

# On the divination images of flowers and plants in Song Ci

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**ABSTRACT.** Flower divination is a special digital divination method that uses flowers and plants as a medium, and it has become a common cultural image in Song Ci. Flower and grass divination uses the odd and even number of petals and other body parts as hexagrams or double leaves and combined stems as auspicious signs as its test methods. The reason why the image of flower and grass divination can flourish in Song Ci is closely related to the highly developed divination culture and flower trade in the Song Dynasty. It also contains the national consciousness and national experience of number worship and number divination.

**KEYWORDS:** flower divination, digital divination, cultural image, national consciousness

## 1. Introduction

The Song Dynasty was a period of relatively prosperous culture, and divination was an important part of Song Dynasty culture. From the emperor to the ordinary citizens, divination penetrated into their cultural life and became a special sight in the urban life of the Song Dynasty. Take the literati as an example. Since the Jiayou period, "literati and bureaucrats have always used hexagram shadows". Flower and grass divination is a special way of divination. It uses flowers, grass, and leaves as the medium, and mostly uses odd and even numbers as hexagrams as its external manifestation. It is more common in Song Ci and became one of Song Ci. A special cultural image. The cultural imagery of flower divination takes women as the main diviner, and its manifestation is singular and simplistic, but it presents a completely different psychological aspect from men. This is not only caused by the cultural environment of the Song Dynasty, but also has the cultural and psychological accumulation of primitive digital worship and digital divination.

## 2. Manifestations of divination

Defined in the form of expression, flower-and-grass divination, that is, divination using flowers and plants as a medium, usually uses the odd and even numbers of flowers and plants to determine whether the desired thing is fulfilled. It has two

types of practices: one is to count the odd and even numbers of petals, flower whiskers or grass, representing success or failure. The other is to find a good omen by looking for stalked flowers or double leaves. The performance of the two methods is essentially the appearance of odd or even hexagrams to correspond to the success of the task, and the odd and even numbers are tested and gambled with the probability of half. It's just that the latter method is to look for low-probability things, such as double pedicle flowers or double pomegranate leaves, in order to ask for auspicious signs. If they can be found, it is regarded as a kind of response to the inner test of divination.

Flowers and plants with odd and even numbers as the test standard account for the majority in Song Ci. This method is relatively simple and can meet the psychology of most ordinary citizens, such as:

(1) Try to count the time of the flower budding heart, the hairpin again (Xin Qiji "Zhuyingtai Order").

(2) Try to count Huaxin lightly, secretly returning to the near future. (Liu Guo "He Groom")

(3) Don't hate to look at the willows, the return date secretly counts the lotus. (Lu Zugao "Wu Ye Cry")

(4) Flower beard steals the number of divination and returns. (Jin Shurou "The Waves Wash the Sand")

(5) Step by step, wait for the heart-breaking period, and count down. (Zhang Pan "Qiluoxiang · Feelings of Yupu")

(6) Quietly speechless, twisting the flower beard alone, having troubles in mind. (Zhang Ju "Ying Tianchang · The Lotus Wind in Qu Yuan")

(7) The secret divination date, the number of Mei Rui. (Zhou Mi "Qi Tian Le")

(8) Lock the champs. The flowers are blooming in the spring and have Bu Ye. (Zhang Yan "Magnolia with Reduced Characters · Sending a Car to Xiuqing")

In addition to the variable number of odd and even petals, lotus seeds have also become a divination medium for flowers and plants due to their uncertain number.

(9) In the quiet period of the flower bottom, the pearl-picking room with bare hands, the pink color is beginning to retreat. (Zhou Mi's "Green Cover Dance with Light Wind (White Lotus Fu)")

(10) Heart period steals new lotus seeds. (Wu Wenying "Picking Mulberry")

Although there are not many grass divination images in Song Ci, they also have exquisite value, such as:

(11) But the grass will occupy the fleeting years. (Wang Qi "Ding Fengbo")

(12) Every year, the grass is a fan of Golden Valley. Now let's break the best prospects. A handful of spring love, Xingyue Xinghua House. (Wang Yisun "Drunk and Fallen")

The ones looking for Bindi and Futaba are:

(13) Secret Bu Chunxin share flower language. Striving for Shuangduo to go first. (Mrs. Wei "Rolling Bead Curtain")

(14) My mind is secretly divination, the bottom of the leaf seeks double flowers. (Zhou Bangyan "Wanxi Sand Slow")

(15) Folded Begonia and stalk. Silent and happy. (Yuan Quhua "Yi Jinmen")

(16) Pomegranate Futaba recalls the same search. Bu Lang Xin. To whom. (Chao Duanli "Jiang Chengzi")

(17) After leaving the pavilion for acacia period, I found the pomegranate double cuiye. (He Zhu "Magnolia")

Most of the implementers of flower divination are women, but the writers are not limited to women such as Jin Shurou and Mrs. Wei, and more are literati such as Zhou Mi and Zhou Bangyan who "men make boudoir sounds" who describe flower divination from a female perspective. In the words, divination is "return date", "heart period", "good period", "secret period", etc. Therefore, the content of divination is mostly the lover's return date, such as "Try to count the flower heart gently, and secretly divination near and far." The middle-aged woman counts the number of petals one by one to test whether the lover can return to meet her as soon as possible, and use the last remaining petal to correspond to her test result. The low probability of finding Futaba represents women's infinite yearning for beautiful things. In the Song Dynasty, information transmission was not developed, and it was even more difficult for ordinary citizens to transmit information to their boudoirs. Therefore, women's waiting for lovers is far away. Therefore, it is reasonable to find the low probability event of Bindi or Futaba to correspond to the low probability hope that the lover does not know when to return. If the woman finds it, she will self-indicate that her lover is about to return, and she will be "silent and happy."

In addition, the form of expression of grass divination is not too clear in the words, but some materials in Tao Zongyi's "Nan Cun Chuo Geng Lu" (Volume 20) can be used as reference, "These grass divination methods can be regarded as grassdivination. The simplification and variation of the hexagram." [2] The grass divination in Song Ci is largely similar to it, mainly because of the two test results of auspicious and bad omen. The land of Wu and Chu has been an area where shamanism prevailed since ancient times. It has developed into the Song and Yuan dynasties, where a set of mature divination processes that can be operated by both young and old women and children have been formed. "Jiu Gu Class" uses nine grass stalks as a divination medium, overlapping into eighteen roots. After holding them into a bunch, cut them off and exhale. You can watch the state, rest or blame, and the auspicious and bad omens can be seen at a glance. The principle of divination in the "Jiu Gu Class" is relatively rough. In contrast, the method of divination in the "Nine-Sky Profound Girl Class" is more systematic and complicated. Divide the grass stems into two bunches at random, and place them horizontally and vertically, and then group the three into a group. The remainder of the two groups form a hexagram image. Through the special hexagrams, the person

who calculates can see good and bad. In short, grass divination is a more complex and systematic digital divination based on the phenomenon of flower divination. However, the result of the divination is still only auspicious or bad omen, and it is impossible to give more detailed instructions or oracles to the diviner.

In short, flower divination is based on digital divination. It takes odd and even numbers as the core of inherent probability. Flower divination is still a low-level form of expression. After nearly a thousand years of evolution, grass divination has become a simple but systematic digital divination ceremony in the Song and Yuan dynasties.

### **3. Reasons for the rise of divination**

Flower divination can become a kind of cultural image that emerged in Song Ci, which has the dual reasons of the times and the historical accumulation of digital divination. In the Song Dynasty, not only did the divination culture prevail, flowers and plants also became the furnishings of ordinary citizens' homes. Planting flowers, viewing flowers, illustrations, hairpins, eating flowers, chanting flowers, and painting flowers were also important parts of the spiritual and cultural life of Song people. They were cultivated by divination and flowers and plants. And the appreciation of the combination of the two elements came into being. It is favored by boudoir women and male literati. It is expressed in paintings and many works of art, but only in the poetry can its secret expression characteristics be captured.

"The Song Dynasty was the most civilized country in the world at that time, and its prevalence of witchcraft was by no means inferior to that of neighboring countries." Fortune-telling prevailed in the Song Dynasty. Not only did you choose houses with feng shui, but also lived in the same house, that is, the feng shui of the family cemetery was extremely valued. Scholars used yin and yang and gossip to test the fortune of the country. Its concrete manifestation is the increase in the number of diviners, the increase in divination books and the increase in divination methods. Since the scholar-officials, all classes have respected divination. Daxiangguo Temple in Kaifeng, Lin'an Wasi and other places are "a must-visit place for scholars and officials, and sorcerers all over the world gather. Anyone who holds the art will be easy to get." Since the Song Dynasty went up to the emperor, down to the common people, and through the practice of the literati-official class, divination had moved from the commodity to the market, and a certain and stable price mechanism was formed. flower divination also has this particularity, but what is more special is that there is no price mechanism in flower divination, which is suitable for boudoir girls who cannot play normally, but their sensitive heart can perceive the prevalence of divination culture in the Song Dynasty from their surroundings. Can be tested at home as a simulated witchcraft.

In addition to the prevalence of divination culture in the Song Dynasty, flower and grass culture cannot be ignored in the daily, spiritual and cultural life of Song people. First of all, the types of flowers are more abundant and many flowers have their own unique character. It can be said that the Song Dynasty surpassed any

previous dynasties in terms of the total types of flowers or the specific types of flowers. For different kinds of flowers, literati in the Song Dynasty also liked to compose a tree of flowers. In the flower tree, various flower varieties were listed, and the high and low grades were distinguished according to the appearance and color of the flowers. Some flowers were also mentioned. As for the specific cultivation methods, the more famous ones include Ouyang Xiu's "Luoyang Peony" and Lu You's "Tianpeng Peony Tree". Because of this, flower arranging has become an indispensable event in Song people's ordinary life. The art of flower arranging has been influenced from the ruling class to the ordinary civic class. Most of the people take the initiative to imitate and art, taking "burning incense, ordering tea, hanging pictures, and arranging flowers" as the "four kinds of meddling." Flower arranging has not only penetrated into thousands of households, but has also formed a custom of flower arranging on fixed festivals. This has brought about the prosperity of flower trading, especially in the big cities, the flower trading has become a good record of Song people's notebook novels. The rapid development of social productive forces during the Song and Song Dynasties pushed China to the forefront of the world economy and culture at that time. The highly developed flower trade enriched the spiritual and cultural life of Song people, and also enriched women's boudoirs, so that female subjects could have the opportunity to empathize with the flowers and plants around them, and then develop into flowers and plants.

The combination of flowers and divination is the Chinese thought of number worship and digital divination since ancient times, which has become a kind of national subconscious hidden in people's hearts. Some scholars have proposed that "the seemingly complicated process of eruption may have originated in this primitive and simple digital operation." It can be seen that the odd-even divination method of flower divination is actually derived from the original digital divination. And the most obvious example of number worship is gossip, "The method of divination of the number is divided into two, and must be occupied three times' is indeed the root and predecessor of the gossip". The initial pattern of Gua Acting is very similar to grass divination's "Nine Heavens Profound Girl Lessons".

Dayan's number is fifty (five), and forty is nine. Divided into two to image two, hang one to image three, call it four to image four, return to the odd and call the image leap; five years old and then leap, so call and hang again. The days count to five, and the earth counts to five. The five are in harmony with each other. There are five in twenty days and thirty in earth. Where the number of heaven and earth is fifty, there are five, so it becomes a change and acts as ghosts and gods. There are two hundred and ten to six. Kun's strategy is four out of a hundred and forty. Where there are three hundred and sixty, the current day. The two strategies are one thousand five hundred and twenty, as the number of all things. It is the "Yi" that is made from the four camps, and the eight hexagrams become hexagrams, and the eight hexagrams become small.

This is the "Da Yan Method". Take fifty-five roots of yarrow, use 49 roots of them, and divide them into two at will. Take one from one of them, and divide the remaining forty-eight into a group of four, so that there must be a remainder with a number less than four. Immediately after picking out the remainder of the two parts,

the two parts of yarrow that are four times the amount are combined into one. These four steps are the "four camps"-divide two, hang one, draw four and return to the odd. Four camps are one change, three changes can get one line, repeat six times to get one hexagram. The "Nine Heavens Profound Girl Lesson" uses three as the divisor, and Yan Gua uses four as the divisor. The nature and operation methods are basically similar. Therefore, the occupancy of flowers and plants is a factor of worship of numbers and will be converted into digits. The Chinese people have historical experience of knotting records since ancient times. The sensitivity and worship of numbers has become an operable ritual. It always sleeps in the subconscious level of people, awakened and expressed under the urge of lust, which belongs to the middle level of lust. . This understanding and use of numbers is stored in people's minds as memories of national experience, usually not through manifestation or directly not revealed, but only when they are stimulated by lust. Traditional witchcraft, for the sensitive and fragrant boudoir of figures fits in with the secret mood of the subject, which together contribute to the image of flowers and plants.

#### 4. Conclusion

As a cultural phenomenon, flower divination contains primitive number worship and digital divination elements, which shined in the Song Dynasty when the flower and grass trade was flourishing and the flower and grass culture was flourishing. As the image in Song Ci, it fits well with the short system and soft artistic style of the small Ci. The image of flowers and grass in Song Ci really presents a vivid picture of Song people's cultural life for future generations.

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