

Sankai ibutsu: An Early Seventeenth-Century Japanese Illustrated Manuscript

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***The Sankai ibutsu* 山海異物 *and the Shan-hai jing* 山海經**

The *Sankai ibutsu* (Mythical Creatures of the Mountains and Seas, two volumes) is a large Nara *ehon* 奈良絵本 (22.0 cm. x 30.2 cm.), a Japanese illustrated book from the seventeenth century. It is housed in the Spencer Collection of the New York Public Library. William Augustus Spencer (1870-1912) established a trust fund to purchase the finest illustrated books that could be procured from any country and in any language. Over 8000 items belong to the Spencer Collection. Among them the Japanese collection, numbering more than 600, covers all varieties of representative illustrated books and manuscripts of Japan from the twelfth century to the end of the nineteenth century. The catalogue of the Japanese collection is available under the title, *Catalogue of Japanese Illustrated Books and Manuscripts in the Spencer Collection of the New York Public Library* by Shigeo Sorimachi 反町茂雄. In the foreword to his catalogue Sorimachi states, "Even in Japan, there are only one or two collections equal to this one both in quality and in quantity" (p. 18).

The English notations in the back of the first volume of the *Sankai ibutsu* read, "Sankai ibutsu (Pictorial Depictions of the Monsters of the Mountains and the Seas) painted by Naka no In なかのいん, in the early 17th-century. Presented to His Imperial Majesty Meiji the Great in 1880," and "Purchased for The Spencer Collection, The New York Public Library from Shigeo Sorimachi, Tokyo Japan, Spring 1940." The *Sankai ibutsu* was on exhibition in Tokyo in August 1979 while the International Conference on Nara Picture Books was being held.

This exquisite *Sankai ibutsu* introduces 47 mythical creatures from ancient China. These creatures consist of mythical beings, hybrid forms, strange animals and fish. The elaborate illustrations of each creature in landscape settings with full colors and gold paint are complemented by short explanatory texts. Most of the creatures are derived from the sections on beings and animals or birds found in the *San-ts'ai t'u-hui* 三才圖會 (Tripartite Picture Assembly) which was compiled by Wang Ch'i 王圻 (1565-1614) in Nanking about 1610. These sections of the *San-ts'ai t'u-hui*, in turn, are indebted to the *Shan-hai ching* (The Classic of the Mountains and Seas). The *Shan-hai ching* is the closest parallel in Chinese literature to the medieval Latin bestiaries and books on marvels and monsters. The present text of the *Shan-hai ching* in eighteen volumes was edited by Kuo P'o 郭璞 (276-324). The first five chapters are believed to have been written before 250 B.C.E., the next eight before 20 B.C.E., and it is said to have reached its present state before 250 C.E. The *Shan-hai ching* is considered to have once been the text for an illustrated geographical map and was classified as a geographical work until the T'ang dynasty. It was said that mythical creatures had been depicted on the map which was lost.

The *Shan-hai ching* is traditionally considered to be a work of Yü 禹, the founder of the Hsia dynasty in 2205 B.C.E., and I 益, a minister of the preceding ruler Shun 舜, a legendary ruler, 2255-2205 B.C.E. It was said to be an expert on animals as well as on the use of fire. In their initial flood-controlling efforts, Yü and I traveled across the empire and produced a sort of log, or record, of what they saw and encountered in their travels, which became the *Shan-hai ching*. Later, this book served as a guide to travelers visiting holy mountains and other sites, informing them of the strange creatures, animals, hybrids, and spirits, that they might encounter in their wanderings. It also informed the travelers of the power that such creatures might wield, of the consequences of meeting them, consuming their flesh, or wearing their fur, and of sacrificial rites.¹ Although rejected as unsound by Ssu-ma Ch'ien 司馬遷 in the *Shih-chi* 史記 (Records of the Grand Historian), the contents of the *Shan-hai ching* combined with the traditional authorship of antiquity may imply its roots in the ancient mythological world.

Mythology and Sankai ibutsu

Many of the 47 creatures of the *Sankai ibutsu* are in a hybrid form. In the ancient world animals were regarded with admiration and affection until the eighth century B.C.E. when they became man's potential enemy largely due to the development of agriculture as a primary occupation.² Especially, many of the hybrids found in volume one of the *Sankai ibutsu* are partially a human form and belong to the category of *shen* 神, holy spirits attached to particular localities. Michael Loewe points out the following two principals for formation of such hybrids:

1. Identification of man with the animal world. Tribal ancestors were traced to animals; attempts were made to make contact with the animal spirits of another world by means of physical assimilation.

2. Euhemerisation: man was transforming his image of mighty being from animal into human forms; the myths and gods of an earlier origin were transformed into beings of authentic history.³

A close examination of the sources of the *Sankai ibutsu* reveals that fourteen creatures (30%, the items asterisked below) are derived from the last four pages of the *San-ts'ai t'u-hui*, "Beings," Section 14.

Sankai ibutsu

Volume 1		Volume 2	
1. Yü-êrh*	俞兒	25. Chu	鴉
2. Feng-t'ai*	泰穰	26. I-t'u	鶻鶻
3. Ju-shou*	蓐收	27. Po-tse	白澤
4. Chiao-ch'ung*	驕蟲	28. Tsou-wu	騶虞
5. T'ien-wu*	天吳	29. Ch'iung-ch'i	窮奇
6. Ch'iang-liang*	強良	30. Mo	獏
7. Shen-pa	神魃	31. Pi-chien beast	比肩獸

1 Twitchett and Loewe, eds., *Cambridge History of China*, vol. 1, p. 658.

2 Michael Loewe, *Chinese Ideas of Life and Death*, p. 71.

3 Michael Loewe, "Man and Beast," p. 100.

8. She-shih*	奢尸	32. Lung-ma	龍馬
9. Chu-yin*	燭陰	33. Hsieh-ch'ih	獬豸
10. Ti-chiang*	帝江	34. Ma-ch'ang	馬腸
11. Hsiang-i shih*	相抑氏	35. Hsiao	鴞
12. Fei-yi	蜚蠊	36. Liang-ch'ü	梁渠
13. Ku*	鼓	37. K'uei	夔
14. Shen-lu*	神陸	38. Hsing-hsing	猩猩
15. Ch'üeh-shen*	鵠神	39. Ch'ih-pao	赤豹
16. Han-fang bird	旱方鳥	40. Wo-wa	渥洼
17. Hsüan-ho	玄鶴	41. T'u-lou	土獺
18. Luan	鸛	42. Hei-jen*	黑人
19. Pi-yi bird	比翼鳥	43. Chüeh-tuan	角端
20. Yo-tsu	鸞鸞	44. Pa-she	巴蛇
21. Tzu-shu	鼯鼠	45. Jen fish	人魚
22. Shu-ssu	數斯	46. Ch'ang-she	長蛇
23. Fu-chi	鳧	47. Fei fish	飛魚
24. T'o-chi	駝雞		

Twelve of these fourteen mostly humanoid monsters belong to the first and second categories of Heinz Mode's classification, which are believed to be older than the others:

1. Monsters with a human body or with an animal body in a markedly human posture, with an animal head, or some other features of animal origin. The earliest of all.
2. Monsters with an animal, or in unmistakably animal posture, combined with a human head, a human chest, or other purely human feature.
3. Monsters made up of parts (body and head) taken from different animal species or with other animal features added.
4. Monstrous figures and combinations with deliberate reduplication or simplification, one-legged, long-eared, etc.
5. Natural phenomena or man-made objects are given human or animal features and turned into new entities, often with only small, symbolic changes.⁴

Three creatures among the twelve humanoid types in *Sankai ibutsu* are Mode category one and associated with snakes. The following is the text and its accompanying illustrations of those three creatures:

3. Ju-shou

Ju-shou is the gold spirit of the West. There is a green snake wrapped around its left ear. Ju-shou rides on two dragons, has thick hair around its face and eyes, and holds a halberd in its tiger claws.

6. Ch'iang-liang

⁴ Heinz Mode, *Fabulous Beasts and Demons*, p. 18

The central mountain in the Great Beyond (Ta Huang 大荒) is called Pei-chi 北極. There lives a spirit with a snake in its mouth. It has a tiger's head, a human body, four horse hoofs, long arms, and is called Ch'iang-liang.

42. Hei-jen

There is a being called Hei-jen on Mt. I-chu 已逐山. It has a tiger's head and holds a snake in each hand while chewing them.

A shamanistic interpretation may shed light on these three creatures. Shamans are sometimes portrayed in animal or hybrid form; they may be shown accompanied by snakes.⁵ The *Shan-hai ching* states that in the land of Wu Hsien (the Shaman Hsien) there are those who brandish green or blue snakes in their right hand and red snakes in their left hands. This is on Mount Teng-pao, where a whole host of shamans move up and down.⁶

A shamanistic tradition certainly spread well beyond the boundaries of China. *Sankai ibutsu*, no. 42, Hei-jen above holds snakes in both hands, the posture not unlike that of Qudeshet, the Western Asiatic goddess. Although the significance of a snake might differ, there are religious and shamanistic representations from other cultures, which exhibit some degree of similarity.

Sankai ibutsu and Creation Myths

Although not a humanoid form, Ti-chiang is included in the above-mentioned fourteen beings. The text reads:

A spirit lives on Mt. T'ien. It looks like a leather sack. The top of its back is red and yellow, and its body glows like fire. It has six feet and four wings. It is chaos with no face. It can sing and dance, and is called Ti-chiang.

This text is derived from the *San-ts'ai t'u-hui*, "Beings," Section 14 and the *Shan-hai ching*, *Hsi-shan ching*. This mythical being, Ti-chiang, is also called Hun-tun 混沌 (Chaos). According to the *Chuang-tzu* (a Taoist text from third century, B.C.E.), the emperor of the North Sea, Hu 忽, and the emperor of the South Sea, Hu 儻, used to meet sometimes at the residence of the emperor of the Central Domain, Hun-tun. In order to repay Hun-tun's hospitality, Hu and Hu bored for him seven orifices (eyes, ears, nostrils, and mouth) at the rate of one orifice a day. On the seventh day, however, Hun-tun died (the sacrifice of primordial beings). Mythological accounts regarding Hun-tun, the primal being, are not all in agreement. He is also depicted as a long-haired dog. The dog has eyes, but cannot see; ears, but cannot hear; and he is without five viscera.⁷ Hun-tun is also said to be the Yellow Emperor himself or, according to the *Tso chuan* 左傳 (fourth century, B.C.E.), he is the evil son of an early sage ruler.

Mitarai Masaru 御手洗勝 in his *Kodai Chūgoku no kamigami: kodai densetsu no kenkyū* speculates that Ti-chiang (Hun-tun) may be a wild swan or goose from the

5 Twitchett and Loewe, eds., *Cambridge History of China*, vol. 1, p. 672.

6 Michael Loewe, *Chinese Ideas of Life and Death*, p. 104.

7 Pierre Grimal, *Larousse World Mythology*, p. 274.

iconographic similarity between *chiang* 江 and *hung* 鴻.⁸ He also notes that the bird Ti-chiang is related to a shamanistic dance. In ancient China shamans were sometimes depicted wearing feathers during their ritual dance. As stated in the *Sankai ibutsu*, Ti-chiang can sing and dance. His dancing may reflect the shaman's ecstatic dance preceding his meeting with the spirit.⁹

Creation myths are recorded in many other cultures. In Indian mythology Brahma emerged from the golden egg created by the waters of chaos. Japanese myth states that there was only chaos until Heaven and Earth separated. In connection with Hun-tun (Ti-chiang), however, the creation myth of Norse mythology is of more interest. Much of our knowledge of the Teutonic religion which extended through Germany, Scandinavia, and England stems from *The Elder Edda* and *The Younger Edda* compiled by the Icelandic historian Snorri Sturluson (1173-1241) in Iceland during the Middle Ages. The *Eddas* state that there were two places: one in the south, Muspell, was all fire and light; and one in the north, Niflheim, was icy and dark. The two atmospheres met in an emptiness between them called Ginnungagap. There the hot and the cold mixed and caused moisture to form and life to begin, first as the evil frost giant Ymir.¹⁰ Here its similarity to the account of Hun-tun in the *Chuang-tzu* should be noted.

Chu-yin (the flaming dragon) in *Sankai ibutsu* is also considered to be related to Ti-chiang:

Chu-yin is the name of the spirit which lives on Mt. Chung beyond the Northern Sea. When it opens its eyes, day breaks. When it weeps, night falls. When it breathes softly, spring turns into summer, and when it blows hard, the winter begins. It neither drinks nor eats. Its breath makes the wind. Chu-yin is a red dragon with a body over one hundred *li* long and the face of a man.

Certainly, Ti-chiang and Chu-yin, both of which relate to the primordial beings, suggest the episodic nature of China's ancient myth. Derk Bodde argues that Chinese myths are not homogeneous creations, but rather amalgams, still incomplete at the time of their recordings, and he suspects that they derive from regionally and ethnically diversified materials.¹¹ In ancient Chinese culture individual myths took their place, but no systematic mythology in the form of an integrated body of material came into being.¹² Centuries of Confucian tradition in China tended to disregard descriptions of mythical creatures as a production of the imagination; even if those texts are admitted to having once existed, the evidence, including the *Shan-hai ching* and its later Japanese version, the *Sankai ibutsu*, implies the existence of a mythological tradition of diverse nature in ancient China.

8 Mitarai Masaru, *Kodai Chûgoku no kamigami: kodai densetsu no kenkyû*, pp. 715, 716.

9 Itô Seiji, *Nihon shinwa to Chûgoku shinwa*, p. 201.

10 David Adams Leeming, *A Dictionary of Creation Myths*, p. 134.

11 In his *Essays on Chinese Civilization*.

12 Twitchett and Loewe, eds., *Cambridge History of China*, vol. I, p. 657.

Abbreviations:

HE: John A. Goodall, *Heaven and Earth: 120 Album Leaves from a Ming Encyclopedia: San-ts'ai t'u-hui, 1610*. London: Lund Humphries, 1979.

SHC: Hsiao-Chieh Cheng, Hui-Chen Pai Cheng and Kenneth Lawrence, trans., *Shan Hai Ching*. Taiwan: The Committee for Compilation and Examination of the Series of Chinese Classics, 1985.

STTH: Wang Ch'i 王圻, *San-ts'ai t'u-hui 三才圖會*, 3 vols. Shanghai: Hsin-hua shu-tien, 1988.

Sankai ibutsu (Mysterious Creatures of the Mountains and Seas) Volume I

1. Yü-êrh [Source: STTH, p. 869]

In the water [river] of Han-erh lives Yü-erh, the deity of mountain climbing. Wearing red clothes and a yellow crown, holding a long ruler, he rides a horse. He likes to ride. Yü-êrh was seen at the time of Duke Huan of Ch'i.¹³ The *Kuan Tzu* 管子 [written by Kuan Chung in the seventh century B.C.E.] says that Yü-erh appears when the ruler is victorious.

2. Feng-t'ai [SHC, Chung Shan Ching, p. 94; STTH, p. 870]

There are many deep green jade stones (*ts'ang yü*) on Mt. Ho 和山. An auspicious spirit called Feng-t'ai resides there. This spirit which rules over matters of happiness and virtue resembles a person with a tiger's tail. It prefers to live on the south side of Mt. Pei 萑山. Wherever it goes, there is brilliance. The spirit Feng-t'ai¹⁴ excites the *ch'i* 氣 [vital power]¹⁵ of heaven and earth and is able to form clouds and cause rain. Feng-t'ai appears in the *Spring and Autumn Annals* (*Ch'un-ch'iu* 春秋) by Confucius.

3. Ju-shou [SHC, Hai Wai Hsi Ching, p. 157; HE, p. 42; STTH, p. 870]

Ju-shou, the gold spirit of the West. There is a green snake wrapped around its left ear. Ju-shou rides on two dragons, has thick hair around its face and eyes, and holds a halberd in its tiger's claws.

4. Chiao-ch'ung [SHC, Chung Shan Ching, p. 105; STTH, p. 872]

The spirit which resides on Mt. Yang-hsü 陽虛山 has a human form and two heads. It is called Chiao-ch'ung.

5. T'ien-wu [SHC, Wai Tung Ching, p. 172; STTH, p. 869]

13 Duke Huan died in 643 B.C.E. He was the most celebrated among five chieftains.

14 T'ai-feng 泰逢 in SHC (*Shan Hai Ching*).

15 Ch'i 氣 is a spiritually active principle.

There is a spirit in the Chao Yang Valley 朝陽谷 called T'ien-wu. He is the lord of the waters.¹⁶ T'ien-wu has a tiger body and a human face, eight heads, eight feet, and eight tails, all of them green and yellow.

6. Ch'iang-liang [SHC, Ta Huang Pei Ching, pp. 246, 247; STTH, p. 871]

The central mountain in the Great Beyond (Ta Huang) is called Pei-chi. There lives a spirit with a snake in its mouth. It has a tiger's head, a human body, four horse hoofs, long arms, and is called Ch'iang-liang.¹⁷

7. Shen-pa [SHC, Hsi Shan Ching, p. 40; STTH, p. 2237]

The spirit of Mt. Kang 剛山 is this spirit of drought. It is a type of hobgoblin.¹⁸ Shen-pa has a human face and an animal body but only one hand and one foot. Where it resides, there is no rain.

8. She-shih [SHC, Hai Wai Tung Ching, p. 171; STTH, p. 871]

The She Pi's corpse is the name of this spirit. It lives to the north of the Land of Big People. It has an animal body, a human head and face, and large ears around which two green snakes are twisted. It is called Kan Yü's 肝俞 corpse.¹⁹

9. Chu-yin [SHC, Hai Wai Pei Ching, p. 163; STTH, p. 870]

Chu-yin is the name of the spirit which lives on Mt. Chung 鐘山 beyond the Northern Sea. When it opens its eyes, day breaks. When it weeps,²⁰ night falls. When it breathes softly, spring turns into summer and when it blows hard, the winter begins. It neither drinks nor eats. Its breath makes the wind. Chu-yin is a red dragon with a body over one hundred *li* long²¹ [about 33 miles] and the face of a man.

10. Ti-chiang [SHC, p. 34; STTH, p. 871]

A spirit that lives on Mt. T'ien 天山. It looks like a leather sack. The top of its back is red and yellow, and its body glows like fire.²² It has six feet and four wings and no face. It can sing and dance, and is called Ti-chiang.

11. Hsiang-i shih [SHC, Hai Wai Pei Ching, p. 164; HE, p. 73 and p. 81; STTH, p. 871]

To the north of the K'un-lun 崑崙 mountains and to the east of Ju-li lives Hsiang-i shih, the minister of Kung Kung 共工.²³ Hsiang-i shih has a green and yellow snake's body, but its nine heads all have human faces. He dares not head for the

16 Pai 伯.

17 One of the devouring creatures personified by the dancers in the Great Exorcism (Derk Bodde, *Festivals in Classical China*, p. 88).

18 Ch'ih Mei 魑魅. See *Festivals in Classical China*, p. 102.

19 Shih, a corpse, is one who impersonates the dead at a sacrifice.

20 SHC reads "its eyes close."

21 One thousand *li* long (SHC).

22 The text reads "seikô ari 精光あり." "Sei" is animal spirit.

23 Kung Kung was said to have occupied the Nine Divisions of China.

north because he strongly fears the platform of Kung Kung with three serpentine-tiger forms on each of four corners.²⁴ When Hsiang-i shih ventures out with all nine heads erect, it heads south.

12. Fei-yi [SHC, Pei Shan Ching, p. 50; STTH, p. 2250]

A snake spirit that resides on Mt. Yang. It is called Fei-yi and resembles a snake with two bodies, six legs, and four wings. If someone catches a glimpse of Fei-yi, there will be a great drought throughout the nation. During the reign of Emperor T'ang 湯,²⁵ the snake spirit appeared and a nine-year drought followed.

13. Ku [SHC, Hsi Shan Ching, p. 30; HE, p. 42; STTH, p. 869]

The spirit Ku resides on Mt. Chung.²⁶ It has the face of a human and the body of a dragon.

14. Shen-lu [SHC, Hai Nei Hsi Ching, p. 188; STTH, p. 869]

There is a spirit serving the Heavenly Ruler (T'ien Ti 天帝) called Shen-lu. It is also called by the name Chien-wu 堅吾. It has the body of a tiger with nine heads with human faces. It rules the nine regions.

15. Ch'üeh-shen [SHC, Nan Shan Ching, p. 8; HE, p. 42; STTH, p. 870]

Ch'üeh-shen, the spirit of Mt. Ch'üeh, has the body of a bird and the head of a dragon. In ancient times, a jade *chang* 璋 [a pointed demi-sceptre]²⁷ and *pi* 璧 [an annular disk] were used when a sacrificial animal was offered to it in the temple ceremonies.

16. Hao-fang [SHC, Hsi Shan Ching, p. 33; STTH, p. 2171]

There is a bird that lives on Mt. I-chang 義章山. It looks like a crane with red markings and a white bill, but it has only one foot. It is called the Hao-fang bird. If someone sees this strange bird there will be a natural disaster. The "Canons of Yao and Shun" [in the *Shang shu* 尚書 or *Book of History*] says that during the reign of Emperor Wu of the Han Dynasty, a man presented a crane with one foot to the Emperor's court. The people were all awestruck. Tung Fang-shuo 東方朔²⁸ then told the Emperor that it was the Hao-fang bird from the *Shan Hai Ching*. Indeed, it was this one.

17. Hsüan-ho [STTH, p. 2158]

A black crane lives on Mt. Lei 雷山, its color as dark as black lacquer. When it lives to be 360 years old, it turns pure black. This black crane once appeared

24 According to John A. Goodall's *Heaven and Earth*, they are three serpentine-tiger forms whose heads all face south.

25 T'ang is the founder of the Shang dynasty, 1766 B.C.E.

26 According to SHC, Ku is the son of Mt. Chung.

27 The *chang* was a symbol of the South in which quarters the mountain was placed.

28 Tung Fang-shuo served Emperor Wu (r. 140-85 B.C.E.) of the Han Dynasty. He was believed to be a supernatural being sent into this world as punishment.

when the monarch held a music concert. Another time several of the black birds flew over the Koulkun mountains [in Tibet] when the Yellow Emperor took a music lesson.²⁹

18. Luan [SHC, Hsi Shan Ching, p. 24; HE, p. 51; STTH, p. 2156]

A bird of a different type lives on Mt. Nü-ma 女麻山. It looks like a pheasant with a long tail and the colorings of beautiful gems. It is called Luan and its appearance is an omen of world peace. During the reign of King Ching 京王 of the Chou Dynasty,³⁰ Luan was presented to the court by the western frontier tribes.

19. Pi-yi bird [SHC, Hai Wai Nan Ching, p. 147/ Hsi Shan Ching, p. 29; STTH, p. 2157]

There are the Pi-yi [united wings] birds³¹ in the Land of Chieh Hsiung 結胸國. *Erh ya* 爾雅³² says that there are Pi-yi birds in the south. The Pi-yi must unite their wings in order to fly. This bird is called Chien. The Chien resemble a wild duck with one eye and one wing, in green and red colors. Two of them combine their wings and then fly. When the king is virtuous and insightful, these birds appear.

20. Yo-tsu [STTH, p. 2191]

The Yo-tsu lives on Mt. Jan-hsüeh. It is similar to a phoenix, multi-colored³³ and purple, but it is actually a spirit bird. *Kuo Yu* 國語³⁴ says that when the Yo-tsu cried on Mt. Ch'i 岐山, the home of the ancestors of the Chou, it was an omen of the beginning of the Chou Dynasty.

21. Tzu-shu [SHC, Tung Shan Ching, p. 69; STTH, p. 2194]

A bird that lives on Mt. Chü-fu 拘扶山 and resembles a chicken with a rat tail. It is called the Tzu-shu [Tzu rat]. Its appearance presages a great drought.

22. Shu-ssu [SHC, Hsi Shan Ching, p. 19; STTH, p. 2191]

It resembles a crow with human feet and is called Shu-ssu. It is eaten to cure goiter.

23. Fu-chi [SHC, Hsi Shan Ching, pp. 24, 25; STTH, p. 2195]

A bird that lives on Mt. Lu-t'ai 鹿臺山. It is similar to a rooster but has a human face. It is named Fu-chi after its call. When it appears, it means an army is coming.

29 The Yellow Emperor is a legendary monarch of high antiquity.

30 King Ching may be either 京王 or 景王.

31 The same birds appeared as Man-man in Hsi Shan Ching.

32 A lexicographical work by Liu Hsi, about 200 C.E.

33 Black, red, blue, white, and yellow.

34 *Kuo Yu* (Narratives of the States) by Tso Ch'iu-ming, Chou dynasty, contains conversations related to political intrigues.

24. T'o-chi

A bird that lives on Mt. Hsi 西山. It measures seven feet from its body to head and is named the T'o-chi.³⁵ It looks like a chicken with a long neck.

Volume II

25. Chu [SHC, Nan Shan Ching, p. 6; STTH, p. 2191]

A bird lives on Mt. Ch'ang-she 長舌山. It looks like an owl with a bird body and a human head and face. Its feet resemble human hands. The bird is called Chu. It calls out its name. Its appearance means the country's ruler and those neglected officials will be banished.

26. I-t'u [SHC, Hsi Shan Ching, pp. 34, 35; STTH, p. 2193]

A bird lives on Mt. I-wang 翼望山. It resembles a crow with three heads and six tails. It is both male and female in one body, and laughs well. It is called I-t'u. If eaten, it prevents one from dozing off.³⁶ If wearing it at the waist, it wards off danger.

27. Po-tse [STTH, p. 2223]

The Marsh Beast lives on Mt. Tung-wang 東望山. It is named Po-tse. It speaks well. When the monarch is bright and insightful, it appears. Once the Yellow Emperor, on his hunting expedition, arrived at the Eastern Sea where the Po-tse appeared and spoke to him. Sometimes it prevents harms.

28. Tsou-wu [SHC, Han Nei Pei Ching, p. 196; STTH, p. 2203]

Ma-shih Land 麻氏國 is located in the area beyond the sea. A benevolent beast lives there. It resembles a tiger with a long tail. It carries living creatures and does not eat them. It is called Tsou-wu. One can ride on it a thousand *li* [about 333 miles] in a single day. *Liu T'ao*³⁷ 六韜 [by Lu Wang, Chou Dynasty] states that after King Wen 文王 [the first Chou king] was imprisoned by Chou [the last Shang king], the Tsou-wu was hunted down and presented to Chou. He was so pleased that he released King Wen.

29. Ch'iung-ch'i [SHC, Hsi Shan Ching, p. 41/Hai Nei Ching, p. 196; STTH, p. 2224]

A beast that lives on Mt. Kuei 邙山. It sounds like the braying of an ass.³⁸ It resembles a cow. When a fight breaks out, it comes to the rescue. The beast is not straightforward in nature. It eats men.

30. Mo [HE, p. 103, STTH, p. 2223]

In the mountains of the south, there lives a beast. It has an elephant's trunk, the eyes of a rhinoceros, an ox's tail, and a tiger's paws. Its body is yellow and

35 T'o 駝 means a camel.

36 STTH reads "pu-mei" 不昧 (prevent color-blindness).

37 *Liu T'ao* (Six Scabbards) is a book on military science.

38 STTH reads "lo-wei wei-mao" 騾尾鬃毛 (the tail of a mule and bristling hair).

black, and is called the Mo [tapir]. By sleeping on its pelt one can ward off pestilence.³⁹ A man should make a sketch of the Mo in order to be protected from evil. It eats copper and iron but nothing else.

31. Pi-chien beast [STTH, p. 2234]

There is a beast in the west, called Pi-chien, also Ch'ung-chüeh 蚤蹶. The front part of its body is that of a mouse [or rat], the back that of a rabbit. *Erh ya* calls it Ch'ung-hsü. It feeds in the Sea of North, eating licorice root. It leaves some of liquorice root at the end of feeding. When one Ch'ung-hsü comes, it runs while carrying another Ch'ung-hsü. This beast appears when the monarch is benevolent and insightful.

32. Lung-ma [HE, p. 58 and p. 62; STTH, p. 2216]

The Lung-ma emerges from the River Meng 孟河. It is a benevolent horse. It is eight feet (*ch'ih*), five inches (*ts'un*) tall with a long neck and wings at its side. Beside these grow hair which hangs down. It can walk on water without sinking. If an ordinary person is employed as a sage,⁴⁰ then Heaven does not heed the Way and the Earth does not value the precious. Therefore, the Lung-ma emerges from the river.

33. Hsieh-ch'ih [STTH, p. 2202]

A divine beast that lives on Mt. Tung-wang, called Hsieh-ch'ih. It appeared during the reign of Yao 堯 (2357-55 B.C.). It wards off evil. It resembles a lamb with one horn and four feet. When a ruler is successful in the matter of litigation, it comes to the Censorate. According to an old story, it is a censor and ritualist, also called Hsieh-ch'ih, a divine sheep. The king of Ch'u 楚王⁴¹ captured the Hsieh-ch'ih.

34. Ma-ch'ang [SHC, Chung Shan Ching, p. 91; HE, p. 83; STTH, p. 2225]

A beast that lives on Mt. Man-chu, called Ma-ch'ang. It has the face of a man and a tiger's body. It makes a sound like a baby and eats people.⁴²

35. Hsiao [SHC, p. 42; STTH, 2234]

The Hsiao lives on Mt. Yen-tzu 嶮嶮山. It has the face of a man, the body of a bear, with large wings.⁴³ If seen, there will be a severe drought.

36. Liang-ch'u [SHC, Chung Shan Ching, p. 136; STTH, p. 2238]

The Liang-ch'u lives on Mt. Mo-shih 磨石山. It looks like a wildcat, with a white head and a tiger's claws. Its appearance may be an omen of a battle in the state.

39 In Japan "Mo" (Jap. Baku) is believed to devour bad dreams.

40 HE reads, "If a sage employs people."

41 A feudal state, 740 - 330 B.C.E.

42 The man-eating tiger, the man-eating tiger of the bestiaries, also, by some strange imagining, is shown with a human head (HE, p. 91).

43 SHC here reads "the tail of a dog."

37. K'uei [SHC, Ta Huang Tung Ching, p. 218; STTH, p. 2216]

There is a beast in the East Sea. It is like a cow, with a deep green body, no horns, and one foot. When it comes and goes, there is always a storm. Its voice is like a thunder and is called K'uei. During the reign of the Yellow Emperor, it was caught and a drum was made out of its skin. Later, when the drum was beaten with its bone,⁴⁴ it sounded like thunder, and could be heard 500 *li* away.

38. Hsing-hsing [SHC, Nan Shang Ching, p. 1/Hai Nei Nan Ching, p. 180/Hai Nei Ching, p. 256; STTH, p. 2240]

A beasts live on Mt. Chüeh. It has a human face with the body of a pig, resembling an ape, with long hair. It speaks well but never laughs. The Hsing-hsing likes to play in a group. People place wine on a road and tie sandals, awaiting it.⁴⁵ The Hsing-hsing says they try to trap him so it does not drink wine at first, but later it cannot resist and finally becomes drunk. Then people pull the shoes and capture him. That is why it says that the Hsing-hsing knows going but not coming.

39. Ch'ih-pao [STTH, p. 2219]

The Ch'ih-pao [red leopard] is a beast on Mt. Lung-t'ai 龍泰山. It has a red body with yellow mottles and deer hoofs, and is called Ch'ih-pao. The section of King Hsüan in the *Book of Odes*⁴⁶ says that the king had a lord of Han 韓 [a small feudal state] chase and capture the beast. The king gave the lord a northern state. The lord as an Earl presented the leopard's skins. These were the red leopard and yellow bear.

40. Wo-wa [STTH, p. 2217]

A dragon emerged from the Wei river and lives in the water of the Chou in the West, where live many Water Horses. It holds its tail under its arms,⁴⁷ and is called Wo-wa. *Chou-li* 周禮 says that it is mottled in black. In the fourth year of the Yüan-fu reign of the Emperor Wu of the Han, the Wo-wa emerged from the water in Tun-huang. Its appearance is believed to be a particularly good omen.

41. T'u-lou [SHC, Hsi Shan Ching, p. 31; STTH, p. 2232]

A beast lives in the K'un-lun hills, called T'u-lou. It resembles a ghost with four horns. The horns are sharp yet hard to hit. When the horns come in contact with an object, the T'u-lou eats a fallen man.

44 SHC reads, "The Yellow Emperor caught one, made a drum of its skin and beat it with the bone of a *lei shou* 雷獸 (thunder animals) (p. 218). In Derk Bodde's *Festivals in Classical China*, K'uei is one of the creatures that are destroyed in the Exorcism (pp. 106, 107).

45 *Nan chung chih* reads, "When the *hsing-hsing* of the mountain valley see wine and sandals, they know who set the trap and even know the names of his ancestors. They call out the names and curse them, saying: Slave! Trying to trap me." (SHC, p. 183).

46 *Shih ching*, said to have been compiled by Confucius.

47 STTH reads "wen-pi niu-wei" 文臂牛尾 (striped arms and the tail of cow).

42. Hei-jen [SHC, Hai Nei Ching, p. 257; HE, p. 81]
There is a being called Hei-jen on Mt. I-chu. It has a tiger's head and holds a snake in each hand while chewing them.

43. Chüeh-tuan [STTH, p. 2229]
There is a beast in the Tartar area, called Chüeh-tuan. *Yin I* 音義 in the *Han Shu* 漢書 [History of the Former Han Dynasty, by Pan Ku of the Later Han] says that the Chüeh-tuan resembles a cow. Its horn should be made into a bow.

44. Pa-she [SHC, Hai Nei Nan Ching, p. 180; STTH, p. 2250]
The Pa-she [python] lives in a place beyond the South Sea. It is eight hundred feet [one hundred *hsin*] long and green, yellow, red, and black in color. It eats an elephant, then after three years expels the bones. The Jan 蚺 snake also swallows a deer.⁴⁸ When the meat is fully digested, the snake twists itself around a tree, mashing it up, and expels the bones in its belly out through its scales. The Jan is the same type as the Pa-she.

45. Jen fish [SHC, Pei Shan Ching, p. 57; STTH, p. 2267]
From Mt. Lung-hou 龍候山 the Wang-chieh river flows to the east. In the water live a lot of the Jen fish. The Jen fish resembles a beast, with four feet. It makes a sound like a small child. If eaten, it cures epidemics.⁴⁹

46. Ch'ang-she [SHC, Pei Shan Ching, p. 48; STTH, p. 2250]
The Ch'ang-she [long snake] lives on Mt. Ta-ch'eng 大成山. It is eight hundred feet [one hundred *hsin*] long.⁵⁰ It makes a sound like drums.

47. Fei fish [SHC, Chung Shan Ching, p. 93; STTH, p. 2266]
Many Fei fish live in the river of Mt. K'uei 騏山. It resembles a small pig, with a red striped body. It has three legs and a horn. If worn at the waist, it prevents fear of thunder and lightning. Also, it wards off weapons.

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48 *Shui ching* (Book of Waters) by Sang Ch'in, Han dynasty, says about the Jan snake that eats deer (SHC, pp. 184, 185).

49 SHC says it prevents idiocy.

50 SHC reads that there is a snake called the *ch'ang-she* (long snake) with hair like a pig's mane (p. 48).

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