Gao 皋 | Dunzang 敦牂 | You 酉 | Daliang 大梁 | Stomach Mane Net 胃昂畢 |
| 6. Qie 且 | Xieqia 協洽 | Shen 申 | Shishen 實沈 | Beak Tri-stars 觜參 |
| 7. Xiang 相 | Tuntan 涒灘 | Wei 未 | Chunshou 鶉首 | Well Ghost 井鬼 |
| 8. Zhuang 壯 | Zuo'e 作鄂 | Wu 午 | Chunhuo 鶉火 | Willow Star Spread 柳星張 |
| 9. Xuan 玄 | Yanmao 閭茂 | Si 巳 | Chunwei 鶉尾 | Wing Axletree 翼轸 |
| 10. Yang 陽 | Dayuanxian 大淵獻 | Chen 辰 | Shouxing 壽星 | Horn Gullet 角亢 |
| 11. Gu 辜 | Kundun 困敦 | Mao 卯 | Dahuo 大火 | Base House Heart 氐房心 |
| 12. Tu 涂 | Chifenruo 赤奮若 | Yin 寅 | Ximu 析木 | Tail Winnower 尾箕 |

Note: For Table 4B, the month names are taken from Li Ling 1985; the rest are from Liu Lexiang 2004, Table *ganshi jinian* 甘石紀年.

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