

## 數字卦與陰陽爻

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傳世及出土的古文物銘識中，有一種由數字組成的符號，歷來對此符號有各種不同解釋。

這種由數字組成的符號，現代學者們稱之為數字卦或筮數。張政烺先生依「奇數為陽，偶數為陰」的原則，把數字卦遂譯為《周易》的易卦，得到多數學者的認同，並加以推演。

數字卦最初是由一到十的數字組成的，到戰國楚簡以一、六、八居多，王家臺秦簡只剩一、六、八，到馬王堆漢墓帛書《周易》則只有一、八，一演變為陽爻，八拉平之後，就變成陰爻，於是有了由陰陽爻組成的易卦。也就是說數字卦是易卦的前身，易卦是由數字卦一脈相承演變來的。這是目前絕大多數學者對數字卦與易卦關係的認識。

本文全面搜集有關數字卦的材料，對目前幾乎「定於一尊」的說法重新加以檢討。經過仔細論證，認為把數字卦遂譯為《周易》易卦，局限性非常大，與相關文獻如《左傳》、《國語》等的易例也不相應；所有在數字卦與《周易》關係上的推演，主觀成份居多。

本文詳細論證：數字卦與易卦，是並存的兩個不同的系統，兩者之間並不存在一脈相承的關係。許多學者根據數字卦遂譯為《周易》易卦的做法，利用《周易》文字作許多的推演。如果數字卦與《周易》關係的基礎動搖，這些推演也就面臨重大的考驗。

**關鍵詞：**數字卦 易卦 周易

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## On the “Numerical Diagrams” and *Yin-Yang Yao*

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There is a type of inscription composed of numerical symbols found on antiquities either handed down from ancient times or excavated recently. Contemporary scholars call these numerical symbols “numerical diagrams” or “divinatory numbers.” Scholars have long contemplated the meaning of these inscriptions. By applying a principle which “ascribed odd numbers to *yang* 陽 and even numbers to *yin* 陰,” Chang Cheng-lang (Zhang Zhenglang) 張政烺 associated these numerical symbols with the *I Ching* 周易. Nowadays most scholars agree with Chang’s perspective and scholarly works have centered on the elaboration of his theory.

The earliest numerical diagrams were composed of numbers from 1 to 10. Later, numerical diagrams of the Chu bamboo slips of Zhanguo period 戰國楚簡 consisted largely of 1, 6, and 8. The Qin bamboo slips from Wangjiatai 王家臺秦簡 consisted exclusively of 1, 6, and 8. Only the two numerical diagrams 1 and 8 remained in the *I Ching* found in the silk books from the Mawangdui tomb 馬王堆漢墓帛書. 1 became *yang yao* 陽爻 and 8 was stretched as *yin yao* 陰爻. Thus, the *yang yao* and the *yin yao* comprised the “*i* diagrams” 易卦. Most scholars have assumed that the numerical diagrams were the predecessors of the “*i* diagrams,” and that the “*i* diagrams” have derived directly from the numerical diagrams. This has been the current consensus on the relationship between the numerical diagrams and the “*i* diagrams.”

I have extensively gathered materials on the numerical diagrams and re-examined the prevailing theory. By means of painstaking analysis and reasoning, I found that the correlation between the numerical diagrams and the “*i* diagrams” was actually very limited and indeed lacked a solid, logical foundation. The numerical diagrams did not correlate with the *I Ching*: Examples of the *I Ching* cited in the *Zuo Zhuan* 左傳 and the *Guoyu* 國語 showed no direct correlation with the numerical diagrams. Thus, the theoretical connection between the numerical diagrams and the “*i* diagrams” can only be regarded as a subjective inference for the most part.

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This article proves that the numerical diagrams and the “*i* diagrams” are actually two different systems with no inherent connections. Many scholars assumed that the numerical diagrams could be correlated with the “*i* diagrams” and they drew inferences from the words of the *I Ching*. Yet if the basis for the connection between the numerical diagrams and the “*i* diagrams” were to be challenged, these inferences would have to be widely re-examined.

**Keywords:** numerical diagrams, *yin-yang yao*, *i* diagrams