

THE LATER BOOKS OF THE SHAN-HAI-KING

(WITH A TRANSLATION OF BOOKS VI--IX)

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The Shan-hai-king 山海經, the "Canonical Book of the Mountains and Seas", has been more discussed by critics than probably any other work of ancient Chinese literature. The many opinions given by Chinese and European scholars range between indiscriminating acceptance of orthodox tradition and exaggerated scepticism, and only for the last thirty years a view has been gaining ground equally far from implicit faith in supposed Chinese authorities as from excessive radicalism.

We intend to give first a summary of the views of European scholars limited to the typical representatives of each point of view. John C. Ferguson's opinion that the SHK is a mere translation of Berossos¹ cannot be discussed at all. Wylie in his "Notes on Chinese Literature"—in other respects a very meritorious work—joins the belief of those who think the SHK to be "at least as old as the Chou dynasty and probably of a date even anterior to this period". A number of sinologues observe a certain reluctance, considering the work as "a geographical report possibly as old as it is insipid". Quite decided sounds the sentence of de Harlez. After a rather superficial research he states: "Le Chian-hai-king que nous possédons date de l'époque des Han, ou tout au plus des Ts'in, et de son existence antérieure on ne peut dire quoi que ce soit. En tout cas c'est à cette

période qu'il a reçu sa rédaction actuelle et que les esprits à formes bizarres y ont été introduits".² While de Harlez yet admits a possibility of the work having existed before the 3rd century B. C. and only puts the redaction into a later time, W. Grube goes still farther, supposing the SHK to have originated "schwerlich vor dem 3. Jrh. v. Chr."³

All these sinologues overlook the fact noticed by A. Conrady and Terrien de Lacouperie: that the SHK cannot be taken as originally one work, but is composed of parts dating of different times. Conrady considers the first five books as having originated in the Chou time, perhaps even in its very beginning⁴. The later books, however, are in his estimation "eine wenn auch sehr interessante Fabelgeographie ungefähr des 3. vorchristlichen Jahrhunderts, deren Zuverlässigkeit überdies noch durch den Verdacht starker Interpolationen sehr in Frage gestellt wird".⁵ In Terrien de Lacouperie's opinion, the first five books are a description of the mountains and hills known in the Shang time. Books 6—9 and 10—13 are two separate works, depicting maps of a romantic geography of the Chou time, appended to the ancient work by the publisher Liu Hiang (80—9 B. C.). This edition was enlarged by Liu Siu, (in 57 A. D.), who added books 14—17 and 18. At last Kuoh P'oh interpolated the Shui-king of the Ts'in time in the 13th book⁶.

G. Schlegel also discussed the SHK⁶; but considering his thoroughly incorrect method, it is not worth while to enter into the details of his euhemeristic interpretations which have been refuted by Conrady already. How widely I differ from Förke's⁷ conceptions will be seen from the presentation of my own, the argumentation of which will render superfluous any detailed polemics against him.

The first Chinese author who mentions the SHK is Sze-ma Ts'ien, who refuses to transmit all the marvels 怪物 in the Yü-pen-ki 禹本紀 and the SHK; cf. *Mém. hist.* I, CLXXXIV. How this SHK looked cannot be inferred from his words, as the K'un-lun spoken of by

¹ *T'oung pao*, V, 1894, p. 122.

² *Geschichte der chinesischen Literatur* p. 112.

³ *O. Z.* IV, 244.

⁴ *Die Handschriften- und sonstigen Kleinfunde Sven Hedins in Loulan* p. 151.

⁵ *Western origin etc.* p. 19 and 91.

⁶ *T'oung pao* III, 1892 seq.

⁷ *Mitteilungen d. Semio. f. orient. Sprachen*, Berlin, VII, 177 ff.

¹ Abbreviation: SHK.

² *Chinese Researches* p. 74.

³ *l. c.* p. 35.

⁴ Friedrich Hirth, *The Ancient History of China* p. 146.

Sze-ma Ts'ien in this place is found as well in the ancient stock as in the later books.

Liu Siu 劉秀 (later on first emperor of the Eastern Han, Kuang Wu-ti 光武帝, 4 B. C.—57 A. D.) says in his address to the throne, which together with the prefaces of Kuoh P'oh and Pih Yüan precedes most editions of the SHK, that the SHK, formerly arranged by the officer Wang 望 into 32 chapters 篇 was divided by him into 18. He judges the SHK to have originated in the Yao and Shun epochs: 山海經者出於唐虞之際. These, above all Yih 益, had—while the Great Yü was engaged in clearing the land laid waste by the great inundation—mapped out all mountains, animals, peoples and everything remarkable and had thus created the SHK. Up to the Han time, however, the work had not been much noticed. He reports that Liu Hiang, his father, had explained to the Han emperor Huan-ti a find from an unearthed grave by a reference to the SHK (cf. Comm. to SHK XI, 1a/b). "At this time people began to study the SHK" 於是時人爭學山海經. And even before, he says, Tung-fang Soh had determined a strange bird with the aid of the SHK. (As far as I can see, the respective chapters of the Han-shu report nothing about these facts). He thinks therefore the SHK a most important and trustworthy book.

Kuoh P'oh 郭璞, 276—324 (cf. Giles, Biographical Dictionary No. 1069), skilfully arguments against the sceptics and severe critics of the SHK; as for the rest, however, he recapitulates Liu Siu's arguments.

Pih Yüan 畢元, 1729—1797 (cf. Giles, l. c. 1647), begins his preface written in 1781: "The SHK is composed by Yü and Yih, shaped in the time of the Chou and Ts'in; it was studied under the Han, understood under the Tsin, but the one who thoroughly comprehended it was Li Tao-yüan of the Wei dynasty". 山海經作於禹益述於周奏其學行於漢明於晉而知之者魏酈道元也. "The five parts of the Shan-king with the 34 chapters are in fact the work of Yü." 五藏山經三十四篇實是禹書. As a proof of the great age and the authenticity of the work he considers the terminology of the Erh-ya which he simply traces back to Yü, and from the use of the same terminology in the SHK he concludes upon Yü's authorship. The special sacrifices to every mountain mentioned by the SHK have, in his opinion, their corre-

spondence in the statement of the Shu-king 尊高山大川, III, i, i, i, (Ch. Cl. III. I, p. 92) and in an advice given by K'ung-tze to Tze-chang how to rank the mountains. Moreover there were passages in Lieh-tze and Lü Puh-wei ascribed by Lieh-tze to Hia Koh 夏革 and by Lü Puh-wei to I-yin 伊尹, *i. e.*, to the Shang time, yet were taken from the SHK. Thus—he concludes—there cannot be any doubt in the authenticity of the work. But Pih Yüan applies the unrestricted conclusion only to the first five books; for books VI-IX and X-XIII originated in their form in the Chou and Ts'in times. Yü's tripods had contained pictures showing the demons people had to beware of, also the names of mountains, rivers, spirits and magic things. Before the Ts'in, under which these tripods were lost, it has been possible to describe these 圖. But Liu Siu had added books XIV-XVII as commentary to books VI-IX, also books XVIII to X-XIII. He first reproaches Kuoh P'oh with having neglected all topographical statements, identifying localities merely by the resemblance of their names—and even that in a wrong way—, then he praises Li Tao-yüan, the commentator of the Shui-king who, however, took notice of the rivers only; and finally he sets forth his own method as using especially the ancient sources and heeding topographical matters.

The supposition that it was Liu Siu who added books XIV-XVIII, is founded on the statement of the Han-Catalogue, Ts'ien-Han-shu 30 (I-wen-chi) 37a, that the SHK had 13 chapters (which statement is said to have its origin in the 七略 of Liu Hiang), so that Liu Siu speaking of 18 must have added these five chapters himself. Pih Yüan declares Wang's 32 chapters to be a mistake for 34, and pretends that Liu Siu arrived at his 18 chapters by contracting 3 parts of the actual book I, 4 parts of book II, 3 parts of book III, 4 parts of book IV, 12 parts of book V into one chapter each, retaining books VI-IX and X-XIII—which latter he considers as part of the old work—and adding books XIV-XVIII.

This is quite impossible, as may be seen even by a superficial examination of books XIV-XVIII which often indeed correspond with books VI-VIII, but not to such a degree that they could simply be taken for an explanation (notice *e. g.*, the last part of book XVIII). Moreover Liu Siu is not at all likely, instead of writing a commentary, to have simply copied whole sentences of books VI-IX without adding one word of explanation. The commentators are, however,

right in considering the books XIV-XVIII as belonging to a younger stratum than VI-IX. We shall still have to treat their relation to these. Other authors are mentioning 23 chapters (cf. Sui-shu 33, 15a) and 19 chapters (after Pih Yüan). Pih Yüan also recognised that into book XIII a Shui-king is inserted which he tries to identify with a Shui-king of 2 or 3 chapters commented by Kuoh P'oh, such a book being mentioned immediately after the SHK in the Sui- and T'ang Catalogues.

The ancient pictures belonging to the SHK frequently referred to in Kuoh P'oh's commentary, are lost like those of Chang Sang-yü (6th century). (Those discovered again in 999 are mostly considered to be falsifications of Chang's pictures.) An interpretation of pictures is also handed down to us as written by Kuoh and is generally put beside the illustrations which are found in most modern editions; but it seldom gives more than the text itself, so that I rarely refer to them.

The Chinese critics—excluding only such sceptics as reject the SHK altogether on account of its phantastic contents—are of the opinion that—if not the whole—at least books I-V have quite certainly originated in the time of the Great Yü and books VI-XIII in their fundamental features, but books XIV-XVIII were added in later times. That the SHK presupposes some work of art, has been correctly noticed. But the important questions as to the relations between the books and as to which strata can be distinguished, did hardly interest Chinese critics; they even took care not to start this question, justly suspecting that then perhaps the work could not claim any longer the high age attributed to it by tradition; so they mostly contented themselves with the explanation of details. Pih Yüan's arguments of course do not prove anything. The Erh-ya is not at all a work of such high antiquity as was often stated, even by European sinologues (cf. Schindler, *Das Priestertum* p. 88/89) and as to quoting the SHK, it is just the opposite way: the beginning of book VI is taken directly from Lieh-tze 5, 7a; only a great enthusiasm for the SHK could lead to the thought of inverting the relation between the two works. I-yin's text in *Lü-shi-ch'un-t's'u*¹ 14, 7a--10a does not at all correspond with the SHK, but only treats parts of the same subjects. Much closer corresponds the

passage in Huai-nan-tze 4, 6a/b, who took it—like so many other things—from the LSCTs.

Aside from dogmatical restraints, an impossibility of understanding the SHK by the sole Chinese tradition made it impossible for Chinese criticism to obtain exact results, as will be seen in the course of this treatise.

The Chinese views of the SHK, like those on their ancient literature in general, are more of a hindrance than of a promotion to exact research, as e. g. the orthodox interpretation of so many Shi-king-odes sufficiently proves. These views are interesting documents of Chinese thought-life—but rarely more! I hope this will also result from the following explanations.

The present paper, as the first part of a treatise on the later books (VI-XVIII) of the SHK, does not give the author's opinion about the first five books. Its objects are—beside textual criticism—to determine the age of books VI-IX, to reveal the conditions and the intellectual sphere at the time of their origin, and to give them in translation with the necessary notes.

Two editions especially have been used.

1. The new emendated and correct issue of the Shan-hai king 山海經新校正 that is the SHK commented by Kuoh P'oh 郭璞注山海經 interpreted with the aid of other commentaries and edited with prefaces from 1781 and 1782 by Pih Yüan 畢元, 2 parts.

2. The Imperial Edition 山海經箋疏 with the commentary by Hao I-hing 郝懋行 published by Yü Poh-ch'uan 淤百川, reprinted Shang-hai 1895, 6 parts.

For ascertaining possible variants, the author consulted the edition in the Han-Wei-ts'ung-shu, 1893, and a Shang-hai edition, 1897, corresponding to No 1. The quotations in this paper are taken from the Imperial Edition.

As to the commentators, cf. Giles l. c. 1647 and 636.

¹ Abbreviation: LSCTs.

I

SHK VII 海外南經

HN 4, 115

1. 地之所載六合之間四海之內照之以日月經之以星辰紀之以四時要之以太歲神靈所生其物異形者大或奇味重人能通其道
2. 海外自西南陬至東南陬者
3. 結匈國在其西南其為人紐匈
4. 南山在其東南自此山來蟲為蛇蛇貌為魚一曰南山在結匈東南
5. 比翼鳥在其東其為鳥青赤兩鳥比翼一曰在南山東
6. 羽民國在其東南其為人長頭身生羽一曰在北翼鳥東南為人長翅羽民國
7. 有種人二八連臂為帝可夜于此野在羽民東其為人小頭首局盡十六人
8. 畢方鳥在其東青水西其為鳥人面一腳一曰在二八神東
9. 鐘頭國在其南其為人人面有翼鳥喙方捕魚一曰在畢方東或曰鐘未國
10. 厭火國在其國南獸身黑毛生火出其口中一曰在鐘未東
11. 三株樹在厭火北生香水上其為樹如柏葉實為珠一曰其為樹若碧
12. 三苗國在香水東其為人相隨一曰三毛國
13. 戴國在其東其為人黃能操弓射蛇一曰戴國在三毛東
14. 貫匈國在其東其為人匈有竅一曰在戴國東
15. 交脰國在其東其為人交脰一曰在貫匈東
16. 不死民在其東其為人黑毛青不死一曰在穿匈國東
17. 岐舌國在其東一曰在不死民東
18. 昆侖虛在其東虛四方一曰在岐舌東為虛四方
19. 羿與擊齒戰于壽華之野羿射殺之在昆侖虛東羿射擊齒持弓
20. 三首國在其東其為人一身三首
21. 周饒國在其東其為人短小冠帶一曰魚僂國在三首東
22. 長臂國在其東捕魚水中兩手各操一魚一曰在魚僂東捕魚海中
23. 扶山帝堯葬于陽帝舜葬于陰帝有熊文虎姓軒離未親肉叶國
24. 其范林方三西望
25. 南方祝融獸身人面乘兩龍

自西南至東
結匈民
羽民國
鐘頭國
釋國
三苗民
穿脰民
交脰民
不死民
反舌民
擊齒民
三頭民
併臂民

II

SHK VIII 海外西經

HN 4, 116

自西北至西南方

1. 海外自西南陬至西北陬者
2. 滅蒙鳥在結匈國北為鳥青赤尾
3. 大運山高三百仞在滅蒙鳥北
4. 大樂之野夏后啟于此備九代乘兩龍雲蓋三層左手操璣右手操環佩玉璫在大運山北
5. 三身國在夏后啟北一臂而三身
6. 一臂國在其北一臂一曰一鼻孔有黃馬虎文一目而一手
7. 奇股之國在其北其人一臂三日有陸有陽乘文馬有鳥焉兩頭者黃色在其旁
8. 若天與帝爭神帝斷其首葬之常羊之山乃以乳為目以臍為口操干戚以舞
9. 女祭女威在其北居兩水間威操魚鼈祭操組
10. 焉鳥鷓鳥其色青黃所經國亡在女祭北焉鳥人面居山上
11. 丈夫國在維鳥北其為人衣冠帶劍
12. 女丑之尸生而十日炙殺之在丈夫北以右手解其面十曰居上女丑
13. 巫咸國在女丑北右手操青蛇左手操赤蛇在瑩嶽山崑崙所從上下也
14. 并封在巫咸東其狀如毒前後皆有首黑
15. 女子國在巫咸北兩女子居水間之
16. 軒轅之國在此窮山之陰其子青若八百歲在女子國北人面蛇身尾交上
17. 窮山在其北不取而射則軒轅之卵在軒轅國北其卵方因蛇相繞
18. 詭夫之野蠻鳥自歌鳳鳥自舞鳳皇卵民長之甘露民飲之所飲
19. 龍魚陵居在其北狀如鯉即神聖乘此以行九野
20. 白民之國在龍魚北白身被髮有黃黃其狀如狐其背上有兩青雀二千歲
21. 肅慎之國在白民北
22. 有樹名曰韃常先人代帝于此取之
23. 長股之國在極常北履髮
24. 西方壽比左耳有蛇鼻兩龍

三身民
一臂民
奇股民
丈夫民
女子民
詭夫民
白民
肅慎民
天民
併股民

III

SHK VII 海外北經

- 1 海外自東北陬至西北陬者
- 2 無臂之國在長股東為人無臂
- 3 鍾山之神名曰燭陰視為晝瞑為夜吹為冬呼為夏不飲不食不息息為風身長千里在無臂之東其為人面蛇身赤色居鍾山下
- 4 一目國在其東一目中其面而居
- 5 柔利國在一目東為人一手一足反膝曲足居上
- 6 共工之臣曰相柳氏九首以食于九山相柳之所抵厥為澤醜為殺相柳其血腥不可以樹五穀種為厥之三仞三沮乃以為眾帝之臺在呂倉之北柔利之東相柳為九首人面蛇身而青不取北射理共工之臺臺在其東臺四方隅有一蛇虎色蒼樹南方
- 7 深目國在其東為人舉一手一目在共工臺東
- 8 無腸之國在深目東其為人長面無腸
- 9 聶耳之國在無腸東使兩虎為人兩手聶其耳懸于海中及水所出入
- 10 夸父與日逐走入日渴飲得飲飲于河渭河渭不足北飲大澤未至通面死棄其杖化為鄧林
- 11 博父國在聶耳東其為人大七手操盾蛇左手操箕蛇鄧林在其東
- 12 鳥獲積石之山在其東河水所入
- 13 拘纒之國在其東一手把纒
- 14 尋木長千里在拘纒南生河上西北
- 15 跂踵國在拘纒東其為人大兩足亦大
- 16 歐絲之野在大踵東一女子踰據樹歐絲
- 17 三桑無枝在歐絲東其木長而句無枝
- 18 范林方三百里在三桑東洲環其下
- 19 勞陽之山帝顛頊葬于陽九嬖葬于陰
- 20 平丘在在三桑東有蓬玉青馬頭肉楊柳甘柎甘華甘果所生有兩山夾上台一大丘居中名曰平丘
- 21 北海內有獸其狀如馬名曰駟駟有獸焉名曰馬交狀如白馬銀身展虎豹有香獸焉其狀如馬名曰望望有青獸焉狀如虎名曰羆羆
- 22 北方禺彊人面鳥身珥兩青蛇踐兩青蛇

HN 4.12a

自東北至西北方

無繼民Ⅴ

一目民Ⅵ

柔利民Ⅶ

深目民Ⅷ

無腸民Ⅸ

句纒民Ⅹ

跂踵民Ⅺ

IV

SHK VIII 海外東經

HN 4.12a

自東南至東北方

- 1 海外自東南陬至東北陬者
- 2 歸丘
- 3 多有蓬玉青馬頭肉楊柳甘柎甘華甘果所生
- 4 在東海
- 5 兩山夾丘上有樹木
- 6 大人國在其北為人大坐而削能
- 7 倉北之尸在其北獸身人面大耳珥兩青蛇
- 8 君子國在其北衣冠帶劍辰獸使二大虎在旁其人好讓不爭有蓬華草朝生夕死
- 9 垂耳在其北各有兩首
- 10 朝陽之台神曰天吳是為水伯在豸北兩水間其為獸也人面八足尾皆青黃
- 11 青丘國在其北其狐罔足九尾
- 12 帝命豎亥步自東極至于西極五衡十選九千八百步豎亥左手把算右手
- 13 黑齒國在其北為人黑齒食稻啖蛇一前一背在其東
- 14 下有湯谷湯谷上有扶桑十日所浴在黑齒北居木中有大木九口居上枝一口居上枝
- 15 兩脚王在其北其為人黑兩手名操一蛇在耳有青蛇右手有赤蛇
- 16 長形之國在其北其為人衣魚尾驅使兩鳥夾之
- 17 毛民之國在其北為人身生毛
- 18 豸民國在其北其為人黑
- 19 東方句芒為身人面乘兩龍

大人國

君子國

黑齒民

大豸民

毛民

豸民

Conrady's statement that the original work seems to be spoiled by interpolations has—on further examination—proved true.

In XII, *ra e. g.*, Si-wang-mu is described: 西王母梯几而戴勝杖 "Si-wang-mu is leaning upon a stool and wears a head-dress sticks". In some editions 杖 "stick" is wanting (like 而, cf. Tze-tien s. 梯). This sentence is preceded by 蛇巫山有人操杯 "on the Shê-wu-shan there are people, they are holding sticks". Here the commentator observes: 杯或作楮字同 and 杯 wants indeed an explanation. Not even the Tze-tien uses 杯 in this signification. So 杖 must probably be regarded as a misplaced gloss to 杯.

A parallel between VIII 20¹ and IX 2—5 shows how entire passages can be misplaced and thereby connected with a different passage.

VIII 20 半邱在三桑東爰有遺玉青鳥視肉楊柳甘祖甘華百果所生.

IX 2—5 陸丘爰有遺玉青馬視肉楊柳甘祖甘華甘果所生在東海.

The passage from 爰有 to 所生 tears asunder the 陸丘在東海 belonging together.

The beginning of XIII is an interpolation in an interpolated book. Here the territory "within the eastern sea" is to be described. But in reality the main part of the book is a 水經, treating clearly and drily the system of the Chinese rivers south of 36° lat.: the Kiang, the affluents of the Ho, the Huai, Cheh-kiang, Si-kiang, Yi, their tributaries, their sources and their mouths. Thereby this book differs so fundamentally from the three other books "within the sea" and from the whole SHK, that even Chinese criticism could not but acknowledge its heterogeneous character.

Kü-yen 鉅燕, with which the book begins, cannot be exactly located yet. It is situated in the north-eastern corner 東北陬 and (XII, 5a) north of the kingdom of K'ai 蓋 which itself is north of Wo 倭. It would be a very indefinite designation of a part of Corea, if Wo were really meant for Japan (cf. Conrady in O. Z. IV, p. 244), and if K'ai, as I-hing supposes, had anything to do with K'ai-mhien 蓋馬 which, according to the commentary of Hou-han-shu 75,

¹ As to passages out of books VI—IX, I quote them according to the division of the tables I—IV.

5b must be sought in the region of modern P'ing-yang 平壤 in Corea. (Playfair, The Cities and Towns of China, 5162).

Then follows an enumeration of the kingdoms of the Far West which could not have been composed before Chang K'ien's return 126 B. C. If any doubt is left about the identity of Ta-hia 大夏 with Tocharistan, the mentioning of the Yüeh-chi 月支 and the kingdom of 犍端 are sufficient evidence for the dating of the passage in question. Kuoh-tuan can be nothing else but Khotan. The commentator does explain the pronunciation of 犍 by 敦 which word again may be *tui*, *tuan* or *tiao*. 敦, however, is only a mistake for 郭 kuoh, as the Tze-tien (s. 犍) proves; 光 鑊 切 音 郭.

From this an ancient K'wâ k-t'wân must be inferred. Among the transcriptions documented for Khotan, Yu-tien 于闐 is perhaps the most frequent, the forms 五端, 幹端, 屈丹 and 豁旦 show plainly that 端 occurs indeed in transcriptions as also *âk* before *t*. Ta-hia, Kuoh-tuan and Yüeh-chi, where found isolated, could possibly point to an earlier date. The fact of the three names being mentioned together with the "flowing sand", in *one* passage, makes any dating before 126 B. C. impossible.

After the kingdoms within and beyond the flowing sand, and before the Shui-king which begins with 岷三江首, some places of the sea-coast and the Thunder-marsh are named. By 都州 (the better reading is 郁州) the island Ts'ang-wu-shan 蒼梧山 is meant, called even now 郁州, 鬱州, situated north of Hai-chou 海州 in Kiangsu, cf. Enc.¹ VI, 94, 40a. Follows the well-known terrace of Lang-ya 琅牙 in S.-E. Shan-tung, then two places which can no more be identified: Han-yen 韓鴈 and Shi-kiu 始鳩, and after the Kuei-ki-shan 會稽山 south of Shao-king-fu in Cheh-kiang, the Shui-king proper begins. For this, the terminus ante quem non is 214 B. C. XIII, 7a says that the source of the Yüan-shui 元水 is 象君 潭城西. Siang-kün was formed by Shi-huang-ti 214 B. C.—together with Kuei-lin 桂林 and Nan-hai 南海—of the conquered Nan-yüeh, cf. M. H. II 168. The Han, however, called this territory Jih-nan 日南, cf. Ti-li-chi 下 9b, and it was Wu-ti who in 110 B. C. altered the name; cf. *ibid.* This was done after the final conquest of Nan-yüeh 111 B. C.

¹ 欽定古今圖書集成, quoted according to the division introduced by L. Giles in his Alphabetical Index to the Chinese Encyclopaedia, London 1911.

From 196 B. C. in which year Chao To 趙佗 had been officially acknowledged king of Nan-yüeh, till 111, the territory did not belong to the empire, but was totally independent. The earlier Han's knowledge of the south was extremely limited (cf. Rosthorn, *Die Ausbreitung der chines. Macht* p. 33/34). It was quite impossible to speak of a Siang-kün in this time; the name points to the Ts'in time or to the period of the struggles between Hiang Yü and the Han, that is to the time from 214 to 196 B. C.

The time could be determined more exactly, if the enumeration of the points at the shore and the Shui-king belonged together as one work, which, however, remains to be proved yet. For the Kuei-ki-shan is situated south of 大楚 Great-Ch'u, a name impossible for the Ts'in as for the Han time, but pointing likewise to the years found out above, strictly speaking to the short period in which Hiang Yü had the power over the empire: 205—202. The Kuei-ki-shan, in fact, is situated south of the ancient royal domain of Ch'u which, since 333 B. C., had touched in the S. E. the old limits of Wu and Yüeh. About this time the name Hu-ling 湖陵 (XIII 7b) comes into use (cf. Shi-ki 7, 4b M. H. II, 254). (This name permits to fix a terminus post quem non. Hu-ling, the hien of the Han-time (cf. Ti-li-chi 上 15 b, Kün-kuoh-chi III 3 b) was situated 60 li east of Yü-t'ai-hien 魚臺, resp. 75 li S. W. of T'êng hien 勝 on the southern bank of Ko-shui River 潯水 before its discharge into the Sze 泗. Its territory comprised parts of Yü-t'ai-hien, T'êng-hien and P'ei-hien 沛 in Shan-tung, Yen-chou-fu evt. Kiang-su, Sü-chou-fu (cf. Enc. VI, 210, 18b; 211, 26b; 239, 26a; 241, 18a/b and M. H. II 254 n. 5). Its name was changed under Wang-mang 9—23 and definitely under Chang-ti 76—88 into Hu-luh 湖陸.)

As no Siang-kün existed before 214 this limit must be maintained, though beside Siang-kün 廂城 is used too. This is, in the Han time, a hien of Wu-ling-kün 武陸, before, *i. e.*, under the Ts'in, a hien of the K'ien-chung-kün 黔中 [made a kün in 277 (cf. M. H. II, 86)] nowadays K'ien-yang [陽 in Yüan-chou-fu, Hu-nan (Play-fair, l. c. 907)]. The Siang-kün of the Ts'in, however, was, as is generally admitted, about the territory of modern Tongking—a fact again referring to the time of Hiang Yü, for only then can have existed this Siang-kün not heard of at any other time. Moreover, it is likely that the passage about the kingdoms in the west has taken the place

of a former enumeration of the sea-side places, filling the gap from Kü-yen to Yü-chou. To this, I suppose, belongs also the Tsie-hill VIII 2, 4 in the eastern sea, quite isolated in its present context.

Nor is the Thunder-marsh situated in the east, but in S. W. Shan-si, as is shown by the statement: westward of Wu 吳, and the commentaries are wrong in taking it to be the Thunder-marsh between Ts'ao-chou-fu and P'uh-chou in W. Shan-tung (cf. Asia Major, Hirth Anniversary volume, map belonging to Wedemeyer's essay, inset T'ao).

All the commentators' efforts to prove at least one part of book XIII as being extremely old, are, as has been seen, in vain. The chief part is a Shui-king which cannot be older than 214 B. C., the second part, the kingdoms in the west, has not been written before 126 B. C. A Thunder-marsh in S. W. Shan-si has, of course, likewise nothing to do in the book "of all that is within the Eastern sea". There remains only the enumeration of the sea-side places. Whether this belongs to the Shui-king or not, the Ta-ch'u dates it as written shortly before 200 B. C.

What has been lost, aside from book XIII, seems to be only little compared with what has been added. In XV 5a *e. g.*, the name of the kingdom has been omitted in the passage: 有國曰顓頊生伯服食黍. In XV 5b the name of the food is wanting: 有困民國可姓而食. The commentator P'ei Yin (372—451 cf. M. H. I, CCXI) referring to Shi-ki I 8b/9a, M. H. I 38 quotes the following passage from the 海外經: 東海中海山焉名曰度索上有大桃樹屈蟠三千里東北有門名曰鬼門萬鬼所聚也天帝使神人守之一名鬱壘主閱領萬鬼若害人之鬼以韋索縛之射以桃弧投虎食也.

Neither Chavannes l. c. nor de Groot, *Les fêtes annuellement célébrées à Émoui* p. 597/8 noticed that this passage is not found in the actual SHK. As a quotation from SHK it is already contained in the Lun-hêng (Forke I 243/4), while the Fêng-suh-t'ung calls it a text from the 黃帝書. The sentence really does not make the impression of a lost passage from our SHK preserved, however, in the above mentioned places, but we can infer from it that apparently beside the present SHK there were still other texts going by that name.

I think, after all this it must be admitted that the later books of the SHK have not been handed down to us in a very good state of preservation.

In an essay about "Das Weltbild des Huai-nan-tze", O. Z. V, 1/4, E. Erkes points out the dependence of HN Book IV on the SHK. "Aus der erhaltenen Literatur hat Huai-nan-tze für das vorliegende Buch natürlich vor allem das SHK benutzt, und zwar vornehmlich die jüngeren Partien, die also zu mindest schon im 2. vorchristl. Jahrhundert vorhanden gewesen sein müssen. Die Anordnung der Stellen, die im SHK in geordnetem Zusammenhang, bei Huai-nan-tze aber fast willkürlich eingestreut erscheinen, schließt die Möglichkeit aus, daß etwa das SHK aus Huai-nan-tze geschöpft haben könnte." The two texts, the relation of which becomes evident even after a superficial comparison, often correspond literally; this conformity is the best expedient for text criticism, and—to give my results beforehand—for a reconstruction of the SHK. Table I shows to the left the text of Book VI, to the right the nations enumerated in HN 4, 11^b "from S.W. to S.E." For the sake of correspondence between the two columns the people with the Perforated Breasts 穿胃民 of the HN series, placed behind the 不死民, has been put here before the 交股民. The HN series has no correspondences to VI, 4, 5, 7, 8, 10, 11, 13, 18, 19, 21, 23, 24, 26; the SHK series none to the HN peoples IV, X, XI. 穿胃 and 貫匈, 交股 and 交脛, 長臂 and 脩臂 are, of course, the same.

To explain the conformity of the two series, four hypotheses are possible: 1. HN took his series from the text of the present SHK, omitted the passages VI 4, 5 etc., made transpositions and added IV, X, XI. 2. He drew from another source. 3. The transmitted text of the SHK is not the original. 4. The SHK in its present form and HN are going back to a common source. The first supposition is contradicted by the whole character of HN, that is: of a mere compiler without any originality and poor in ideas, who owes but very little to own reflection and research (and even that little is confused and abstruse). He hardly would have dared to treat a given text in such an arbitrary manner. In itself, however, the manner suggested by the first hypothesis is as possible as the three others. But the latter can be proved as valid, so that the other source used by HN (2) was a SHK text not original either (3), and thus HN and

the actual SHK go back to a common source (4). The Pig's Snouts 豕喙民 HN IV ought to have a parallel in the SHK, but the K'un-lun is given instead, which is mentioned four times in books VI-XVIII: in XI 2b, the flowing sand passes S.W. of it; XI, 3 a/b it is described with all the attributes of the World-mountains. It lies "within the sea in the West", book XI containing only a description of the territory 海內西. In XII 1a K'un-lun is supposed to be in the utmost N.W., south of the residence of Si-wang-mu. In XIII 1b, in the interpolated series of the kingdoms at the "flowing sand", it lies west of the Si-hu 西胡 and Ta-hia, Khotan and Yüeh-chi are north of it. In all ancient literature of China not one evidence is found,—as far as I can see—of the K'un-lun lying in the south¹. That is sufficient to render this passage very suspicious. Moreover, the K'un-lun is not even mentioned where we would expect it as in books VII or VIII. But VI 17 is still more incomplete. All the peoples of the other books being characterized in some way, in 17 only the situation of the 岐舌國 is determined, so that 其爲人岐舌 must be added in analogy to the other passages. If for 18 a now lost 豕喙國 must be accepted, 19 requires a 鑿齒國. And that, indeed must have formerly been there, for 19 is in its present form only comprehensible as an explanation of such a people. In the form handed down to us, the text is downright nonsense and has no connection with either the preceding or the following passages. I, therefore, think that HN cannot have drawn from the SHK in its present form, but must have had a better, at least in these passages less deteriorated, copy. This also refutes Erkes' hypothesis in its special form. The text from VI-IX is by no means intact. How much it differs from the original shall, however, for the present not be demonstrated by comparison with HN, but by the attempt to comprehend the secondary complex, which is the most important in volume and significance. That is the complex of the "outer world" which expression, taken from the terminology of comparative mythology shall be explained later on.

¹ Certain well known places which in later literature are given the name of K'un-lun or compounds of K'un-lun—e. g., Pulu Candore or Somali-land etc.—do not come into consideration here.

THE OUTER WORLD

In the spurious passage at the beginning of book IX, the situation of the place in which all these marvels are found is determined: east of Yao's tomb 在堯葬東 (v.l.). That this cannot be the Tsie-hill has been demonstrated before. Neither is it P'ing-hill VIII 20 but—as a close examination will show—the Wu-yü-shan 務隅之山 of VIII 19. Here the old sovereign Chuan-hü and his nine wives are buried. This mountain is called Wu-yü-shan (or Fu-yü-shan) on this very day and is not situated "beyond the Northern Sea", but in the very midst of China, near the town of Chuan-hü, in Tun-k'ing district (頓丘), extremely rich in legends, in the present Ts'ing-fêng-hien 淸豐 in Chi-li, 30 li N.W. to the present K'ai-chou 開封 cf. Enc. VI 133, IV 7 b (A Fu-yü-shan 符禹之山, mentioned in II 2 b/3 a, where Fu-yü-shui, discharging into the Wei, has its source is out of question, as it is S.W. to Hua-chou, Si-ngan-fu, Shen-si (cf. Enc. VI 495, 6a) and the local chronicles make no mention of either temples or of other Chuan-hü reminiscences). Passage VIII 19 therefore must be interpolated, as also two other passages speaking of the mountain of Chuan-hü's tomb. XIII 4 a/b we read: 漢水出鮒魚之山帝顛頂葬于陽九嬪葬于陰四蛇衛之山. This passage is, even in its mere form, not in keeping with the dry and reliable 水經, as which Book XIII proves itself. But in its contents it is quite out of question, as Han River rises in S.W. Shen-si (according to II 7a from 嶧家之山). So the name of the mountain from which Han River rises has been dropped and substituted by that mountain which we find added with special pleasure at the most impossible places, as a further mentioning shows. According to XVII 1a it is situated "without the North-Western Sea in the great desert within the Ho-shui" 東北海之外大荒之中河水之間. Here follows, like in VIII 19/20, that enumeration of wondrous beings and things which is often met with in the SHK and which hereafter shall be named "the Row of Good Things and Beings" (RGTh). It is found in VI 23 which reports that Emperor Yao is buried at the southern, Emperor K'uh at the northern slope of the Tih-shan. 狄山. In consideration of v. l. to IX, 5 this means the identity of Tih-shan and Wu-yü-shan. Two tombs of Yao are known, of which the best ascertained is that near the present P'uh-chou in Shan-tung.

According to Ti-wang-shi-ki 2, 4 b/5 a and LSCTs 10, 8b Yao was buried in Ku-lin 穀林, the Ch'êng-yang of the Han (cf. Ti-li-chi 上 16a 堯冢靈臺); also after Shui-king-chu, cit. PWYF 28, 8b. In Ch'êng-yang, sacrifices are made to Yao as late as in 124 A.D., cf. Hou-an-shu, Ngan-ti, Yen-kuang 3rd year. Quite near is his mother's tomb, cf. Enc. VII, 241, 41 b. The other tomb is in southern Shen-si, cf. Wedemeyer in Asia major, Hirth Anniversary volume, § 55. The T'ing-shan, where—according to Moh-ti 6 (25) 10 b—Yao is buried, cannot be determined; the passage in Moh-ti, though, plainly points to the north: 堯北教于八狄道死葬蚤山之陰.

The mountain, where Ti K'uh was buried, is very well known, however; it is 35 li N.W. of Tun-k'iu, i. e., in the immediate neighbourhood of the Fu-yü-shan (at the southern side of which Chuan-hü's tomb is found) and most probably identic with Fu-yü-shan. (Lo Pi, Hou-ki 9, 1, 6a as also the local chronicles in the Enc. VI, 133, IV, 7b have a reading 狄山 which perhaps is preferable to the 狄 only found in SHK). Ti K'uh's burial-place is in Kuang-yang-li 廣陽里 as also Chuan-hü's, cf. Ti-wang-shi-ki 2, 2 a/b. Kuang-yang, however, is but another name for Fu-yü-shan; cf. Lo Pi, Hou-ki 8, 6b and Enc. VI 133; IV 7 a/b. The same mountain is also meant by Yoh-shan 岳山, where Yao, Ti K'uh and Shun were buried XV, 5 b and where—an ultimate substantiation of the hypothesis that all these mountains are but one—the RGTh is found. That the other mountains, the Tih-shan and the Yoh-shan, cannot belong to the ancient stock of the books VI and XV either, results from the simple fact that the tombs of the great sovereigns of old cannot well lie "outside the sea" or "in the great desert".

A summary shows the following correspondences:

VI	23	Tih-shan	Yao, Ti K'uh	RGTh.
VIII	19/20	Wu-yü-shan	Chuan-hü a. his 9 wives	RGTh.
IX	3/5	—	Yao	RGTh.
XIII	4 a/b	Fu-yü-shan	Chuan-hü a. his 9 wives	—
XV	5 b	Yoh-shan	Yao, Ti K'uh, Shun	RGTh.
XVII	1 a	Fu-yü-shan	Chuan-hü a. his 9 wives	RGTh.

The place in which Shun was buried is spoken of three more times in SHK. X 3a it is the mountain of Ts'ang-wu 蒼梧之山, where Shun lies buried at the southern, the emperor Tan-chu at the northern slope. XV 1b it is the heath of Ts'ang-wu | | 之野.

where he lies buried together with Shuh-kün 叔均; XVIII 6 b it is the hill 丘 of Ts'ang-wu, strictly speaking the Kiu-yi-shan, where he lies buried. The latter passage, by quoting Ch'ang-sha 長沙 and Ling-ling 零陵, gives the situation quite exactly: it is the region of Ning-Yüan, Yung-chou, Hu-nan, where other authorities too suppose Shun's tomb to be, cf. M. H. I 90; Ti-wang-shi-ki 2, 9a; Chu-shu-ki-nien Ch. Cl. III, I, prol. 116. X 3a and XV 1b, pointing likewise to the south, correspond with this localization. XV 1b is followed by the RGTh, XV 3b, however, by the Fan-forest 汜林 which is mentioned three more times, every time with the addition 方三百里; VI 24 again as lying in the south, VIII 18 in the north, before Wu-yü-shan, and XII 4a following the Tih-shan and the RGTh. The introductory and quite incomprehensible 其 and the position of VI, 24 behind the interpolated VI, 23 prove that this passage must be interpolated too. In VIII 18, Fan-forest is situated to the east of the "three mulberry-trees" 三桑, which again in XVII 1b are enumerated after Fu-yü-shan. Thus the correspondences are increasing.

VI	23/24	Tih-shan	Yao, Ti K'uh	RGTh	Fan-forest	—
VIII	17-20	Wu-yü-shan	Chuan-hüh a. his 9 wives	RGTh	Fan-forest	san san
IX	3/5	—	Yao	RGTh	—	—
X	3a	Ts'ang-wu	Shun	—	Fan-forest	—
XIII	4a/b	Fu-yü-shan	Chuan-hüh a. his 9 wives	—	—	—
XV	1b	Ts'ang-wu	Shun	RGTh	—	—
XV	5b	Yoh-shan	Yao, Ti K'uh, Shun	RGTh	—	—
XVIII	1a	Fu-yü-shan	Ch'uan-hüh a. his 9 wives	RGTh	—	san san

Note. The several RGTh being closely connected with each other, it will serve our purpose to parallel the single items of each, which shall be done at the end, so that the discussion shall not appear more intricate than necessary.

We see that the great men of olden times are supposed to be buried in a certain region and that it would be useless trouble to search it anywhere in China. For though the geographical situation of Ts'ang-wu or the Fu-yü-shan may be determined, there still remains the Fan-forest, now spoken of as in the south, now as in the north, nor do the three mulberry-trees that have no branches grow upon this earth. That the RGTh also belongs to the components of this legendary region is proved by an investigation about the Hou-Tsih tomb.

The tomb of Hou Tsih 后稷 is described twice in SHK, in XI, 2a and in XVIII 2b/3a. In the first passage, the mountain with his tomb is situated west of the kingdom of the Ti, surrounded by water 水環之在氏國西. There precede the descriptions of the "Geese Gate" and of the "High Willow of Tai" (鴈門, 代高柳). West of it there is the kingdom of Liu-huang-fêng-shi 流黃豐氏—all this "within the Sea in the West". The associating of Yen-men, Tai and the High Willow, however, points north towards northern Shan-si and Chih-li. A Kao-liu-shan is 35 Li north of the present Tai-chou 代州, a Kao-liu is in the ancient kün Tai, cf. Ti-li-chi 上 6a, Kün-kuoh-chi 5, 8b; south-west of Tai lies the kün Yen-men, cf. Ti-li-chi 上 5b, Kün-kuoh-shi 5, 7b. The kingdom of the Ti, however, is supposed to lie "within the Sea in the South" X, 5a; the identity of this kingdom with that in XI, 2a is proved by the mentioning of the Kien-tree 建木. This tree, however, stands west of Yah-yü 窳窳, which is mentioned again in XI, 1a, and the tomb of Hou-Tsih, according to HN 4, 13b is west of the Kien-tree. According to the second passage, this tomb is found S. W., in the neighbourhood of the Hei-shui 黑水, in the heath of Tu-kuang 都廣. The "real" tomb is neither here nor there, but near P'ing-yang-fu in Shan-si, cf. Erkes l. c. n. 273.

XVIII 2b/3a describes the tomb in detail: there are good (lit. fat) beans, good rice, good Shu-millet, good Tsih-millet, all grains grow of themselves; they sow in winter and summer. The Luan-birds are singing of themselves, the Fêng-birds are dancing of themselves. Ling-shou, fruits, flowers, vegetables, and trees are there together. There are all animals, they flock together. The plants do not wither in summer nor in winter. 爰有膏菽膏稻膏黍膏稷百穀自生冬夏播琴犛鳥自歌鳳鳥自儻靈壽實華草木所聚爰有百獸相羣爰處此草也冬夏不死。

(琴 according to the commentary, is a Ch'u word for 種; cf. 岑 and 冢.)

Such a country is not to be found in China nor in any other part of the world either—it is the German "Schlaraffenland", the Abode of the Blessed. The contradictory localisations are nothing but an attempt at reconciling geography to fancy. After XI, Hou Tsih's tomb is in the north, after X in accordance with the Tih-Empire, in the South; it is west of the Kien tree, which stands in the heath of Tu-kuang (HN 4, 4a), in which the tomb itself is to be found.

The world-tree and the outer world consequently belong together and that not only in Indian and Persian tradition, but also in that of the other Indo-Germanic peoples, it can't even be traced with all the civilized peoples of the near East.

The conception of the world-tree shows again clearly the well known tendency to multiply one object of the myth and to create separate figures out of each single quality of the original. Thus Brahmanic tradition has beside the Jambū-tree still a Kadamba-tree, Pippala—and Vaṣṭa-tree, all being world-trees round Mt. Meru. But only *one* Dvipa is named after a tree, that is after the Jambū, and only the juice of the Jambū fruit flows around Mt. Meru. The Jinitic tradition has, beside the Jambū in Uttarakuru, a corresponding Sālamī-tree in Devakuru, upon which sits another descendent of Garuda, the god Veṇu. Round the Jambū-tree there are 108 Jambū-trees of half its size spreading in wider circles till at last a Jambū-hedge encloses the whole. So I think it likewise most probable that the multitude of trees, bestowing immortality, jewels and clothes, are in truth just one, as it is also likely that all these qualities, at least in their rudiments, were originately united in one tree of Chinese tradition. Though the legend was received by the Chinese at a time when this was no longer one whole tree in India and Persia, we yet may be allowed to join the fragments again for the very reason that they are but a whole fallen to pieces.

As to the Kien-tree the SHK gives the following statements. In XVIII 4b: There is a tree with green leaves, with crimson stalks, dark-coloured blossoms, yellow fruits; its name is Kien-tree. It is 100 jen in height and has no branches. (At the top) there are nine branches turned upwards; at the bottom, there are nine roots. Its fruits are like those of the hemp, its leaves like those of the Mang. 有木青葉紫莖玄華黃實名曰建木百仞無枝 (v. l. 上) 有

¹ Though, as far as the SHK is concerned, Chinese tradition could be fully explained by Indian and Persian mythologies, I like to show of what importance it may be to consult the respective notions of a people ever so far away. As an instance I refer the reader to Gölther's *Handbuch der germanischen Mythologie* p. 529. The Gylfaginning's statement, that the world-tree Yggdrasil had its roots with the Aesir, is called nonsensical, there ought to be: with mankind. Now consulting Indian tradition we would find it to be a very characteristic and very old feature of the World-tree, that it grows top downward and root upward. The eagle on top, of course, could not—as R. M. Meyer suggests—have risen from ornaments, "perhaps from Irish miniatures".

九欄下有九枸其實如麻其葉如芒. In X 4b/5a: There is a tree looking like a neat. Peeling it off, one gets a rind like fringes—yellow snakes. Its leaves are like silk-gauze, its fruits like those of the Luan, its wood like that of the K'iu. Its name is Kien-tree. It is west of the Yah-yü, above the soft water. 有木其狀如牛引之有皮若纓黃蛇其葉如羅其實如髮其木若藍其名曰建木在爽窻西弱水上.

(These two passages are not handed down correctly; "without branches" and "nine branches" stands side by side, the 黃蛇 is doubtless a misplaced gloss. A "Ying-huang Schlange" as Erkes translates l. c. n. 109 is quite unknown. Moreover we do not know why 如 and 若 are used alternatively.)

The coexistence of Kien-tree and Jambū-tree in the Abode of the Blessed also proves their identity. Beyond this the enormous size and the nature of their fruits are directly the same. They are said to be either like those of the hemp or like those of Luan. In the heath of Tu-kuang, where the Kien-tree grows, there is no shadow at noontide and there is no echo if one shouts. There is the centre of heaven and earth. 日中無景呼無響蓋天地之中也, cf. LSCTs 13, 4b; HN 4, 4a. (The wanting shadow alone will be genuine, the wanting echo probably originated for rhetorical reasons; cf. the frequent parallel: shadow—echo, e. g., Shu-king 2, 2, 5). The same is said of the heath of Shou-ma 壽麻 XVI, 8a.¹ Shou-ma is the hemp of long life; the fruits of the Kien-tree, then, give long life. For the Luan-tree, to which the Kien-tree is compared, is not an ordinary tree either: it has yellow roots, red branches and green leaves, and all the gods take medicinal herbs from it 羣帝焉取藥.

This, too, explains the statement of HN, that in the heath of Tu-kuang all gods are descending and ascending: 衆帝所自上下 HN 4, 4a. They probably come to fetch the fruits of immortality. The Kien-tree is the tree of immortality like the Jambū-tree and its correspondences.

The leaves of the world-tree shine and glisten. So mang and k'iu will not mean a tree, as the commentators say, although there are said to be Mang-and K'iu-trees. Indeed 芒 is used in Shi-ki 27,

¹ (The further details in XVI 8a show the value of the genealogies in the SHK. Also in LSCTs 17, 10a we find the kingdom of Shou ma in the west.)

17a for the beaming of a star, signifies therefore: beam, radiance. And the meaning of 靈, according to the Tze-tien s. v., is equivalent to that of 煦 hü, "beaming light". These statements are, I believe, sufficient proof of the Kien-tree being the World-tree, corresponding to the Jambū in Uttarakuru and the Aśvattha in heaven. The Kien-tree is growing at the banks of the Soft Water and the Soft Water and the Śailoda-River are identical too; cf. Conrady, Loulan p. 160/161.

Another Land of the Blessed in SIIK is the country of the Wu-people, the statements about which are the following: VII, 18: The heath of Chu-wu. The Luan-birds are singing of themselves, the Fêng-birds are dancing of themselves. The eggs of the Fêng and Huang, the people eats them, sweet dew, the people drink it. All they desire comes by itself. All animals flock together (are north of the four snakes). These people hold the eggs in both hands and eat them. In front two birds are leading them.

XV 3b: 有 蕤 民 之 國 帝 舜 生 無 淫 降 蕤 處 是 謂 巫 蕤 民 巫 蕤 民 毋 姓 食 穀 不 積 不 經 服 也 不 稼 不 穡 食 也 爰 有 歌 舞 之 鳥 鸞 鳥 自 歌 鳳 鳥 自 舞 爰 有 百 獸 相 羣 爰 處 百 穀 所 聚. There is the kingdom of the Tieh-people. Emperor Shun begot Wu-yin. He descended to the abode of Tieh. These are called the Wu-tieh-people. The Wu-tieh-people. Clan Pan. They live on corn. They do not spin nor weave, yet have clothes. They do not sow nor reap, yet have food. There are singing birds and dancing birds. The Luan-birds sing of themselves, the Fêng-birds dance of themselves. There all animals flock together. This is the place where all species of corn grow.

XVI 3b/4a 有 沃 之 國 沃 民 是 處 沃 之 野 鳳 鳥 之 卵 是 食 甘 露 是 飲 凡 其 所 欲 其 味 盡 存 爰 有 甘 華 甘 祖 白 柳 視 肉 三 騅 瓊 瑰 瑤 碧 白 木 琅 玕 白 丹 青 丹 多 銀 鐵 鸞 鳥 自 歌 鳳 鳥 自 舞 爰 有 百 獸 祖 羣 是 謂 沃 之 野. There is the kingdom of Wu. The Wu-people, it is dwelling in the heath of Wu. The eggs of the Fêng-birds, it eats them; sweet dew, it drinks it. There is plenty of everything one desires. There are sweet flowers, sweet Cha, white willows, Shi-juh, three piebald horses, Süan-kuei, Yao, Pi, white trees, Lang-kan, white cinnabar, green cinnabar, plenty of silver and iron. The Luan-birds sing of themselves, the Fêng-birds dance of themselves. There all animals flock together. That is what is called the heath of Wu.

The Tieh-people XV, 3b seem originally not to have stood in this passage. They are supposed to be in the south; and in the south in VI 13 is the 蕤民 Tieh-people which is yellow and shoots at snakes. It probably came to the qualities of the Blessed by an interpretation of the character 蕤, as will be shown later on. The qualities attributed to them in XV 3b are, however, of importance for a characteristic of the Blessed.

HN 4, 11b and 19, 1b speaks of a 沃民 Wu-people in the west; a "distance" 紘 of the west is called 沃野 Wu-Heath, HN 4, 5a. According to LSCTs 22, 10b Yü comes in the west to the 飲露吸氣之民; west of the flowing sand, south of the Tan-shan 丹山 the eggs of the Fêng may be found which the Wu-people eat, LSCTs 14, 7a. A comparison of Uttarakuru with the heath of Wu and the country in which Hou Tsih is buried shows that the same mythical scene is meant in all cases:

Uttarakuru:	Heath of Wu:	Hou Tsih's tomb:
The whole country is covered with precious things, gold and jewels.	Süan-kuei, Yao, Pi, iron, silver, Lang-kan, white and green cinnabar.	
There grow trees of jewels.		
The trees always bear blossoms and fruits.	They do not sow nor reap and yet have food.	In winter and summer the vegetables do not wither. Good rice, good beans, good millet. All species of corn are growing of themselves.
The trees bear fruits to people's desire. In rivers flow milk and rice. All desires are realised.	All desires are realised.	
The fruits are of heavenly flavour. The trees give milk as sweet as Amṛta.	People drink sweet dew. Sweet flowers, sweet Cha.	
The trees are giving clothes of various shapes.	They do not spin nor weave, yet have clothes.	

Music and song are heard at all times.	The Luan-birds sing, the Fêng-birds dance.	The Luan-birds sing, the Fêng-birds dance.
	All animals peacefully flock together.	All animals peacefully flock together.

The conformity is nearly uninterrupted. It becomes complete, if we examine the Kien-tree belonging to the scene of Hou Tsih's tomb: It is the tree which bears the jewels, which is beaming and shining, it bears the fruits of immortality, which are eaten by the Blessed and are the Soma, the sweet dew, the Amṛta.

In the heath of Wuh, people have clothes without spinning and weaving. So there must be, as in Uttarakuru, trees yielding clothes, which fact we must also claim for the country of Hou Tsih's tomb. Here the Kien-tree has leaves like silk-gauze and a bark like fringes; so this is the tree yielding clothes. In VII 18 such a tree is not mentioned, but it is found in VII 22 as hiung-shang 雄常 or loh-shang 雉 | from which emperors of former generations took the clothes. This passage has no connection with the preceding or the following text, and that by 之 the clothes are meant, is only found out by the commentary; but in its contents the passage doubtless belongs to VII 18 and must stand there. Near the K'un-lun, consequently in the same scene, in XI 6a, the Fuh-shang 服 | the "clothes-shang" is enumerated, evidently the same tree again. The 沙常 Sha-shang (HN 4, 3a), growing likewise on the K'un-lun, probably also belongs here. It may well be understood in this connection that the 落常 Loh-shang (HN 6, 8b) is a cosmic tree corresponding to the Fu-sang 扶桑 and that, moreover, this miraculous tree does not only give clothes, but that also its fruits are excellent, cf. LSCTs 14, 9a.

Conrady in Loulan p. 150 et sequ. has treated the geographical conception connected by the ancient Chinese with the name of K'un-lun. He, too, pointed to the fact, that since the 4th century B. C. this mountain had by and by acquired all the features of the Indian Meru.

A consideration of the RGTh belonging to the Imperial tombs proves that this RGTh names just the components of the very same mythical landscape treated above. Neither the jewels nor the wonderful Shi-juh, neither the sweet fruits nor the miraculous trees are wanting. If wild beasts, as tiger, panther and bear, are mentioned in particular, this trait—amazing for such a paradisaean place—is cleared

up by a statement in the other descriptions of Paradise: there all animals peacefully flock together. Then the three mulberry-trees, too, must be comparable to the mythical tree. They have no branches 無枝 VII 17 and XVII 1b. In III 13 a we read about them 其 (scil: 涇山) 上多金玉三桑生之其樹皆無枝其高百仞百果樹生之其下多怪蛇. "Upon it (*i. e.*, the K'un-shan) there is much gold and jade. The three mulberry-trees bring it forth. These trees are without branches. They are 100 jen in height. The Hundred-fruited-trees bring them forth. Under them are many strange snakes."

A hundred jen in height and without branches was also said of the Kien-tree; so the Kien-tree and the san-sang belong together. The predicate "hundred-fruited" becomes intelligible from the Indian and Persian Tradition, cf. table V, and so the 百果 and 百穀 of the RGTh also become clear.

Of the hundred fruits north of the Shang-shan and above the Fou-pond, all gods are eating, LSCTs 14, 9a 常山之北投淵之上有百果焉羣帝所食. Hence follows another correspondence to the Kien-tree, from which the gods are taking medicinal herbs, *i. e.*, the herb of immortality. If the 甘樞 LSCTs 14, 9b is also a tree of immortality, cf. p. V, we have one more evidence of the above mentioned fact, that a mythical feature often is multiplied.

To the scenery around the emperors' tombs belongs also the Fan-forest. After what has been said before, it cannot surprise us to find this forest near the K'un-lun, for this, we know, is the same scene. In VIII 18 the forest is encircled by islands 州環之下 in the north-western sea, that is not far from the K'un-lun, it is found after the commentary to the passage quoted by I-hing from Ku K'ai-chi Ki-meng-ki 顧愷之啓蒙記: "Fan-forest is undulating in the crest of the waves" 汎林鼓于浪嶺. The definite number 300 li proves that the same forest is meant. It grows in the north-western sea and floats above the earth. The roots of the trees follow the surge of the waves. 西北海有汎林或方三百里或百里皆生海中浮土上樹根隨浪鼓動.

The water-encircled Fan-forest near the K'un-lun is comparable to the Fan-t'ung 樊桐 (HN 4, 3 b), both showing the same peculiarities.

¹ See: Danzel in Archiv für Religionswissenschaft XXI 434.

The different mode of writing Fan does not matter, beside 汎 and 范 we find also 板松 cf. PWYF 37 上 34b. I cannot see direct correspondence in Indian tradition. The floating forest in the true history of Lukianos, however, probably goes back to a good old tradition. We cannot decide in this place whether the conception of the floating forest is originating from that of a grove of the Blessed, which in many legends is surrounded by a water difficult to be crossed. Certainly again of Indian origin is the bamboo-forest of Ti-Tsün 帝俊竹林 near the Fu-yü-shan XVII 1a and the great bamboo 尋竹 near the Yoh-shan XVII 5b. As a ship can be built from the bamboo growing there, this bamboo equals the Kichaka-reef by the aid of which the Blessed cross the Śailoda.

The attributes belonging as a whole to the Kien-tree—as to the Jambū—have developed into all sorts of separate beings. So it can no more be doubted that the 不死樹 has been thus split off. The same must be stated for the 不死之藥 at the K'un-lun XI 5b/6a and for all jewel-trees, sweet flowers and fruits. That sweet Chi 甘祖 and the Red Tree 朱木 belong to this group proves the identity of both trees, cf. p. IV/VI which grow in the same places and resemble each other so much; this fact is proved once more by the series: Jambū = Red Tree (cf. Grünwedel, *Die Mythologie des Buddhismus* etc. p. 227) = 朱木 = 甘祖 = Sweet-Fruit-Tree = Kien-tree = Jambū. The plant Chi 芝, too, is of the same kind, it is the herb of immortality, the goal of so many travellers, the herb for which expeditions were sent out by Ts'in-shi-huang-ti (cf. Shi-ki 6, 22a, 28, 36a) and by many others after him. Once it grew at the emperor's court, and to the passage in Shi-ki 28, 36a (MH III 508) saying that it was radiant, that it had nine stalks and meant peace to the earth needs no further explanation.

The term "outer world" (Außenwelt) is used by comparative mythology from the time of J. G. von Hahn. It comprises all that is beyond our world, that realm in which things are coming to pass in another way than in real life, and for which the names of Paradise and Hades, the Isle of the Blessed and land of cocagne, are but variants, which by way of comparison may all be traced back to one and the same original conception.

Conrady in his "Indischer Einfluß in China im 4. Jahrhundert v. Chr." ZDMG LX p. 343/44 dares only to suspect that the Isle

of the Blessed, as found in Chinese literature, must be considered as imported from India. His arguments, however, are convincing to such a degree that all my statements can only be regarded as a confirmation. In the researches about the world-tree we had to enter into particulars about Iranian tradition. Besides other conceptions, important to later Buddhism, as *e. g.* the cult of Avalokiteśvara and the idea of Amitābha, the Sukhāvātiparadise too, is nowadays traced back to Iran by several scholars, especially by Grünwedel in *Alt-Kutscha*; cf. Haas in *OLZ* 1921 col. 107. Ernst Boecklen has gathered the materials about the Iranian Paradise (*Die Verwandtschaft der jüdisch-christlichen und der persischen Eschatologie* p. 136 ff.), and W. Bousset proved the influence of these and kindred Iranian ideas upon Judaism, (*Die Religion des Judentums* p. 156 ff.)¹. The Indian and Persian legends of Paradise certainly are kindred, or rather: they are common to both countries. How far on the other hand they go back to Babylonian tradition (*Epic of Gilgamesh*) has not been decided yet. The shaping of the legend in China, however, is Indian. Traits of such pregnancy as that of the soft water and the cloth-yielding tree, are not found in Persia as far as I can see. It is a decisive fact, however, that the earliest mention of the Isles of the Blessed in China, *i. e.* in *Lieh-tze* 5, 3 a/b is linking them to the Indian narration of the world-bearing turtle. Considering the importation into China—most intense since the 4th century—of other products of Indian civilisation, whereof I hope to furnish evidence just by means of the SHK, we can take it for granted that the "outer world" in the SHK originates from India and that the passages of the book treating of the outer world cannot have been created earlier than in the 5th century B.C. Whether also Persian influence is to be taken into account, whether a preceding Persian influence was modified by the Indian one, or the Indian influence was intensified by the kindred Persian one—these are questions the answering of which requires a much broader basis than given in the SHK.

¹ The possible objections raised by orthodox literati against the dependency of the canonical SHK on western ideas must have a certain resemblance to those of Scheffelowitz (*Die altpersische Religion und das Judentum*) against Boecklen and Bousset, which R. Reitzenstein duly refuted in "*Das iranische Erlösungsmysterium*" p. 115.

be corrected). Giles' Dict. has for 狌 "Gibbon." Another pronunciation is *lei* 方軌切音壘, as given by Tze-tien for Chou-li 20, 15 a = Biot I 474 (虎彝雌彝). The *lei* at these libation-vessels is to symbolize either the rain, or—as the tiger—strength, wisdom. We have here again the combination tiger-*lei*, and we shall have to read *lei*. It is not impossible that here and in Chou-li *lei* is meant for another animal, not the monkey, as may be inferred from the various pronunciations and from the use of that animal in SHK beside beasts of prey, as in Chou-li beside the tiger.

離朱, 離俞 *li-shu*. The statements in the commentary to VI 24 木名也見莊子今圖作赤鳥 are incongruent and probably not from one writer. With Chuang-tze 4 (8) 2 a, 3 (8) 6a, 4 (10) 13b, 5 (12) 3a 離朱 is the name of an especially sharp-sighted man in antiquity, and with Lieh-tze 5, 4b he is said not to see—in spite of his sharp-sightedness—the tiny Tsiao-ming, 焦螟, that have room in the corner of a midge's eye. Mêng-tze 4, 1, 1 = Ch. Cl. II 288, he is called 離婁. Translations, dictionaries and the Tze-tien s. 婁 have the pronunciation *li-lou* for Mêng-tze and *li-chu* for Lieh-tze and Chuang-tze. In (13) and (14) | 俞 stands for | 朱 used elsewhere. We may therefore suppose that the pronunciation of these three writings was entirely or nearly alike. 俞 may after Tze-tien also be read *shu*, and 朱 in the name of the place 朱提 is equal to *shu*, cf. Tze-tien s. 朱. 朱 is of the same phonetic value *shu* in a number of characters, and thus it is highly probable that | 數 in Mêng-tze is also to be read *li-shu*. This proper noun has no room in the RGTh, we could rather, with the commentator, think of a tree. Shi-ki 117, 7a we find 檠離朱楊, but 朱楊 belongs together (赤莖楊). 離 is also in other places the name of a plant; either a wild pear (山梨也; 檠 is the same word) or a water plant. Li-sao v. 81 has a 江離, which the commentary interprets as 蔞蕪 *mi-wu*, a fragrant water-plant, just as Shi-ki 117, 5b. But 離婁 seems also to mean a kind of tree: PWYF 26 下 35 quotes from 西京雜記 (a work of the 6th century, cf. Wylie, p. 151) the following passage: 上林苑 | 樹十株. Finally Couvreur has 離婁 *li-liu* sculpté à jour, and Palladius: | | *li-lou*, "рѣзьба отчетливая" minute carving. The meaning in SHK must therefore remain uncertain.

視肉 *shi-juh*. Shi-juh looks—according to Kuoh—like a bovine animal and has the gift to furnish food without limit. Such animals of which one may cut out a piece, that grows again the next day, are known to Shen-i-king and Poh-wuh-chi, which latter finds them in the Kingdom

¹ Yung-cheng-shu-king 卷首上 38a shows on the libation-vessel the representation of an ape with a forked tail.

of Yüeh-sui 越雋國 in Yün-nan. With the Yüeh-chi they are called 日及; cf. O. Franke, Das alte Ta-hia der Chinesen O.Z. VIII 117, note 3; also Schlegel, Ouranographie chinoise 792/3. Forke in his explanations l.c. 141 is quite amiss.

吁咽 *hu-yen* is apparently not mentioned in any other work; I-hing identifies it with

虎交 *hu-kiao*, of which as little is known. May be that

牙交 *ya-kiao* in (9) is the same.

鴞久 *ch'i-kiu*. One of the many names given to the owl 鴞 is v.l. for 鴞; Shuo-wên has 鴞舊; cf. Tze-tien s. 鴞.

遺玉 *i-yüh*. Tze-tien has s. 璽 only the statement of Shuo-wên, that the *you-gem* is the *i-yüh*, but does not describe it. I-hing VIII 5 a quotes Wu-shi 吳氏, who says that *i-yüh* was the same as *hi-yüh* 璽玉 which, after Giles, is "a kind of jet described as a mineral amber of a clear black colour". Millennial amber 琥珀 becomes *hi*; cf. Pen-tsoo-kang-muh, quoted by Tze-tien s. 璽.

青鳥 *ts'ing-niao*. In (10) we find enumerated: 鳥六首. These birds with six heads are XVI 10a described: they have a yellow breast, red legs, six heads, and are called Ch'uh-birds. 有青鳥身黃赤足六首名曰鴞鳥 Tze-tien s. 鴞 knows of a kind of raven, *shuh*, hatching in mountain-caves, very small, with a red bill; also a kind of moor-duck | 鴞 *chuh-yüh*. XVI 4a/b gives as names of the 三青鳥: big pirol 大鴞; small pirol 小 | , and green bird 青鳥. This shows that 青鳥 in SHK does not always mean the same bird, naturally, seeing how indefinite this expression is; but may be also that these definitions try to identify mythic birds with real ones, as may be supposed more specially from XVI 10a. With the 青鳥 in (4) correspond the 青馬 in (5), which is a mere repetition of (4); with the 三青鳥 in (12) the 三青馬 in (11). If (11) 三騮 follows 三青馬 as also in (16), 馬 could have come from 鳥 in assimilation to 騮 as also 青鳥 from 青馬. Yet the green horses are also found XV 6b in a RGTh which has not the stereotype enumeration, so that they seem not to owe their origin to a mere misreading. The 三青鳥 are also documented outside of the RGTh; they bring food to Si-wang-mu XII 1a: 有三青鳥爲西王母取食 and are at the San-wei-shan II 27 a. In the Bamboo Annals, Ch. Cl. III, 1, prol. 151, Mu-wang gets as far west as where the green birds shed their feathers 西征于青鳥所解羽 which is again San-wei-shan 三危山. All birds are shedding their feathers in the big marsh 大澤 XI 2 a and XVII 3 b. This big marsh must be sought somewhere in the North or North East. X 6 a speaks of it near the K'ai-ti 開題, neighbours of the Hiung-nu; XI 2 b

west of the Tung-hu 東胡; XVI 2a in the West; XVII 3b in the North. This reminds of the Feather-Sea 翰海. At the San-wei-shan only the 青鳥 throw off their feathers, which is certainly not without special meaning, especially if we consider, that the green birds with Si-wang-mu are also the three-legged ravens, Shu-ki 117, 40a. The sun-raven throws off their feathers when / shot at them, and, as ten suns, they laid waste all the land. It does not seem impossible that the notion transmitted by VIII 10 owes its origin to a well-known process, viz: to the changing of a singular phenomenon related by a myth into a lasting state. In the RGTh, the "green" birds will hardly be anything else but beautiful birds among others, as is indicated especially by (18), where beside them others are mentioned, but less characterized.

The Feather-See, as I may remark in parenthesis, reminds somewhat of the passage in Herodotos IV 31, where he reports of the Scythians *περί δὲ τῶν περῶν τῶν Σκύθαι λέγουσι ἀνάπλεον εἶναι τὸν ἴ ἐρκαὶ τοῦτων εἴνεκα οὐκ οἶά τε οὔτε ἰδεῖν τὸ πρόσω τῆς ἡπείρου οὐδὲ διεξιέναι, τῆνδε ἔχω περὶ αὐτῶν γνώμην* viz: that with these feathers is meant an incessant snowstorm.

楊柳 *yang-liu*. For this, the RGTh, HN 4, 12 b, has 楊桃 where however 桃 *tiao* is but a disfiguring of 榭 (柳). It does surely not stand for the common willow, which would be out of place in this row of 異物, as the commentary to the HN passage remarks. In (17) stand 白柳 instead. Other passages giving more informations, seem to be wanting. Perhaps the high willow 高柳 in XI 2 a belongs here in spite of the author's minute localizing: it stands at Hou T'sih's grave.

柑 柑 *kan-cha*. After Tze-tien s. 柑 the pear-like fruit is sour. Couvreur translates *cha* with: azerolier (= a rosaceous plant with sour cherry-like fruits); Giles s. 柑 (-柑) explains: a sour, red fruit of the size of a cherry; a species of hawthorn (*crataegus cuneata* or *cr. pinna-tifida*). Bretschneider, *Botanicum sinicum* JRAS China Br. XXV 301/2 writes: "It cannot be decided whether the *cha* was a quince or a hawthorn (*crataegus*), or perhaps another pomacea." Nor can this decision be found in SHK. This tree has a red trunk, red branches, yellow blossoms, white leaves, black fruit, according to the commentary to VIII 5a; in XV 6 however: yellow leaves and white blossoms. The 蓋猶之山, on which it grows (XV 6 b) will be in 蓋余之園 of XIV 4 b, and in 蓋山之園 the 朱木 grows, with red bark, branches and twigs, green leaves (XVI 9 a). LSCT's 1.4, 9 b speaks of the 柑榭 *kan-lu* as growing east of K'i-shan where the green birds are 箕山之東青鳥之所, which cannot be ascertained, as there are at least 25 mountains of that name in the 18 provinces. As shown by the remark about the green birds and the

preceding mention of 白果, of which all gods eat, this is the same tree. The botanic species of this Lu-tree is hardly ascertainable. Couvreur thinks of the olive, Giles: of the sumac, adding under No. 7398 of his Dict: | 木 或 黃 | *Rhus cotinus* L., | 橘 *Eriobotrya japonica*, 楊 | a species of *Dievilla* or *Weigela*, found in Japan. May be 榭 is only a mistaken 榭. For neither hawthorns nor quinces, nor olives, nor sumac-fruit is meant, but an attempt is made at approaching the tree of Sweet Dew, the tree of Immortality to some well-known real tree.

珠樹 Pearl-tree, growing (?) and HN 4, 3a on the K'un-lun, where it is also placed by VI 11: ("above the Red Water"), the leaves being pearls, its appearance like that of a cypress 柏 or (v. l.) like the broom-bamboo 慧, which Kuoh mistakes for a comet 彗星.

文玉樹 *wen-yü-shu*, tree of the figured Jade, of the coloured gems (comm. to XI 5 b: 五彩玉樹). 文玉 is found on the 長留之山 II 25 b, 玕琪樹 *yü-k'i-tree*. In the RGTh HN 4, 3 a, 璠 *süan*-tree stands instead. HN 4, 6 a is the Sün-yi-k'i of I-wu-lü 醫毋闕之珣玕琪 "the Beauty of the East." Evidently the one *sün-(süan)-yü-k'i* has divided into two trees: *sün-yü-k'i* is supposed to be an l-word (cf. Laufer, Jade, p. 108). Conrady thinks also the *süan-ki-yü-h* 璠璣玉 in Shu-King 2, 1, 5 Ch. Cl. III, I, 33 to be "mass requisites of Süan-ki-stone" (or: *süan-ki-yü-h*). *Süan* 璠 is also used by itself, cf. Tze-tien s. v. In the 璠璣 (17) and (19) it is supposed not to equal the 璠璣璣, being also documented alone: Shik-king 1, 11, 9, 2 = Ch. Cl. IV, I, 203 and Tso-chuan, Ch. Cl. V, 401/4 璠璣, where 璣 *k'üung* is to designate an especially beautiful shape of the jewel. But 璣 is also pronounced *süan*, cf. Tze-tien s. v. 璠玉 occurs V 15 a. 璣 also can stand alone, cf. Shu-king 3, 1, 52 = Ch. Cl. III, I, 116. A 珣玕琪 is found, after Shuo-wên, among the crown-jewels of the Chou. The coincidence of forms like: *sün-yü-k'i*, *yü-k'i*, *süan-ki*, *süan-kuei*, *ki*, *kuei*, *süan-yü-h* makes it seem probable, that a foreign word was divided into what are components for the Chinese. Yet, it cannot be said which kind of jewel is meant.

琅玕 *lang-kan*. A precious stone, cf. Erkes l. c. n. 74, Hirth, China and the Roman Orient p. 129. Another passage is found in Kuan-tze 23, 26a: as treasures of the 昆侖之虛 (here a people) in a row of 四夷—beside 吳越, 朝鮮, 禺氏) are mentioned the precious stones 璆琳琅玕.

碧 *pi* and 瑤 *yao*, two gems cf. Erkes l. c. n. 76/77.

柏樹 *poh-shu*, the cypress.

秩樹 *chih-shu*. An indefinable tree. 秩 means to arrange, to classify, 一秩 a space of 10 years. It reminds us of the calendar-tree.

木禾 "tree-corn," cf. Erkes l. c. n. 71.

朱木. *Red-tree*, having red branches, green leaves, dark fruit, XV 5b; bark, branches and trunk are red, the leaves green: XVI 9a.

赤樹 *Red-tree*, cf. 朱木 and 甘祖.

梃木 *ling-muh*. 梃 generally means twig, stick, staff, cf. Mêng-tze I, I, 4, 2 Ch. Cl. II, 133. In (9) it is said to be the Süan-tree.

蛟 *kiao*. A four-legged dragon without horns, hairy under the throat.

蝮蛇 *fu-snake*, a venemous snake in South China, cf. Chao-hun V. 17.

誦鳥 *sung-bird*, otherwise not known.

鷹 *ying* and 買 *ku* two quite common names for birds of prey.