THE

RELIGIOUS SYSTEM

OF

CHINA

Its Ancient Forms, Evolution, History and Present Aspect. Manners, Customs and Social Institutions Connected Therewith.

BY

J. J. M. DE GROOT, PH. D.

VOLUME V

BOOK II

ON THE SOUL AND ANCESTRAL WORSHIP

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OF

VOLUME V.

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PART II.
DEMONOLOGY.

At the commencement of this Part, devoted to a description of the Chinese world of spectres, devils or demons, it is necessary to repeat what has been said in Ch. XV of Part I on the fundamental conceptions about those beings. We saw there, that though every shen and kwei may work both good and evil, yet the special function of the kwei, in their quality of particles of the Yin, or that Breath of the Universe which is identified with darkness, cold, death and destruction, is to act as maleficent spirits, and as rewarders of good and punishers of evil under the supreme control of Heaven. We have further seen there, that many of them are ghosts of the dead, and therefore possess human attributes, and that they appear to the living under a great variety of circumstances, keeping up friendly or unfriendly intercourse with them. Finally, Chapter XVI of Part I has showed us, that such human spectres exercise retributive justice on those who harmed them during their life.

We have now to sketch in a series of chapters the prominent part which the demon-world plays in the mind and religion of the Chinese people, and the widespread customs which have arisen therefrom in their domestic and social life. In fulfilling this task, we shall steadfastly pursue the same path we have hitherto followed in this work, and treat the subject historically; that is to say, we shall continually look into the past for light upon notions and customs still extant or already obsolete, and thus trace out their antiquity and development. This method will also have the advantage of bringing out in strong relief the great fact, which always forces itself prominently upon the notice of every serious student of the Chinese nation: that its present in almost every respect is its past, and its past its present.

Though we mostly find, from the earliest times, maleficent spirits
denoted in literature by the character 鬼 k'wei, and occasionally by 神 shên, still other written names for them exist; but they are actually obsolete, or nearly so, and we do not find them used in writings of the past and the present except as a pedantic display of learning. As such we have 機 or 魑, ki, only mentioned by Liu Ngan, who wrote: "The people of King have their k'wei, and those of Yueh their ki". The Shoo ho uen gives us the term 鬼虚 hū, attesting that it means "a destructive, evil spectre", and the Khanghi Dictionary has the following series: 鬼 sīh; 鬼 ling; 鬼 soh; 魑 or 魑 ché; 魜 yün; 鬱 luh; 鬱, 貫, or 鬱 tea, yiu; 鬱 kiang; 鬱 wei; and furthermore, 魿 ch'iao, a slightly mischievous spectre; 鬢 teng, a spectre in the air; 鬑 kuh, a headless spectre; 鬉 kih, a rain-spectre; and 鬁 lei, a thunder-spectre. Probably most of these rare characters are written forms of local terms, either formerly in use, or still employed here or there. None of them occurs in the Classics. Much oftener we find in the books the terms 魔 mo, and 夜叉 ya-ch'a, as transcriptions of the Indian terms Māra and Yaksha, imported by Buddhism. They need not occupy us until we treat of this religion. There exist a few special terms for certain classes of spectres, which we shall duly mention in speaking of those classes.

Likewise, the influences which spectres exercise in the world of men, or the effects thereof, are denoted by special terms. In the first place we have one which means pernicious or baleful in general, viz. 凶 hiung. We have seen on page 416 that Wang Ch'ung used this word in this sense as early as the first century of our era. It stands as the opposite of 吉 kih, felicity, which the shên or good spirits and gods bestow, especially in requital of sacrifices offered to them. Another common term expressive of the harmful influences of spectres, is 妖 yao, with which the reader has made acquaintance on page 430. But no word of the same meaning is used with so much frequency as 邪 sié.

To understand this word, the reader has to recall to mind what he learned in this work as the great fundamental tenet of China's Cosmology, Philosophy, Psychology and Theology, namely that the shên constitute the Yang and the k'wei the Yin, and that,

1 鬱人鬼、越人機. Hung lieh k'ai, ch. 18.
2 耗(耗)鬼也. Chapt. IX, 1.
whereas the Yang and the Yin constitute the Tao or Course of Nature, the shen and the kwei are the forces by which the Tao operates. Further we have to realize the doctrine that the Tao represents all that is "correct, normal, or right" in the Universe, that is to say, 正 ching or 端 twan, including all correct and righteous dealings of men and spirits, which alone eminently, nay exclusively, promote universal happiness and life. All other acts, as they oppose the Tao, are pu h ching 不正 or pu h twan 不端, "abnormal, incorrect", or, as it is specially expressed, 邪 sié or 淫 yin. Yin essentially means overflowing as water, excessive, surpassing due limits, and therefore comprises also the sense of evil in general; which is also the case with sié. Both words occur in the Classics, and therefore are of a great age.

It is clear that both among men and spectres there may be such anti-natural actions which are sié or yin. They are all detrimental to the good of the world, destroy the prosperity and peace which are the highest good of man, and, as a consequence, all good, beneficial government; they may thus endanger the world and the Throne. If they proceed from men, they ought to be combated by everybody, and eradicated; it is the natural duty of right-minded, orthodox rulers and statesmen to persecute such heresies, and even the thoughts and sayings which produce them, the more so as they may be detrimental to virtue and morality, without which humanity cannot possibly prosper, nor durably exist. And when such actions proceed from spirits, a defensive war should be waged against them by man, with or without the help of his good spirits and gods; they should be combated, repulsed, driven away and exorcised, if possible annihilated, by artful expedients. Man in the course of time has contrived quite an abundance of these; properly speaking that warfare never pauses, and is carried on quite systematically every day throughout the empire. We shall have to devote the fourth Part of this Book to its description.

The sié then are, as the Chinese themselves explain it, 不正之氣, "abnormal, incorrect breaths or influences", or 房氣, "spectral influences". They are, of course, also called pu h tao 不道 or "not tao", that is to say, not in harmony with the correct course or laws of Nature. We need hardly add, that whereas the word sié always suggests spectres, it actually has got the meaning of "spectre" or "spectral".

The work of spirits is also called 崇 sui. This character seems
to mean what is produced or emitted (出) by spiritual manifestation (示); indeed, the learned Yen Shi-ku attests this in his commentary on the Books of the Early Han Dynasty, as he says: “That graphic sign is composed of 出 and 示, the latter component indicating that sui means that by which the kwei and the shen manifest themselves to man” 1. It is a character of respectable age, as it occurs in the Tso ch'üwen.

Finally we have to mention the terms sheng 昼, and 災 ts'ai, which we may translate by calamities inflicted by nature. These too are very old. They occur in the Canon of Shun, one of the oldest parts of the Shu king. There we find the phrase: “he pardoned (his officials) if calamities (not caused by them) occurred; but if they offended presumptuously and persistently, he punished them with the death of rebels” 2. In another section of the Shu king, which is a kind of instruction given to a prince on his investiture with a feudal state, we read: “If men are responsible for slight evil which is not caused by calamities (sheng), but merely by their persistent doings and their voluntary acts, unlawfully, purposely — although that evil for which they are responsible be small, you may not but put them to death. And when men have to answer for great evil which is not caused by their persistent doings, but only by calamities (sheng and ts'ai), or accidentally, if they make a complete confession of their guilt, you may not put them to death” 3.

The same Classic also mentions sometimes “heavenly calamities” 4, or calamities sent down (降) by Heaven, which no doubt means calamities inflicted by this supreme natural power through the agency of its spectres. Ts'ai and sheng also occur in the Yih king in the same sense, and ts'ai, besides, in some other Classics 5.

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2 昼災肆赦, 恕終賊刑.
3 人有小罪, 非昏, 乃惟終, 自作, 不典, 式爾, 有厥罪小, 乃不可不殺. 乃有大罪, 非終, 乃惟 昼災, 適/爾, 既道極厥宰時乃不可殺. Sect. 康説, “the Announcement of Khang”.
4 天災.
5 Sheng is also considered to have in classical and other pre-Christian literature the meaning of offences committed involuntarily or inadvertently.
We need, of course, hardly add that yet other terms expressing misfortune are used to denote the work of spectres. Nor need we state that the spectres and their baleful work are regularly confounded together and, as a consequence, most of the terms given above virtually occur as denominations for the spectres themselves. This is more particularly the case with yao, sie, sui, and sheng. Imagination has even created a special category of spectres, called hoh sheng 黑眚 or Black Calamities, of which we shall speak in Chapter XIII.
CHAPTER I.

ON THE OMNIPRESENCE AND MULTITUDE OF SPECTRES.

The dogma, prevailing in China from the earliest times, that the Universe is filled in all its parts with shen and kwei, naturally implies that devils and demons must also swarm about the homes of men in numbers inestimable. It is, in fact, an axiom which constantly comes out in conversing with the people, that they haunt every frequented and lonely spot, and that no place exists where man is safe from them. Even the privy is not respected, and the numerous narratives, transmitted by books and by word of mouth about people frightened, maltreated and killed there, point explicitly to a tendency of spectres to select preferably for their cruel and malign exploits those malodorous spots, where man is so lonely and helpless. Public roads are infested and haunted by them everywhere, especially during the night, when the power of the yin part of Nature, to which spectres belong especially, is strongest. Numerous, in fact, are the tales of wretches who, having been accosted by such natural foes of man, were found dead on the roadside without the slightest wound or injury being visible: their souls had simply been snatched out of them. Many victims of such encounters could find their way home, but merely to die miserably there shortly after. Others, hit by devilish arrows, got boils or tumors which carried them off, or died even without any such visible marks of the shots. And how many wayfarers have fallen in with whole gangs of demons, with whom they engaged in pitched battles. They might stand their ground most heroically, and ultimately worst their assailants; yet, hardly at home, they succumbed to sickness and death. And who could number the houses haunted by spectres which brought disease and death on the inmates, and thus rendered those houses virtually uninhabitable? "In Tung-lai (prov. of Shan-tung) there was a dwelling where the Ch'en clan lived, over a hundred strong. One fine morning the (water in the) boiler on which the food was being steamed, would not bubble. They lifted
up the pot containing the food, and glanced into the boiler, when lo! a greybeard rose out of it. This event led them to "go to a diviner. 'This is an important apparition', this man said, "'which portends the destruction of a family; go home, make "weapons in great numbers, and have them placed against the "walls at the gate; then fasten the gate firmly on the inside, and "should horsemen appear with banners and canopies and knock at "the door — beware of answering them'.

"With this advice they went home. All hands armed, and more "than a hundred weapons were procured, which they placed against "the rooms flanking the gate. Indeed, some men appeared; but "however loudly they shouted, no answer was given them. Their "leader, enraged by that silence, ordered them to scale the gate. "But no sooner had his men cast a glance behind it and seen those "hundred weapons of all sizes, than they retreated from the gate "to report to him. The news threw the leader into great consterna-"tion. 'Tell our men to come here immediately!' he exclaimed "to those that stood by, 'if they do not forthwith come, not one "will get away from here; how shall I then escape punishment! "Some eighty miles hence to the north, one hundred and thirty "people live; let us take them instead'. Ten days afterwards this "whole family had died out. It also belonged to the Ch'en clan'.

Not even the establishments of virtuous monasticism are exempt from attacks of the malicious demon world. "In the Lung-ch'ing "district there was a Buddhist monastery, named Tung-ko, which

1 東萊有一家姓陳，家百餘口。朝炊釜不沸，舉 "甄看之，忽有一白頭公從釜中出。便詣師卜。卜 "云，此大怪應滅門。便歸，大作械，械成使置門 "壁下。堅閉門在內，有馬騎廝蓋來扣門者，慎 "勿應。

乃歸。合手伐，得百餘械，置門屋下。果有人至， "呼不應。主帥大怒，令緣門入。從人關門內見大 "小械百餘，出門還說如此。帥大惶惋。語左右云、 "教速來，不速來遂無一人當去，何以解罪也。從 "此北行可八十里有一百三口，取以當之。後十 "日此家死亡都盡。此家亦姓陳云。 Shu shen ki, ch. 17.

2 At present Ts'in-ning 秦安， in Kansuh.
exercised a mysterious attraction. From its lofty balconies the wide
horizon could be contemplated, and its windows opening on the
celestial orb gave access to the wind. Tourists (visiting the place in
crowds) caused it to look like a busy market.

"One fine day there began to occur there ill-boding and strange things.
Pot-sherds were thrown down from the air, and dust was whirled
up, so that nobody dared to stand upright, and the resident monks
found no rest at night. Their garments and religious instruments
disappeared now and then, and were recovered afterwards. A Taoist
doctor heard of it. 'Whence have those ill-boding spirits the courage
to do such things?' he said; 'I can expel them'. And the monks,
very glad to hear it, hastened to invite him to their home.

"The doctor strode through the gate. He stepped the Yü dance
in the great temple, and muttered the incantations of the celestial
p'eng t'ant in a very harsh tone of voice. After a good while
he missed his bonnet, and the bystanders clearly saw it flung
through the air over the wall. When he had recovered it, and
fixed it on his head with a throat-band, he went on reciting
his incantations and striding round the place, but successively
his robe was taken off him, his girdle was loosened, and his
trouser slipped off; and when even his cowl in which he had
his written charms and other requirements for his arts, disappeared
in a moment, he slunk away like a wolf. Several days after this,
the cowl was found at the bottom of a hedge-row by a neighbouring
villager while digging in the ground."

1 龍城縣有東柯僧院，甚有幽致。高檣可以眺遠，虛窓可以來風。游人如市。

忽一日有妖異起。空中擲下瓦礫，扇楊灰塵，
人莫敢正立，居僧晚夕不安。衣裝道具有時失
之，復得。有道士者聞之。曰，妖精安敢如是，余
能去之。院僧甚喜，促召至。

道士入門，於殿上禹步，誦天篆呪，其聲甚厲。
良久失其冠，人見其空中擲過垣牆矣。復取之，
結繞而冠。誦呪不已，以巡，衣襴帯解繫並失。隨
身有小縫，貯符書法要，時時又失之。道士遂狠
狠而竄。累日後鄰村有人於藩籬之下掘土獲
其縫。
"The prefect of the district, Tu Yen-fan, an upright and straight-forward man, went in person to the spot to see what had happened. 'How is it that such things come to pass here?' he exclaimed. He then sat down cross-legged, while the spectres flung down from the air a disorderly mixture of written leaflets in countless numbers, bearing for the most part complete sentences fall of insults and malice. No sooner had the prefect deciphered the contents of one or two and understood their meaning, than he too hurried home. Still an inspector, Wang Chao-wei by name, relied enough on his blood and breath (innate power) to resort boldly to the spot and scold and revile (the spectres); but scarcely had he arrived, when a big stone smote him in the loins, and sent him back. 1

Ghosts of improperly buried dead, haunting dwellings with injurious effect, and not laid until re-buried decently, are the subject of many written tales. But these tales are of little interest; hence we confine ourselves to referring the reader to the one we gave on page 445. Naughty demons and devils do not even respect the deep recesses of Imperial harems. We read, for example, "that the Forbidden City was haunted in the Süen hwo period (1119—1126) by a being known as l'ai, a lumpish thing without head or eyes. Its hands and feet were covered with hair shining as varnish. When at midnight a thundering noise was heard 2, the people in the Forbidden City all cried: 'The l'ai is coming!' and they bolted the doors of all buildings. Sometimes the spectre lay down in the bed of a lady of the harem, which was then felt to be warm; and at daybreak it rolled out of the bed and disappeared, nobody knowing where it had gone. And when the ladies of the harem dreamt that they were sleeping with somebody, that somebody was the l'ai." 3

1 縣令杜延範正直之人也，自往觀之。日，安有此事至。則箕踞而坐，妖於空中投小書帖紛紛然，不知其數，多成絕句凌駕。杜令記其一二，覺之，亦遞還。又有巡官王昭緯恃其血氣方剛往而詐署，至則為大石中腰而廕。Yuh t'ang hien hwo; KK, ch. 367.

2 The word l'ai in its written form 猴 shows a dog (犭) and thunder.

3 宜和間禁中有物曰猴，塊然一物，無頭眼。手
Being assimilated with the Yin or the dark half of the Universe, ghosts are bound to confine their deeds of evil especially to the night-time, more particularly to the deepest part of it, that is to say, the third watch, which lasts from eleven to one. In defiance, however, of this natural law, they go out for mischief very often in broad daylight and under the brightest sun.

"In Ch'ang-shan, an aged sire, Ngan by name, had a passion for agricultural work. Once in autumn, when the buckwheat was ripe and cut, and stood in stacks on the higher parts of the ground and in the field-paths, he told his labourers to take advantage of the moonlight and bring their loaded wains to the place where the grain was to be piled up, corn-thieves being known to live in the nearest village. And while the full wains were on their way home, he remained on the spot, to guard the rest.

"His head resting upon his lance, he lies down under the open sky, and his eye-lids droop, when suddenly he hears the crackling noise of human feet on the dry buckwheat stubble. 'Here the rude visitors are', he thinks, quickly raising up his head; but a tall devil it is, upwards of one chang in height, with red hair and tangled beard. It is already so near, that in his terror time fails him to devise anything better than to jump up and stab at the monster. With a thundering shout the spectre vanishes, and the old man, fearing its return, shoulders his lance and walks home.

"On the way he falls in with his labourers, to whom he relates his adventure, warning them not to go to the spot; but they do not altogether believe him. Next day, as they are sunning grain in the threshing-floor, they suddenly hear a noise in the air. 'There is the spectre again', the old man cries, terror-stricken, and he takes to his heels, everybody following his example. The

足有毛如漆。中夜有聲如雷、禁中人皆云猿來、諸閥皆扃戶。或往諸嬪妃榻中睡、以手撫之亦溫暖、曉則自榻滾下而去、罔知所在。後宮妃嬪得夜中有與同寢者、即此猿也。_yang o man pih_ 養病漫筆, a small collection of miscellanies relating to the Sung period, by Chao Tein 趙濳, named also Yuen-tein 元晉, who was prefect of Kien-ning ṭu 建寧府, in Fu-hkiên, in the Hien shun period (1265—1275). Extracted from the TS, sect. 庶徵, ch. 163.
Pl. III.

An Attack of a Spectre.
— "the demon snaps at his forehead, and vanishes".
next hour sees them back in the same place, and the old sire
orders them to put a great number of bows and cross-bows
handy against the spectre’s return. Next day it re-appears indeed.
Several arrows at once whistle through the air, which so scare
the spectre that it vanishes, to return no more for two or three
days. The corn is then in the granary, but the straw is lying
still scattered about. The old man gives orders to stack it. He
himself is on the stack to tread the straw down; but ere it has
risen a few feet high, he suddenly scans the distance and exclaims
affrighted: ‘The spectre is coming!’ Every one looks to his bow
and his arrows, but the monster is already upon the aged sire;
he falls down, the demon snaps at his forehead, and vanishes.
The crowd hurries up to the stack to look at the old man. A piece
of his forehead-bone, as large as the palm of a hand, is quite
gone, and he lies insensible, recognizing nobody. They take him
to his house, where he dies. The spectre appeared no more, and it
is unknown what apparition this was.”

The story of the clan in Tung-lai (p. 471), among which so terrible
a havoc was made by spectres, has taught us that they often band

1 長山安翁者，性喜操農功。秋間薙熟刈堆隄畔時近村有盜籍者，因命佃人乘月夤運登場。俟其裝載歸而自留邅守。

遂枕戈露臥，目稍瞑，忽聞有人蹕薙根咋咋作響。心疑暴客，急舉首，則一大鬼高丈餘，赤
髮髒鬚。去身已近，大怖，不遑他計踢身暴起狠
刺之。鬼鳴如雷而逝，恐其復來，荷戈而歸。

迎佃人於途，告以所見，且戒勿往，衆未深
信。越日曝曬於場，忽聞空際有聲。翁駭日，鬼
物來矣，乃奔，衆亦奔。移時復聚，翁命多設弓
弩以俟之。翌日果復來。數矢齊發，物懼而遁，
二三日竟不復來。紛既登倉，禾穀雜還。翁命收
積為塲。親登而蹕實之，高至數尺忽遙望，駭日，
鬼物至矣。衆急覓弓矢，物已奔公，公仆，齙其
額而去。共登視。則去額骨如掌，昏不知人。貰
至家中，遂卒。後不復見，不知其何怪也。 Liao-chai
chi i, ch. 13, 蕭中怪.
together in gangs and hordes, armed, equipped and led by chieftains quite like terrestrial troops and armies. Kwei ping or "spectral warriors", and their feats, form in fact a main feature of China's Demonology.

Already on page 445 we saw them appear on the side of Shi Wan-sui as his auxiliaries against rebels and enemies, in reward for his good treatment of the bones of their general. We read also in the Books of the Tsin Dynasty: When Sun Ngen attacked the Hwui-khi region, Wang Ning-chi was entreated by his fellow-officers to take measures against him; but instead of doing so, he retired into a cell to pray. On coming forth from it; he said to his generals: 'I have besought the Great Tao to allow spectral soldiers to help us; the enemy therefore will be defeated'. Thus neglecting all preparations, he was killed by Sun Ngen.

Especially singular it is to read of such hosts of spectres setting whole towns and countries in commotion, and demoralizing the people so thoroughly as to compel the authorities to intervene. Groundless rumours about spectre-soldiers were abroad in Tsin-yang (in Shansi pr.) in the third year of the Ho ts'ing period (A.D. 564). The people, to drive them away, beat emulously on copper and iron implements. — And in the twenty-third year of the Ching yuen period, in the sixth month, when the emperor was sojourning in the Eastern Capital, the people affrighted each other with spectre-soldiers, and all fled, quite at a loss where to stay, here and there thronging, beating, maiming and wounding each other. At first the spectre-soldiers crossed at the south of the Loh river, causing tumultuous hubbub in the wards and markets, and by and by they arrived on the northern banks.

1 鬼兵 2 孫恩之攻會稽，察佐請為之備，王凝之不從，方入靖室請禱。出語諸將佐曰，吾已請大道許鬼兵相助，賊自破矣。既不設備，遂為孫恩所害。Ch. 80, l. 10.
3 河清三年晉陽訛言有鬼兵，百姓競擊銅鐵以捍之。Books of the Northern Ts' Dyn., ch. 7, 1. 4; also the Histories of the North, ch. 8, l. 4.
4 This must be a misprint. The Ching yuen period embraced no more than twenty years, from A.D. 785—804.
"When they crossed the stream, a rattling noise was heard in
the air as of thousands and myriads of chariots escorted by
soldiers and cavalry, and then suddenly the passage was finished.
Every night they thus crossed the river twice or thrice. The
emperor was highly displeased at the matter; he ordered his
wu and his Invokers to subdue them by means of sacrifices, and
to set out every evening food and drink for them on the banks
of the Loh." 1.

"In the second year of the Kien chung period of the T'ang
dynasty (A.D. 781) false rumours circulated in the regions of
the Yang-tsze and the Hwai about spectres coming from Hunan.
Some called them hairy demons, while others declared them
to be hairy men. It was reported that various tales were told
of them, and nothing could be done with success against them
in their variable forms. People would have it that they were
bent on eating the hearts of men, but kidnapped young chil-
dren of both sexes entire. Frightened out of their wits, people
often crowded together in their houses, kept up flaming fires
at night, and lacked courage to sleep; they armed themselves
with bows and swords, and each time when the devils entered
a house, all other families beat on wooden boards and copper
utensils, thus producing a noise which shook heaven and earth.
Some died of frantic terror. Such was the state of things every-
where. The mandarins interfered, but they were powerless to put
a stop to the matter. 2.

1 貞元二十三年。夏六月。帝在東京。百姓相驚以鬼兵。皆奔走。不知所在。或自衝擊破傷。其鬼兵初過於洛水之南。坊市喧喧。漸至水北。聞其過時空中如數千萬騎甲兵人馬嘈嘈有聲。俄而過盡。每夜過再至干三。帝惡之。使巫祝禳騫。每夜於洛水濱設飲食。Kí wen 紀聞。"Recorded Information"，perhaps the work in ten chapters which was written in the ninth century by Niu Suh 牛肅 and is mentioned in the New Books of the Tang Dynasty, ch. 59, l. 19. It may be, however, the work in one chapter which is mentioned in the Wen hien t'ung kiao, ch. 216, l. 14. We quote from the K.K., ch. 331.

2 唐建中二年江淮訖言有厲鬼自湖南來。或曰毛鬼。或曰毛人。報不恒其稱。而鬼變化無方。人言鬼好食人心。少女稚男全取之。民恐懼多
"A former Judge of Merit of Yen-cheu, Liu Ts'an by name, had been on duty in Hwai and Szê (in Nganhwui pr.), and therefore dwelt in Kwang-ling with half a dozen sons, fellows all strong and brave. With them he kept watch by night, armed with bows and arrows. For the protection of his many daughters they barred the hall on the inside, and the young men were going their rounds, when after midnight the sky was darkened and alarming cries of 'the spectres are here!' were heard in the hall. The lads are startled, but the door being barred, they cannot enter to run to the rescue, and they must content themselves with keeping on the alert and peeping into the hall. They behold a being like a couch; it has hairs and prickles like a hedge-hog; it measures from three to four feet in height and has legs on the four sides, on which it hurries around in the hall. At its side another spectre moves, black-haired, naked, and with claws and teeth like swords. It seizes the youngest daughter, and puts her on the hairy couch; then it grasps the other girl, but at this critical moment the brave lads push down the wall and enter. They shoot their arrows into the couch, and it runs away with the other spectre; in a moment the latter vanishes, while the couch runs eastward. Now it is hit so truly by a hundred and more arrow-shots, that it cannot fly any further. One of the men catches it, grasps the bristles, with all his might gallops along with it, and immediately both tumble from the river-bridge. 'I have my arms around the spectre!' he cries, 'it is brought to bay; be quick; to the rescue with light!' And by the light they find him — with his arms round a pillar of the bridge. Liu with his sons all have nail-wounds, and the youngest girl is lying on the road'.

聚居、夜烈火、不敢寐、持弓刀以備、每鬼入一家、萬家擊板及銅器為警、聲振天地。人有狂懾而死者。所在如此。官禁、不能息。

1 前兗州功曹劉參者舊業淮泗、因家廣陵、有男女二人、皆好勇。劉氏率其子操弓矢夜守。有數女、閉堂內、諸鬼巡外、夜半後天色暝晦、忽聞堂中驚叱言鬼已在堂中。諸鬼駭、既閉戶無因入救、乃守窺之。見一物、方如牀、毛鬚如蝸、高三四尺、四面有足、轉走堂內。旁又有鬼、立毛、披
Even Emperors from the height of their throne have interfered with such spectre-plagues. In 1378, when the great founder of the Ming dynasty had worn the crown for eleven years, Chu Liang-tsu, feudal ruler of Yung-kia, a martial grandee who had acted a prominent part in the establishment of his lord’s sway over China, reported to the Throne that the open country in the two districts of Ngan-tung and Muh-yang (in Kiangsi, on the Hwang-ho) was so much infested by nocturnal kwei, that the population lived in a state of alarm. The Emperor then composed a decree, by which a commissioner was sent to that country to warn those spectres and offer sacrifices to them. That officer spoke to them as follows:

"In this World of Light we have ceremonies and music, and the World of Darkness has its kwei and its shen. The sacrifices the Imperial House has to offer, serve for ruling the people; but the sacrifices of the people extend not further than to their ancestors; all sacrifices which they might offer to other beings are not agreeable to the shen, on account of their being inconsistent with the Rites. The spirits of the principal mountains, the seas and streams, and all other mountains and rivers which have a place in the State Canon of Sacrificial Worship, have all without exception to accept orders from the Supreme Emperor (of Heaven) and from the God of Earth about the way in which they are to exercise their power to bestow felicity on good men and to visit the bad with misfortune. Hence, whenever felicity and mis-

1 洪武十一年癸嘉忋朱亮祖奏安東沐陽二縣之野暮夜多鬼, 民人皆驚。御製勅文, 遣使諭祭之。曰、
fortune are distributed in an erroneous way, so that the people
feel dissatisfied, we have to report to Heaven the wrong they suffer.

On the 14th of the fourth month of this year, which is the
eleventh of the Hung Wu period, an emissary from the feudal
ruler of Yung-kia brought to Us the message that in the
country of the districts of Ngan-tung and Muh-yang several hun-
dreds of beings at night appear with torches, sometimes in close
files, at other times spread abroad in all directions. When the
affrighted people try to drive them away, they become invisible,
and when they assail them, some seem to return the blows. As
We could not believe him in every respect, We now send sacri-
ficial victims and must, conjure the kwei and shen, and warn
and interrogate them in the following terms:

'Since the Yuen dynasty has been dethroned, the people in
the Middle Kingdom, thrown into mud and upon burning coals
(smarring under all sorts of calamity), have died in untold num-
bens. Among these victims there are many to whom the sacri-
fices have been discontinued because of the destruction of their
clan, and many also who, being separated in their lives from their
parents, wives and children, died before the time fixed by their
natural destiny. You, torch-bearing spectres, are you perchance of
those forlorn souls belonging to nobody, anxious to receive sacrifices
from the living? Or are you beings separated for ever from your
parents, wives and children, and feeling exasperated because of
that? Or have you been killed undeservedly, without vengeance
having been rendered for it? Or do you feel irritated because the
government has been remiss in offering the regular annual sacri-
fices to you? To one of those four categories you are sure to
belong; so We place those four questions before you; tell Us now
what is the cause of your behaviour? Ourselves since Our acces-
sion to the throne have sacrificed to the shen without falling
short in any of the statutory ritual rescripts; but you have no
right to demand any sacrifices which We are not in duty bound
to offer. Torch-bearing spectres, bring mishap on all whosoever
deserve it, but confer felicity on those who deserve to be happy,
and do not do any evil to people inconsiderately, thereby, bringing
upon yourself the punishments of Heaven' 1.

1 明有禮樂、幽有鬼神。國之有祀以爲民也、
庶民之祀止于祖宗、非祖宗而祀謂之非禮、神
Nineteen years later, the same Son of Heaven had to wield his exorcising sceptre anew on behalf of his harassed subjects in the same region. "In the thirtieth year of his reign, the country out-
side the suburbs of Ngan-tung was haunted by kwei wandering 
about in broad daylight, and making noise in troops of hundreds, 
and nay thousands. The emperor Kao prepared a writing, and sacri-
fied to them, and then the spectres ceased" 1.

Such spectre-panics are also stated to have taken place in other parts of the empire. "According to the General Memoirs relating to 
"Sze-ch'wen, kwei entered the bazaars of Wu-lung in the twenty-
third year of the Kia tsing period (A.D. 1544), and carried 
"people on their shoulders" 2. "And according to the General 
"Memoirs bearing on Kwangsi province, there were yao and

亦不享。其岳鎮海瀆山川之神載之祀典者莫不
承上帝后土之命，以司福善禍淫之權。若禍福
僭忒，不愷民心，且將覆戾于天矣。

今洪武十一年四月十四日承嘉侯遣人奏安
東沭陽二縣之野夜持炬者數百、或成列、或四
散。民人相驚逐之不見，擊之若有應者。朕不
能盡信，特致牲醴，會鬼神而動問之。

中原自有元失政，生民塗炭，死者不可勝計。
有覆宗絶祀者，有生離父母妻子而死于非命
者。爾持炬者豈無主孤魂而欲人之祀與。父母
妻子之永隔而有遺恨與。無罪遭殺而冤未伸
與。或有司怠于歲祀而有忿與。四者必有一焉、
朕以四事問爾，果何為而然與。朕自即位以來
祀神未嘗缺禮，然非當祀者亦不敢佞。爾持炬
者宜禦其宜禦者，而福其應福者，勿妄為民害。
自詰天憲。T.S., sect. 庶徵, ch. 162.

1 洪武三十年安東郊外日中鬼遊，千百有聲、
高帝製文祭之，乃止。From the Kiang-nan t'ung chi 江南通
志 or General Memoirs concerning Kiang-nan; T.S., loc. cit.

2 按四川總志，嘉靖二十三年武隆鬼入市肩
人。T.S., cap. cit.
“sheng (pp. 466 and 468) at work in Hung-cheu in the tenth month of the thirty-sixth year of the same period. Before it was made out what beings they were, it was reported that they came from the north, and passing through Kiangsi reached Kwangtung. Sometimes they penetrated into human dwellings in the night, and there indulged in obscenities. Some showed themselves in the shape of sing (a kind of ape), or as bats, monkeys or dogs, or as black vapours apparently having tails and claws with which they could inflict wounds, so that adulterers who came into contact with them, suffered death. At night the families crowded together to withstand their attacks by beating on gongs and drums, and holding bamboo and willow sticks. Those spectres used to come in compact masses, but when struck at, they dispersed, and changed into sparks quickly conglomertating into balls, which disappeared on striking against the eaves. In the second month of the next year they visited the department again, and molested the villages as before, not ceasing until several months had elapsed”.

About the year 1886 we found it still fresh in the memory of people at Amoy, that, eight years before, the country had generally been thrown into commotion by spectres of a very malicious character, which preyed on nothing less than the pig-tails of inoffensive people. During that time of panic, very respectable gentlemen, even the highest notabilities, suddenly, in a most mysterious way, had found themselves robbed of their queue, even in broad daylight, in noisy streets, preferably while enjoying some public theatrical performance in a square or bazaar, or when visiting a shop, or even in their own houses, with securely barred doors. Such periods of “tail-cutting”

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1 按廣西通志、嘉靖三十六年冬十月橫州有妖降。其妖未審何物, 傳自北而來, 原江西及廣東。遇夜入人家淫穢, 或如猩、或如蝠、或如猴如犬、或如黑氣, 似有尾爪, 能傷人。淫者當之輒崩。家家夜聚、擊鑼鼓、持竹柳枝以防之。來則聚、擊之散為星火, 顷復堆為一毬, 冲窗而去。至三十七年二月復轉至州境, 村鄉騷擾如前, 數月乃熄。Op. et cap. cit.

2 割辮, 剪辮 or 剪剃髮辮.
occur frequently. Most absurd stories are then rife, and universally believed by the populace, who, with their implicit belief in spectres and magic arts, deem nothing incredible. To some it occurs that the miscreants may be men, bad characters, bent on deriving advantage somehow or other from the prevailing excitement. Thus tumults arise, and the safety of unoffending people is placed in actual peril. Unless it be admitted by general assent that the mischief is done exclusively by invisible malignant spectres, the officials interfere, and to re-assure the populace and still the tempest of emotion, imprison persons upon whom suspicion falls, preferably sending out their yamen-runners among members of secret religious sects, severely persecuted by the Government as heretics, enemies of the old and orthodox social order, evil-intentioned outlaws, the corroding canker of humanity. In most cases their judicial examinations corroborate their pre-conceived suspicion, for they admirably understand the art of extorting by scourge and torture, even from the most obdurate temperaments, any confessions, but especially such as they beforehand have assumed to be true.

There are always, of course, during such panics clear-sighted men and women reported to have caught a glimpse of tail-cutting phantoms, and to have perceived they were tiny, and of paper: an idea engendered, no doubt, by the circumstance that the Chinese are in the habit of sending paper people, servants, concubines and slaves into the other world, to serve the dead as living beings. Some authors have written on the subject. Mr. Holcombe, Acting Minister of the United States in Peking, stated in an entertaining book, published in 1895, that nearly every year in some section of the empire a perfect whirlwind of excitement suddenly springs up with no apparent cause, over what is commonly called “tail cutting”. It comes and goes unexpectedly, no one knows how it began, what occasioned it, or how it may end. In such a fever, the entire mass of the population, the most intelligent as well as the most ignorant, goes wild with excitement and fear. The absurdest stories are circulated and believed. Such and such a Chinaman is walking along the street, when his queue suddenly drops off and vanishes, without any human being being near him at the time. Another man puts up his hand to coil his queue, and finds that he has none. Another falls into conversation with a stranger in the street, who suddenly vanishes, together with the man’s queue. Another glances at a child, when the child gazes steadily at him, and his queue at once fades out of sight, leaving only an odour of burnt hair. These are speci-
mens of the stories told everywhere, and universally believed. It would naturally be expected that, in such emotional disturbances, the officials would concert measures to re-assure the populace. They do nothing of the sort. In all matters of superstition or belief they are hardly more enlightened than those whom they govern. "I have" — the writer assures us — "seen at least a dozen proclamations, "issued by magistrates of Peking, in times of this sort of excite- "ment, and every one was directly calculated to increase rather "than lessen the disturbance of the public mind. They commonly "began by warning the people that these were days of danger, "when every person should stay closely at home and attend to his "own affairs. They advised all to avoid strangers, see that their "doors and windows were carefully closed at all hours, on no "account to be out after dark, and to look after their children. "Some of them concluded by furnishing a sovereign protection, a "sort of patent-medicine recipe for securing the queue from harm. "This recipe in most cases was very simple. In one proclamation "it merely directed that a red and yellow cord be braided in with "the hair; in another it prescribed a medicine to be taken inter-
"nally, and in another, which also prescribed a medicine, one half "was to be swallowed and the other half thrown upon a kitchen fire"1.

It should be added that, though in such "tail-cutting" excitement every man's mouth is full of stories such as have been described, the people being thus utterly demoralized and business brought to a standstill, yet generally not the slightest tangible evidence is forthcoming that a single Chinaman has suffered the loss of one hair of his head. The basis of every one of the stories is hearsay, and each such excitement is an unaccountable, but dangerous epidemic of superstitious fear.

It is, of course, hard to admit that such panics have occurred only in later times; but the introduction by the Manchu dynasty now reigning, of the fashion of pig-tails, easy to cut, may have increased their number. In Chapter V, 4, we shall make mention of one, caused by malicious fox-elves as early as the year 477, and of another prevailing forty years later in the then Imperial capital. They have often prevailed under the present dynasty, causing even the emperors to intervene with edicts. So did Kao Tsung in 1768. On the 29th day of the eighth month (9th Oct.) he decreed, that owing to searches made for tail-cutters by the authorities, a Mahayāna

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1 The Real Chinaman, pp. 182—183.
sect\(^1\) and a Wu-wei sect\(^2\) had been discovered outside the walls of Su-cheu, the famous city in southern Kiangsu; it had as many as eleven chapels or meeting-places. The leaders and the principal members of all these parishes had been captured, together with the inmates and servants of the buildings, more than seventy in all. The decree refers to a precedent. Sectarianism, it declares, throng nowhere so much as in the department of Suen-hwa \(^3\), in the far north-west of Chihli, notwithstanding frequent persecutions. On a certain occasion, while searches were being made there for tailcutters, religious communities were discovered; the seditious among the members were punished in accordance with the Law; those who persisted in their heresy were banished to Sin-kiang (Turkestan), and the apostates were castigated with long sticks and banished within China proper, in this way to learn not to defy the laws a second time. A like event is that which has now occurred in the vice-royalty of Kiangnan; so, to nip the evil in the bud, great numbers of persons must be prosecuted, as a warning for the future. As has been done in Suen-hwa, the seditious elements and tail-cutters shall be searched for with the utmost diligence, thus to get to the very bottom of the matter; the captives shall be examined one by one as soon as possible, and condemned to punishments, without the slightest indulgence or lenity being shown \(^4\). 

And on the 21st day of the next month (31st Oct.) another Imperial resolution announced the receipt of a report from the provincial Governor of Honan respecting the arrest of sectaries in three parts of that province, and it prescribed severe punishment to be inflicted on those people and their accomplices. It has, so that edict continues, not yet been pointed out that the tail-cutting certainly proceeds from such seditious sectaries; the perpetrators of that crime have not, like the latter, headmen or leaders, but are seditious scoundrels, who, desirous of causing mischief, send out bands to commit the crime under cover of darkness, in order to keep whole districts and villages in a perpetual state of alarm and agitation, and thus to bring about revolutionary movements. Now this stamps their proceeding as the most heinous of crimes, viz. rebellion. Generally speaking it does not emanate from Buddhist or Taoist heresies, nor from people who have been led astray by reading heretical writings, but thus far have kept quiet. But

\(^1\) 大乘教.  \(^2\) 無為教.  \(^3\) 宣化.  
\(^4\) Shing hiun; edicts of Kao Tsung, chap. 255.
when heretical sects have the courage to issue seditious and rebellious writings and sow the seeds of seduction, their ways run parallel with those of the revolutionary tail-cutters. The Governor of Honan therefore must scrupulously examine each of his prisoners on that point, in order to get hold of some clue which may lead to the detection of the chief culprits of the tail-cutting; and as soon as any certainty is obtained in this direction, he must send in a circumstantial report to the Throne. Should he discover nothing of the kind, he shall sentence his prisoners to the heaviest penalties for the crimes for which they were prosecuted 1.

Three days afterwards this decree was followed by another on the same topic. It proclaimed that the panic had first broken out in Kiangsu and Chehkiang, and not having been suppressed in time by arrest of the culprits, had spread over all the provinces of the empire. Then the emperor had felt compelled to issue edicts ordering the official world to arrest unsparingly the miscreants everywhere. But, as usual, they had done the work in a wrong manner, arrested many innocent people, and sent up to Peking a number of them, who for the most part proved guiltless, or at least not to be the chief culprits. As a consequence, the emperor ordered the arrests to be stopped; but now he commands again that the high provincial authorities shall by no means be remiss in diligently searching for disturbers of the peace.

On the fifth of the next month (13th Nov.) this decree was again followed by another. It declared that the panic had even spread over Yunnan, Kweicheu, Szê-ch'wen, and the two Kwang, and to the north as far as Shingking and Kirin, and gave new instructions to the Viceroy's and Governors for the suppression of the evil. A further edict, which appeared twelve days later, informs us of the arrest by the authorities in the Kiangsu vice-royalty of two Buddhist priests, who distributed charms and papers inscribed with red characters purporting to counteract the evil, a practice which had also been reported before from Hukwang. The emperor demands prosecution of those priests, who, using the name of Chang, the Celestial master, seriously misled the people; and whereas all that tail-cutting probably is a crafty plot of scoundrels wishing by the sale of charms to make money out of the consternation, the Viceroy should diligently avail himself of the capture of those priests to search for clues which may lead to discovery of the guilty.

1 Shing hiun; decrees of Kao Tsung, chap. 255.
These edicts plainly show, that in that memorable year 1768 the panic swept over nearly the whole empire, occupying the minds of the authorities high and low, although they did not themselves share the belief that it was the work of spectres. That this belief was that of the people generally, the sale of charms proves. It is worth notice that this craze is mentioned by a European then living in China. Father Ventavon wrote in a letter reproduced in the Lettres Edifiantes (vol. XXIII, p. 561): "Dans le milieu de l'année 1768 il s'était répandu dans diverses provinces des bruits qui ne laissaient pas d'inquiéter le Gouvernement. Plusieurs se plaignaient qu'on leur avait coupé furtivement leur queue; la coupure de cette queue était suivie, à ce qu'on disait, de défaillances, d'évanouissements, et de la mort même, si on n'y apportait un prompt remède; pour quelques-uns à qui cela pouvait être arrivé, on en supposait des milliers, et le beau c'est que, malgré toute la diligence possible et les récompenses promises par l'empereur, on n'a pu attraper sur le fait aucun de ces coupeurs de queue, soit que, pour mieux jouer leur rôle, les auteurs de cette forfanterie fussent d'accord avec ceux même qui se plaignaient d'avoir eu la queue coupée, soit pour quelque raison qu'on n'est jamais venu à bout de tirer au clair. Le soupçon assez généralement est retombé sur les bonzes ou faux prêtres des idoles, en sorte qu'il y a eu des ordres de rechercher toutes les différentes sectes tolérées dans l'empire, et, comme il arrive ordinairement dans ces sortes de perquisitions, quelques chrétiens furent surpris et arrêtés dans une "des provinces"."

In a decree issued by the Throne in 1812, on the 21st of the sixth month (29 July), we find it stated that, since that storm of consternation, no complaint about tail-cutting had reached the throne, but that shortly before, a Censor, Yung Ch'un 1 by name, had reported that the evil had showed itself in the Metropolis, and required thorough investigation and prosecution. The emperor ordered, however, that this high dignitary should be punished with degradation, his statement having been found to be untrue 2. Then we hear again of a tail-cutting panic in 1821, through an edict of the 25th day of the eighth month (20th Sept.), as follows: "According to a report of the Censor Li Teh-lih, an epidemic is spreading in the province of Shantung, infecting every house. In the depart-

1 榮椿.
2 Shing hiun; edicts of Jen Tsung, chap. 11.
ment of Teh (in the north-west of that province) scoundrels seize
this opportunity to relate, that on the first or the second day of
the seventh month spectres will knock at the house-doors, and
that those who answer will be sure to die. They thus cause the
inhabitants, who transmit this lie to each other, to pass their
nights in dismay and fear. And in the Tung-ch'ang circuit the
rumour is also spread abroad, that heretical villains clandestinely
cut off tails and hair, and cut out the organs from young boys
and young girls; carriers of vegetables and flour, who frequent
the roads there, take advantage of these tales to distribute (for
money?) things like packets of medicine.

And further there is a swindler living in Tung-kwan, in the
Tsi-ning department, Hwang 'Rh by name, who has hitherto
occupied himself with the painting of charms to cure the sick,
and is called Hwang the Semi-immortal. About the 10th of the
seventh month he conceived the idea of taking advantage of the
prevailing disaster to swindle people out of their money. To this
end he devised the name 'evil spectres of the Buddhist priests
with plaited hair'; and his comrades, a set of worthless scoundrels,
therewith confounded the ears of the people, and then, late in the
evening, rushed into their premises and dwellings, saying they
were such evil spectres, and promiscuously stealing and robbing
in the vilest manner. As afterwards the band divided their spoil
unequally and therefore cruelly thrashed each other, that man
was delivered up by the chief of the ward to the magistrate;
but this head of the department despatched nobody to make
enquiries, and released him.

That in Shantung, while an epidemic of the season is spreading,
malicious rogues should venture to take advantage thereof and
spread heretical sayings which cause the inhabitants to lead one
another astray and fall into panic and terror, is a violation of the
existing law. But that, moreover, malignant and depraved swindlers
should pretend to be evil spectres, intrude themselves into the
premises and dwellings of others, and promiscuously commit the
vilest robberies — this is abominable in a still higher degree.
Wherefore Khi Shen (the Governor), and the Provincial Chief
Judge Lo Han-chang shall depute officials to track and arrest the
chief culprits among the spreaders of that heretical talk, and they
shall rigorously bring them to justice. And that Governor shall
forthwith give orders to arrest Hwang 'Rh, and bring him before
his tribunal, and examine him with regard to his crew of accom-
“plies; and if he discovers that they really have committed such
‘villanous acts of theft and robbery, he shall forthwith punish
“them according to the law, without the slightest indulgence’.1

Again, we have found an edict, of the 29th of the seventh month
(12th Sept.) of the year 1844, informing us of tail-cutting practices
in T’ai-yuen, the provincial capital of Shansi, and in its environs,
as also in the districts of Yü-tsê2 and T’ai-kuh3, situated to the
south of it. The emperor in that edict, of course, orders the officials
to make strict, but prudent inquiry for the dangerous culprits, who
always and ever vanish like spectres. Probably we may admit, that
in those panics, as in all that have prevailed, the culprits were, as
a rule, not believed to cut the tails themselves, but to procure
spectres to do so. Thus their work was sorcery. In fact, in an edict
which the Viceroy of Nanking promulgated in Shanghai in 1876, the
following passages occurred, according to an official French translation:

1 據御史李德立奏東省瘟疫流行，比戶傳染。
德州等處有匪徒乘聞倡言，七月初一二日有鬼
打門，應者必死。遂致居民互相傳惑，終夜倉皇。
東昌一帶又傳有邪匪偷剪辮髮、剪割幼童幼女，
及途遇菜挑面擔乘闽拋散藥包之事。
又有居住壽寧州東關之光棍黃二，平素盡符
治病、綽號黃半仙。於七月初十日前後起意乘
災詐財。捏造連毛僧妖鬼名目，夥同惡匪炫人
聽聞，夤夜入人院宇，自稱妖鬼，肆意奸盜。嗣
因匪黨分贓不均，自相毒毆，經地保送官，該州
公出無人訊辦，旋即解釋，等語。
東省時疫傳染，匪徒等竟敢乘聞倡布邪言，
致居民傳惑驚惶，已千法紀。更有兇惡棍徒假
稱妖鬼，夤夜入人院宇，肆行奸盜，其情節尤
為可惡。著琦善督同臬司羅含章派委安員訪拏散
布邪言為首之犯，嚴行懲治。該撫等即飭拏黃
二到案，究明夥黨，審有奸盜實情，即行安律治
罪，無稍寬縱。Shing hiun; decrees of Suen Tsung, chap. 80.

2 欝次。
3 太谷。
4 Shing hiun; decrees of Suen Tsung, chap. 86.
“Aujourd’hui j’apprends que les bruits qui circulent dans les endroits soumis à ma juridiction relativement aux hommes en papier, aux tresses coupées, se tourneraient contre les Chrétiens qu’on accuse, et donneraient naissance à de mauvais projets contre eux. Si je me reporte au temps passé, je vois que les membres de la Société du Nénuphar blanc ont employé ces moyens; hommes en papier, tresses et plumes de poulets coupées, afin d’arriver en troublant les esprits, à s’emparer des valeurs d’autrui.

Depuis quelque temps des gens sans aveu font circuler des bruits sur les tresses et les cheveux coupés. Tout le monde en parle, mais personne ne l’a vu de ses yeux; personne ne s’est assuré du fait. D’un autre côté, tous ces bruits ridicules n’ont rien à faire avec la religion chrétienne. Vous devez donc rester calmes, paisibles, ne point prêter attention aux histoires sans fondement, ne point vous effrayer, ne point vous exciter”.

As is shown in the foregoing pages, spectres in China manifest their presence very often by sounds or noise. Thus, daily and hourly, new sources of commotion, alarm and panic are developed, every mysterious sound being readily ascribed to spectres in a country where man is so exceedingly credulous. As early as the first century of our era the author of the Swooh wen attested the prevalence of the belief in the crying of ghosts, by inserting in that vocabulary the character 魂, now pronounced jü, stating it “to represent the noise made by kwei and mei, and, when pronounced twice, to mean incessantly”; no doubt then, in those times the howling of ghosts was deemed to be long and protracted. The belief that the souls of the dead often give evidence of their presence by howls and plaintive cries, was, as we saw on page 414, so general about the time of Christ as to make Wang Ch'ung it find worth to refute it with ardour.

Chinese books abound with intimations that this belief flourished throughout subsequent ages, and that spectral sounds, generally denoted by the characters 啾啾 ts’iu-ts’iu, meaning to hiss, to buzz or to moan, always inspired the living with fright, on account of their entailing famine and death, bloodshed, rebellion, war,


2 魂鬼魁聲,魂魄不止也. Ch. 9, 1.
dispersion of the people, and all the horrors and misery connected with it, nay, even the death of the Son of Heaven, or the total dethronement and destruction of the reigning dynasty. To give a few instances: "When Wei Khiüng had been defeated at Siang-cheu in the second year of the Ta-siang period of the Cheu dynasty (A.D 581), several tens of thousands of his adherents were buried alive in the Yiu-yü parks, and the howling voices of all those kwei were then frequently heard at night in that spot. The Traditions about the Five Elements of the Great Plan say: 'Howling by which the dead manifest their propinquity, is an evil of nocturnal spectres; spectres and howling in the dark portend that death shall ensue'. And the Yih fei-heu, by the hand of King Fang, has: 'When kwei howl at night, the dynasty will be destroyed'. Next year the princes of the Cheu family were killed, and its rule too was overthrown. — In the Jen sheu period (601—605) howling of kwei was heard over and over again in the Jen-sheu palace and along the long wall, whereinupon the empress Hien and the emperor died successively in that palace, unexpectedly. And in the eighth year of the Ta yeh period (612), Yang Yuen-kan (B.I, p. 1406) revolted against the Imperial authority in Tung-tu, and the minister Fan Tse-kai buried his clan and his associates alive outside the Ch'ang-hia gate, to a total of some myriads. In the last year of that period (616) the kwei were often heard howling in that place in a plaintive, moaning tone, which foreboded like events as in the above cases; for afterwards Tung, the prince of Yueh (son of the emperor Yang), was put to death (by poison or the cord) in Loh-yang by Wang Shi-ch'ung".

4 Hung-fan wu hing ch'wen. A work based on a section of the Shu king entitled Hung fan or The Great Plan, which we have mentioned on p. 955 of B.I. It seems to have been held in great esteem in the sixth century as an expositor of prognostics. It was then composed of eleven chapters, with a commentary by Liu Hiang, so that it must have existed previous to our era (Books of the Sui Dyn., ch. 32, l. 11). It is often quoted in the Books of the Later Han Dynasty, especially in the 五行志 or Memorials concerning the Five Elements, forming its chapters 23—29. I do not believe that it still exists.

2 A work evidently of the same character as the preceding. Its author was a grandee of the first century B.C., more skilled than any of his contemporaries in occult arts (comp. B.I, p. 1004).

3 The then Imperial Metropolis, the present Ho-nan fu or Loh-yang, in Honan pr.
Of Chang Wen-li, a grandee of the tenth century, we read: "At night the kwei howled about his house in the fields, and the river changed into blood, so that all the fish died. Horror-stricken, he caught the small-pox, and died." The reader has seen on page 56 that Chu Hi referred in his writings to the belief in evil spectres which howl about human dwellings, in these words: "Those kwei and shen that groan and whistle on the house tops and butt against our breasts, are evil beings of darkness." Coming down to still later times, we read in the Memoirs concerning the Lu-ngan Department, which forms a part of the province of Shansi: "In the sixteenth year of the Ch'ung ching period (1643), in winter, kwei howled by the south-east corner of the chief city of the department, in the unoccupied fields and the open country. A very plaintive howling it was, produced by groups of thousands or hundreds, a mixture of short shrieks and prolonged wailing, slowly receding in the distance and there dying away. At night it increased in intensity. This lasted for three months. Next year the insurgents under Ch'en crossed the Hwang-ho, and the city could not hold out against them."

曰，哭者死亡之表近，夜哭者，鬼而夜哭者將有死亡之應。京房易飛候曰。鬼哭者，國將亡。明年周氏王公皆見殺，周室亦亡。仁壽中仁壽宮及長城之下有鬼哭，尋而獻其屋后及帝相次而崩頷仁壽宮。大業八年楊立感作亂於東都，尚書樊子蓋因其黨與於長夏門外，前後數萬，泊于末年數聞其處鬼哭有呻吟之聲，與前同占，其後王世充害越王侗于洛陽。Books of the Sui Dynasty, ch. 23, l. 143.

4 張文禮家鬼哭夜哭野，河水變為血，游魚皆死。文禮病疫卒。History of the Five Dynasties, ch. 39, l. 5.

2 Lu-ngan fu chi 湘安府志.
3 That is to say, Li Tse-ch'ing, who overthrew the Ming dynasty (B.I, p. 1234). He was Prince of Ch'en, 閩王.

4 崇禎十六冬鬼哭郡城東南隅為開田曠野。其聲甚哀，千百為羣，嚎啕斷續漸遠漸微。陰晦尤甚。如是者三月。越明年闖賊渡河，郡城不守。TS, sect. 庶徵, ch. 162.
Even nowadays it must be obvious to every one who maintains intercourse with the Chinese and studiously observes them, that they much dread all mysterious sounds, and are always ready to ascribe these to maleficient ghosts. In the south-east of Fu-hkien, people are remarkably quick to say, whenever they hear some strange noise: kūi kū-kū kū-iō ¹, "the kū-ei are peeping". It is deemed especially ill-omened and dangerous for a man to hear a spectre call him by his proper name. The soothsayer in such a case is applied to immediately. He opens his vademecum — a thumbed little book in print or manuscript, with explications of prognostics reputedly given many centuries ago by sage men, and from it he studies the event in connexion with the cyclical name of the day. Should it be a day denoted by the character tsê (comp. Book I, page 103); the event foretokens injury to the children and cattle of the client; on a ch'e-u day it announces the sudden, violent death of an elder relation of his; on a yin day it proves that terror and fright are going to affect his children at home. Occurring on a mao day, it prognosticates that a great catastrophe, a conflagration or inundation, is imminent; on a ch'en day, that some woman in the family-way is going to die; and on a szê day, that the client's father or mother will depart this life. If the calling was heard by him on a wu day, maledictions or curses will work their effect on him; on a wei day, catastrophes will come down upon the younger members of his family; on a shen day, the event prophesies to him a case of death; on a yiu day, the demise of his father or mother is imminent, and on a suh day, accidental death of somebody; finally, on a hai day, scourges of war are to be expected.

It would be an error to suppose that ghosts always make themselves heard with malign intent or evil consequences. Being occasionally kindly disposed to man, their voices may sometimes announce good, and many a tale stands in Chinese books to prove this. We read *e. g.*: "In the Yuen t'ung period (A. D. 1333 or 1334) one "Sung Kien-nah, a native of Yen-ts'ang, which belongs to Hang-" cheu, sojourneed in the Metropolis in search of a chance to make "himself meritorious and famous (in the service of the State), "but he was unsuccessful. His means were totally exhausted; "nevertheless he remained very careful of his conduct, and inca-"pable of any dishonest act. So he left the city by the Ts'i-hwa

¹ 鬼 ○ ○ 吼.
gate, to find a suitable place to die. He beheld a pond, and
was on the point of throwing himself into it, when he heard the
voice of a kwei in the air. ‘Sung Kien-nah’, it said, ‘the life you
have to live in the world of light is not yet ended; you may not
die’. He looked around, but perceived nothing at all, and silently
retraced his steps. He then picked up on the road a note on
paper, and read: ‘Sung Kien-nah, go to the Board of Civil Office,
and employ yourself there in correspondence at the Registrar’s
So-and-So, under the Secretary So-and-So’. Next day he repaired
at haphazard to the spot, found the persons mentioned, was pre-
ferred to an official post, and gained promotion’. 1

1 元統間杭州鹽倉宋監納者嘗客大都求功
名、不遂。甚至窮窘然頗慎行止、不敢非為。遂
出齊化門、求一死所。望見水潭、將欲投入、虛
空中有鬼作人聲。云、宋某、陽壽未終、不可死
也。四顧、一無所有、於是默默而回。中途拾得一
紙帖云、宋某、可於吏部某令吏下某典吏處習
學書寫。翌日物色之、果得其人、遂獲進步。Choh
king luh; T S, sect. 庶徵, ch. 163.
CHAPTER II.

ON SPECTRES OF MOUNTS AND FORESTS.

The Chinese having a world of demons enormously populous, we can hardly expect them to have left it unclassified. Specifications of spectres according to their idiosyncrasies, shapes or manners have, indeed, arisen in course of time, developing spontaneously with superstition generally, without, as it appears, being proposed or sanctioned by leading thinkers, philosophers, or prominent men of intellect. Such worthies probably never troubled their heads to any great extent with such things, but none withheld their approval from a division of spectres into those living in mountains and forests, in the water, and in the ground, which, according to tradition, had been declared by the great Confucius to be correct.

It is related in the Kwoh yü, that Ki Hwan-tsê, a grandee of the state of Lu, "caused a well to be dug, when they fetched up "something like an earthen pot with a goat in it. He had Chung-ni "(Confucius) interrogated about it, in these words: '1 dug a well, "and got a dog; tell me what this is'. On which the Sage answered: "'According to what I have learned, it must be a goat; for I have "heard that apparitions between trees and rocks are called khwei "and wang-liang, while those in the water are lung or dragons, "and wang-siang, and those in the ground are called fen-yang'".

That these lines give us a folk-conception older, perhaps much older, than the time of Confucius, is self-evident. Those three classes of spectres often recur in the books of subsequent times, with information about their characteristics and activity, which we shall now review for each of them separately.

The first class then comprises the khwei and the wang-liang.

1 季桓子穿井，獲如土缶，其中有羊焉。使聞 "之仲尼，曰，吾穿井而獲狗，何也。對曰，以丘 "之所聞羊也，丘聞之木石之怪曰夔蝀蝖、水之怪 "曰龍罔象、土之怪曰麤羊。Ch. V.
In the first century of our era, the etymologist Hū Shen 1, author of the Shwok wên, wrote in that work, that “a kʰwɛi (啽) is “a hū (see p. 466) resembling a dragon with one leg represented by “the component 厶, and that the character represents the beast “with horns, hands, and a human face”2. Immediately before, that “dictionary gives the same character, but without the horns (啽), saying “it means a greedy quadruped, generally stated to be a “she-monkey resembling a man; it contains the component head “頁, with 己, 止 and 久, representing respectively the arms and “the leg of the beast”. Consequently, unless we reject these “sections as trifling, the kʰwɛi were thought to be a class of one- “legged beasts or dragons with human countenances.

From very ancient times they seem to have inspired the Chinese “with awe and fear, for in one of the oldest sections of the Shu king “the character kʰwɛi occurs with the meaning of intimidating, awe- “inspiring, stern. That Classic states indeed, that a Minister of the great “Shun declared on a certain occasion, that his Imperial master, “on “appearing before Ku-seu (his blind father), was kʰwɛi-kʰwɛi, “and behaved in a composed and timid manner”3.

Those one-legged dragons were in ancient China fancied to be “amphibious, and to cause wind and rain. In the Shan-hai king we “read: “In the Eastern Seas is a Land of rolling Waves, extending sea- “ward over seven thousand miles. There certain animals live, shaped “as cows with blue bodies, but hornless, and one-legged. Whenever “they leave or enter the waters, winds are sure to blow, and rains to “fall. Their glare is that of the sun and the moon, their voice is that “of thunder. They are named kʰwɛi. Hwang the emperor caught “some and made drums of their hides, which, when beaten with “bones of the ‘thunder beast’, resounded over a distance of five “hundred miles, and thus struck the world under heaven with awe”4.

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1 許慎.
2 愛即魅也、如龍、一足、从久、象有角手人面 “之形. Ch. V, 2.
3 貪獸也、一旦母猴、似人、从頁、已止久其 “手足.
4 見昔賈啽啽齋應. Sect. 大禹謨, Counsels of Yū the Great.
5 東海中有流波山、入海七千里。其上有獸、狀 “如牛、蒼身而無角、一足。出入水則必風雨。其
In this description we immediately recognize the Lung or Dragon, China's god of Water and Rain, of which we have spoken on many pages of this work. The representation of the Khwei as one-legged dragons we may readily explain by consulting the Shu king and the writings of Han Fei, which date from the third century B.C. The first-named work tells us in the Canon of Shun, that a minister of this emperor, his Director of Music, bore the name of Khwei, and moreover that of Lung or Dragon. And Han Fei relates:

"The ruler Ngai of Lu asked Confucius, saying: 'I have heard that there has lived in ancient times a certain Khwei with one leg; may we really believe in his one-leggedness?' Confucius answered: 'No; he was no monopod; he was a choleric, perverse, ill-natured man, who raised much discontent; but he escaped being by reason of this killed by the hand of man on account of his trustworthiness, for everybody said: this is the only man of one piece and complete. Thus Khwei was not one-legged, but he was a man of a piece and complete'. The ruler Ngai now said: 'Thus the fact is, that he was solid and complete'.

"According to another reading, the ruler Ngai asked Confucius, saying: 'I have heard that Khwei had one leg; does this deserve belief?' The answer was: 'Khwei was a man; why should he have had no more than one leg? he had no other peculiarity but that he was versed in music. Yao said: 'Khwei is of a piece and complete!' and he made him his Director of Music, and therefore princely men have described him as a man of a piece and complete, but not with one leg'. The legend then owes its origin

光如日月，其聲如雷。其名曰夔。黃帝得之，以其皮為鼓，櫛以雷獸之骨，聲聞五百里，以威天下。

Ch. 14, 大荒東經。

1. 魯哀公問於孔子曰，吾聞古者有夔一足，其果信有一足乎。孔子對曰，不也，夔非一足也，夔者忿戾於心人，多不說喜也，雖然其所以得免於人害者以其信也，人皆曰，獨此一足矣。夔非一足也，一而足也。哀公曰，審而信是固足矣。

一日，哀公問於孔子曰，吾聞夔一足，信乎。曰，夔人也，何故一足，彼其無他異而獨通於聲。堯曰，夔一而足矣，使為樂正，故君子曰，夔有一足，非一足也。 Ch. 12, or § 33.
to the accidental circumstance that —足 has a double meaning, namely "one leg", and "of a piece and complete".

As the ancients thus represented the khwei as spirits with an animal shape, it becomes clear why in the extract from the Kwoh yü, with which we began, their congers or other selves, the wang-liang, are represented by the characters 蟲蝀, in which we see the radical 虫, "animal". In some editions we find this prefix replaced by 魘 kwei. Other works, as the Tao ch'wen, give the term with no radical at all. In the Historical Records, which also relate the same episode of Confucius' life (ch. 47, 1. 5), it has the form 囚 閻. Apparently none of those forms are ideographic: they rather seem to be phonetic pictures of certain colloquial words denoting demons or ghosts.

According to all Chinese authorities who have occupied themselves with the wang-liang, they are identical with the fang-liang which, according to a passage in the Cheu li translated by us on page 162 of Book I, were expelled from graves at burials by certain masked exorcists. This word fang-liang looks like a dialectic variation or a corruption of wang-liang. The fact that those spectres are mentioned in that book, to which the Chinese ascribe a very early date, attests the antiquity of the belief in their existence.

That later ages did not alter the ideas in China respecting the shape of the wang-liang or khwei, we may learn from the commentary which Wei Chao¹ wrote upon the Kwoh yü in the third century of our era. In a note upon the Ki Hwan-tsze anecdote he stated: "Some say that the khwei have one leg. The "people of Yueh (Chehkiang and northern Fuhsien) style them "猿 (sao) of the hills, which character occurs also in the form "獰 (siao). They exist in Fu-yang (about the present Hang-chou), "have a human countenance and an ape-like body, and can speak. "Some say that the one-legged wang-liang are spirits (tsing) of "the hills, who by imitating human voices bewilder people"².

Those terms sao and siao too are, we think, local expressions. Authors of later times use them in their writings preferably to

¹ 韋昭.

² 或云夔一足。越人謂之山獰，或作獰。吳陽有之。人面猴身，能言。或云獨足蝘蜓山精，似人聲而迷惑人也.
khwei, wang-liang and fang-liang; hence these old words have become obsolete, and are hardly used but in classical writing. Mostly we find the word sao or siao written臊 or蟄. Another designation for these spectres is shan-tsing山精, “tsing or vital spirits of hills or mountains”. All those terms are applied by Chinese authors indifferently to whatever demons play tricks upon man and disturb his peace, and which we may take to represent for China the broad class of sprites, elves, fairies and hobgoblins, with which mankind generally peoples forests, rocks and hills, increasing their ranks daily with souls of the dead buried abroad. The human mind, imbued from its first development with the belief in a close relation between men and animals, readily identified in China those spirits with beasts. Fancy never ceased from inventing hybrid and grotesque forms for them even when man had changed the nomadic state for a settled life in hamlets and villages; and so the remote, unfrequented mountain-forests still are to the Chinese people a kingdom full of mysterious spectral beings, strange and wonderful.

Though invested with semi-animal shapes, yet the human character of those mountain-elves was never lost from view, and the belief in their descent from man was adhered to tenaciously. That this was so in the beginning of our era, we may infer from the following tradition, recorded by Wang Ch’ung: “The (books of) rites say, “that Chwen-süh” — a mythic emperor of the 26th century B.C. — had three sons, who died at their birth, and on their departure became kwei causing contagious diseases. One lives in the water of the rivers and is the kwei that produces fever. Another dwells in Joh-shui and is the wang-liang demon. And the third lives in buildings and rooms, in nooks and corners, and in tumble-down storehouses, and his speciality lies in frightening babies”.

The reader will observe that entire classes of spirits are here identified each with a single human being of antiquity. This phe-

1 禮日顓頊氏有三子、生而死、去為疫鬼。一居江水、是為虞鬼。一居水、是為魍魑鬼。一居人宮室樞隅溷庫、善驚人小兒。Lun heng, ch 32, 訂鬼篇. This passage occurs also in the Sheu shen ki, ch. 16, and in the Tuh tsuan 獨斷, some thirty leaves of notes on dynastic rescripts, rites, customs, and history up to the time of Ts’ai Yung 蔡邕, its author, a famous man of letters and politician who lived from A.D. 133—192.
nomenon points to a firm belief in the divisibility of souls (Book II, ch. 3), a belief which pervades the idolatry of the Chinese in all its parts, and the knowledge of which is indispensable for the understanding of several usages and conceptions attending their Animism.

Books of ensuing centuries are replete with particulars about the siao. Liberal in such data is the Shen i king. "Deep in the mountains of the West human beings exist, more than a changed in size. They go naked, and catch frogs and crabs. They are not shy of men, and when they see them halt to pass the night, they betake themselves to their fire, to roast their frogs and crabs. They also watch the moment on which the men are absent, and steal their salt, to eat their frogs and crabs with. They are called hill-siao, because they cry out this sound themselves. People have cast bamboo in their fires, which, on exploding therein, leapt out of it and scared the siao away altogether. When an attack is made on them, they cause their assailants to catch fever. Although these beings have a human shape, they take other forms, and thus belong also to the class of kwei and mei. Nowadays their abodes occur everywhere in the mountains." ²

We learn also much about the subject from Koh Hung's pen. "In all mountains", he writes, "the big as well as the small, there are shen and ling. Big mountains house big shen, small mountains small ones. If a man should enter the mountains unarmed with expedients, he is certain to suffer injury or death. He will, for example, be rendered ill, or he will be wounded or stabbed, scared and disquieted, or he will see lights and shadows, or smell strange odours. Sometimes those beings will cause big trees to snap in the absence of any wind, or rocks to tumble down with no palpable reason, men being thus hit and killed. Others bewilder men, and cause them to run about, deprived of reason, and to tumble down into abysses. Others again send tigers upon them, or wolves, or venomous snakes. Therefore nobody should

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¹ Some editions have a chi or foot, one tenth of a chang.

² 西方深山中有人焉，身長丈餘。袒身，捕蝦蟹。性不畏人，見人止宿暮，依其火以炙蝦蟹。伺人不在而盜人鹽，以食蝦蟹。名曰山髹，其音自詡。人嘗以竹著火中，爆熲而出，噪皆驚懼。犯之令人寒熱。此雖人形而變化，然亦鬼魅之類。今所在山中皆有之.
enter a mountain without valid reasons. You should make such excursions in the third month of the year, or in the ninth, as it is in these months that the mountains are accessible. Moreover, it is necessary to select from these months an auspicious day and a favourable hour; but should these preliminaries take too much of your time, or should it be impossible to delay your departure, so that you must depart in the current month, mere selection of a lucky day and hour may suffice. But whoever enters a mountain should fast beforehand and purify himself, and abstain from passing over or by any sordid or dirty substances for seven days.

The spirits (tsing) that dwell in the hills have the shape of a baby, with one single leg. When they run, they turn their face backward. They take pleasure in doing harm. Should a traveller in the mountains hear in the dark some one speak loudly with a human voice, then he has to do with one of the name of k-hi; if he is acquainted with this name and shouts it out, it dares not do him any harm. Let him call out at the same time the word jeh-juh, which is also a name of those beings. Furthermore there exist certain mountain-tsing like drums, of a carnation colour and with one leg, which are known by the name of h-wui. Others, named kin-lei, have human forms, are nine feet long, and wear fur coats and hats of bamboo. Others are the so-called fei-fei, resembling five-coloured dragons with red horns. No such being has the courage to do any outrage when, as soon as it is seen, its name is shouted at it.

1 山無大小皆有神靈。山大則神大，山小則神小也。入山而無術必有患害。或被疾病及傷刺及驚怖不安，或見光影，或聞異香。或令大木不風而自摧折，岩無故而自墜落，打擊煞人。或令人迷惑、狂走墜落坑谷。或令人遭虎狼毒虫犯人。不可輕入山也。當以三月九月，此是山開月。又當擇其月中吉日佳時，若事久不得徐徐，須此月者，但可選日時耳。凡人入山皆當先齋潔、七日不經污穢。山中山精之形如小兒而獨足。走向後，喜來犯人。入入山，若夜聞人音聲激大，其名曰岐，
And should you see on a hill a spectre come, crying
incessantly to you for food, then cast some white grass at it, and
it will immediately die. Frequently also, the spectres in the
mountains so much bewilder a man that he goes astray; but
they die when stalks of water reed are thrown at them”.

In this extract we perceive again some names the written forms
of which bear no positive marks of being ideographic. It seems
then reasonable to take them for representations of local or dialectic
words. For some other denominations of those demons we are
indebted to Twan Ch'ing-shih. In his Noh-kao ki, a small treatise
incorporated with the Yiu-yang ts'ah tsu, we read, in the second part:

“...The hill-siao are also called hill-sao. The Shen i king writes
their name as ... The Description of the Yung-kia principality
calls them hill-me i. Still other names are: hill-horses, dragons or
gavials, h o h-j u h, j e h-j u h, h w u i, and flying dragons. They are
blue as doves. They are also named chi-wu. Their nests are equal
in size to a bowl of five pecks. They adorn themselves with red and
white paint of clay. They always regard each other in the attitude
of archers ready for defence. They employ tigers to kill men, and
they set fire to cottages and houses. The common people call
them hill-siao”.

知而呼之則不敢犯人也。一名熟肉，亦可兼呼之。又有山精如鼓，赤色亦一足，其名曰晻。又或
如人，長九尺，衣裘戴笠，名曰金累。或如龍而
五色赤角，名曰飛飛。見之皆以名呼之即不敢
為害也。

山中見鬼來喚人求食不止者，以白茅投之
即死也。山中鬼常迷惑使失徑者，以荊杖投之
即死也。Pao P’oh-tsüz, ch. 17, 登涉。

2 諾蚩記。The meaning of this title is ambiguous. The word Noh-kao appears
in the writings of Koh Hung (Pao P’oh-tsüz, ch. 17, 登涉) in a spell,
beginning with the words: “Noh-kao, T’ai-yên General” 諾蚩太陰將軍;
thus the term must be the name of a divinity who played a great part in China’s
ancient chronology, and of whom we shall have more to say elsewhere.

3 山蕭一名山魅，神異經作獰。永嘉郡記作山
魅。一名山駱、一名蛟、一名濯肉、一名熟肉、一
From the multitude of their names we may infer the probability that the belief in these spectres prevails generally in China. The authors who have deemed it worth while to write on them, for the most part content themselves with transcribing the older statements, of which the reader now has a synopsis before him; fresh information is supplied by only a few. The *Hu wei*, the interesting tiger-lore book of the sixteenth century, known to our readers, relates:

"The hill-siao occur everywhere south of the Sierra (i. e. in Kwangtung). They have one leg with reversed heel, so that they possess three limbs. Their females are fond of painting themselves with red cosmetics and rice-flour. They make their nests in big hollow trees, in which they have wooden wind-screens and curtains. They have a great store and variety of food. When a southerner is on travel in the mountains, he mostly carries with him some yellow cosmetics, as also lead paint, rice-powder, some coins, etc. When then he falls in with a male, he calls him mountain-chief, and a female he styles mountain-lady; she is sure to ask for some cosmetics and rice-powder, and if he gives these things, he may ensure her protection 1.

"In the Tien pao period of the Tang dynasty (742—755) there was among the foreigners from the north a man travelling through the hills south of the Sierra. Fearing an encounter with tigers, he climbed a tree at evening to pass the night in it, but found therein a female hill-siao. Our man was accustomed to carry some slight presents with him. He descended from the tree, made some bows to that being, and called her mountain-lady; and on her asking him from the tree what things he had with him, he gave her some cosmetics and powder. Delighted with these, she said: 'Quietly lay yourself down to rest, and have no

名隕，一名飛龍。如鴟青色。亦曰治鳥。巢大如五斗器。飾以土壠赤白。相見狀如射侯犯者。能役虎害人。燒人廬舍。俗言山魈。

1 山魈者嶺南所在有之。獨足反踵、手足三肢。其牝好傅脂粉。於大樹空中作窩。有木屏風帳幔。食物甚備。南人山行者多持黃脂鉛粉及錢等以自隨。遇雄者謂之山丈。遇雌者謂之山姑。必求脂粉，與者能相護。
“fear”; so the traveller slept under the tree. In the night two
tigers came thither, but the hill-siao quitted the tree and pat-
ting the monsters on their head, said: ‘Stripes, here is a guest
of mine, go away quickly!’ and the monsters withdrew. Next
morning, when he took leave of her, she overwhelmed him with
warm thanks”. 1

Another work relates: “In the Khai yuen period (713—741),
the scholar Wei Chi-wei was invested with the post of prefect of
the Siao-shan district in Yueh (Chehkiang pr.). In that region
many hill-siao lived, playing their tricks in a hundred ways, and
nobody had the courage to undertake anything against them;
even the magistrates had to suffer from their attacks, though
they worshipped them now and then as gods. But Chi-wei came,
and examined where they had their cave-dwellings; then he pre-
pared a large store of fire-wood, watched for the moment when
they were all assembled, piled up the fuel round about, and set
fire to it. Meanwhile the crowd stood ready with spears and
swords, so that nearly all the siao were burned or killed. Thus
for several months every trace of them was effaced from that district.

One day, in the early morning, a stranger appeared at the gate
of the city of the district. His cart and horses were covered
with dust, and his servants and drivers looked weary and exhausted.
Straightway he made up to the prefecture, begged to see the
magistrate, and stated he came from Siao-tsao, in the Lan hills.
Chi-wei, without any suspicion, immediately invited him to walk
in. He sat down, chatted and gossiped with them, joked and
jested, and every remark he made was so peerless that Chi-wei
bestowed on him the greatest attentions. He even offered him his
mansion to stay in. The stranger then spoke: ‘The road took me
through a gorge, where I caught a young monkey, the wit and
skill of which are most amusing; I beg respectfully to offer it to

1 唐天寶中北客有嶺南山行者。屬夜懼虎，欲
上樹宿，忽遇雌山貍。其人素有輕齧。因下樹，再
拜呼山姑，樹中遙聞有何貨物，人以脂粉與之。
甚喜，謂人曰，安臥，無慮也，人宿樹下。夜中有
二虎欲至其所。貍下樹，以手撫虎頭曰，斑子、
我客在，宜速去也，二虎遂去。明日辭別，謝客
甚謹。T.S. sect. 禽 蟲，ch. 65.
"you". Producing a little box from his bosom, he opened it, and "it contained a monkey, not bigger than a chestnut. To and fro "it hopped, whirled round and round, and knew and understood "the ways of man; and Chi-wei, struck with admiration, took it in- "doors, to boast in his house of this curious thing. But now the "monkey jumped upwards, and suddenly changed into a tiger. "They could not bolt the door in time; arms were not at hand, "and as Chi-wei closed the gate, everybody was devoured, not one "remaining alive".

On reading such stories, we feel tempted to believe that the Chinese place in their great class of hill-spirits certain quadrumana, besides actual human beings, mountaineers alien to Chinese culture, perhaps a dying race of aborigines, who, occasionally making raids upon their more refined neighbours, were chastised and victimized by merciless mandarins. No doubt the Chinese rank among them human monsters and mongrels which strike the imagination by their oddity, such beings as parade on many pages of the Shan-hai king as inhabitants of the regions real or imaginary, which that work purports to describe. Still another demon-tribe falls under this great category, viz. the so-called chi'- mei 鬼魅, or chi' and mei.

These beings are mentioned already in the Tso ch'wen. In the

1開元中士人韋知微者選授越州蕭山縣令, 縣多山魈、變幻百端, 無敢犯者, 而前後官吏事之如神, 然終遭其害。知微既至, 則究其窟宅, 廣備薪炭, 伺候集聚, 因薄暮, 綿火。衆持兵刃, 焚煞殆盡。而邑中累月月昨跡載絕。

忽一日晨朝有客詣縣門, 車馬風塵、僕駿憔悴, 投刺請謁, 日蘭陵蕭慥。知微初不疑慮, 即延入。上座談論笑謔, 敏辯無雙, 知微甚加顧重。因授館休焉。客乃謂知微曰, 僕途經峽中, 收得猴雛, 智能可玩, 敢以奉貶。乃出懷中小盒開之, 而有獼猴, 大纔如栢。跳靻宛轉, 識解人情, 知微奇之, 因攜入, 誇異于宅內。獼猴于是騰躍踊, 驚化為虎焉。扃閉不及, 兵仗靡加, 知微閉門, 皆爲噬噬, 尤還無有矣。Tsh i ki.
time of the Hia dynasty, this book tells us, certain objects and pictures were employed "to acquaint the people with the malicious "tricks of shên, and so, whenever a man entered watery val-
leys or elevated forests, he did not encounter any such adverse "ch’i-mei and wâng-liang". In another part of the same work we are informed that Shun, on becoming Yao’s Minister, banished some wicked individuals to four distant regions, “there to resist the ch’i-mei.” From these passages later authors could hardly draw any better inference but that the ch’i-mei were spirits of the wilderness, akin to the wâng-liang, or even perfectly identical with these; and, in fact, we see them in their writings adhere to this conception very faithfully.

It is not impossible, of course, nor even improbably, that the term ch’i-mei originally, in some dialect or other, denoted spectres in general. It deserves notice that in a section of the Tao ch’i-wen, where that expulsion of those bad men under Shun’s ministry is related a second time, the term is written 魁魅, the first character in which, sometimes pronounced li, denotes, as we have seen on page 1141 seq. of Book I, some dragon-like or saurian animal. Possibly it is this fact which occasioned Wang Ch‘ung to write: “Those “who give their opinion on the ch’i, state that they are dragon-like "beings; therefore, as the word mei is copulated to (the name of) “a dragon, the mei must be a congner of this animal.” This hypothesis is readily subscribed to by later authors, but data for verifying its correctness are lacking.

In the Cheu li we find the character mei in the shape 魁. “At the summer solstice”, this work declares, “the clan-officials “of the several families make the spirits of the earth and the mei “of living beings come up, thus averting from the realm misfortune “and dearth”

1 使民知神姦、故民入川澤山林不逢不若魁魁罔兩. The third year of Sūen’s reign.
2 以禦魁魅. The eighteenth year of Wen’s reign.
3 The ninth year of Chao’s reign.
4 說發者謂之龍物也、而魅與龍相連、魅則龍之類矣. Lun heng, ch. 22, 訂鬼篇.
5 家宗人以夏日至致地示物魅、以祿國之凶荒. Ch. 27, l. 37.
upon this passage, that "we have to regard those mei as denoting the shen of all living beings" 1, and Hū Shen confirms this. "The mei are the vital spirits (tsing) of old living beings", he wrote, "and the character is composed of kwei and 乡, which represent the hairs of the kwei" 2. Thus again we see the mountain-ghosts identified with animals and men, for we can hardly take those "living beings" in any other sense.

The mysterious hill-tribes, reminiscences of which survive in those and similar traditions, were, of course, distinguished by a variety of names. Some were cannibals. Says the Рh ya: "The fei-fei (or, in some southern dialects, hwui-hwui) resemble men. They wear their hair disorderly, are good runners, and anthropophagous" 3. We have much earlier mention of such beings in the Shan-hai king: "In the Yuh-fah hills animals live, dog-shaped, with human countenances. They throw with dexterity. Whenever they see men, they laugh. They are named hill-hwui. They move as swiftly as the wind, and when they appear, storms arise in the world" 4. The same work makes similar statements about these beings in its notes on other unidentified southern countries 5. Kwoh Poh, commenting upon the Рh ya, wrote that the fei-fei "have long lips, a black hairy body, and their heels in front, and that they live also in the mountains, from Kiao-chi (Tongking) and Kwang-tung and Kwangsi, unto Nan-khang (in northern Kiangsi). The tallest are more than one chang. The people call them hill-tu" 6. Kwoh Poh may have borrowed this information from the Books from the grave in Kih, in which we read: "The fei-fei of Cheu-mi have a human body, and walk on their toes. They laugh spontaneously. When they laugh, they raise their lips

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1 百物之神曰魁, Khienlung edition of the Cheu ti, loc. cit.
2 魁老物精也, from鬼乡乡鬼毛, Shwoh wen, ch. 9, I.
3 翁翁如人, 被髮, 迅走, 食人, Sect. 18, 释獸.
4 獄法之山有獸焉, 其狀如犬而人面, 善投, 見人則笑. 其名山猋, 其行如風, 見則天下大風, Ch. 3, 北山經.
5 In ch. 10, 海內南經, and ch. 18, 海內經.
6 長脣, 黑身, 有毛, 反踵, 交廣及南康郡山中亦有此物. 大者長丈許. 俗呼之曰山都, Loc. cit.
over their eyes. They are cannibals. In the north they are styled "t'ue-leu (prattlers?)".

Contemporaneous and later authors, harping on those ancient traditions, framed some new theories on this amalgam of apes, men, and spectres. One of them wrote in the sixth century: "In Nan-khang shen live, known by the name of hill-tu. They are shaped like men, their size is upward of two chang, their colour is black, their eyes are red, and they have yellow hair. In trees standing far away in the mountains they make their nests, which are shaped like eggs, over three feet in height, well lighted and adorned on the inside, hollow, and of light material. They make therein mattresses of bird’s feathers; they are united by pairs, that for the male above, and that for the female under it. They can transform themselves and render themselves invisible, so that their shapes are seldom seen. They are beings of the same sort as the tree-dwellers and the hill-siao." And Twan Ch’ing-shih stated: "He who drinks the blood of a fei-fei can become a ghost-seer. They are strong enough to carry weights of a thousand kin on their back. When they laugh, they raise their lip over their forehead. They are shaped as monkeys, and can express themselves as a man in a bird-like voice. They foreknow births and deaths. Their blood is good for dyeing textiles, and their hair may be used for tresses. Of old it was related that they have their heels in front, and huntsmen say they have no knees." In the twelfth century, the author of the Rh-ya yih, resuming the old traditions, wrote: "When the monster catches a man, the first thing it does is to laugh for joy and to

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1州靡費費其形人身，辟踵。自笑。笑則上唇　

2南康有神，曰山都。形如人，長二丈餘，黑色，赤目，黃髮。深山樹中作窠，狀如鳥卵，高三尺餘，內甚光采，體質輕虛。以鳥毛為褥，二枚相連，上雄，下雌。能變化隱形，罕觀其狀。若木客山猿之類也。Shuh i ki; T S, sect. 神異, ch. 315.

3狒狒，飲其血可以見鬼。力負千斤。笑輒上吻掩額。狀如獠猿，作人言如鳥聲。能知生死。血可染緋，髪可為髪。舊說反踵，獵者言無膝。Yiu-yang tsah tsu, ch. 16.
“fold its upper lip over its forehead, and after a time it devours him. For this reason men make bamboo tubes and put them around their fore-arms; and as soon as they are seized, they draw their hands out of the tubes, and pierce its lip on its forehead, thus catching it; or, according to some, they nail the lip upon its forehead, let it run away till it is dead, and then catch it. The Hwai-nan philosopher says: ‘The mountains produce hiao-yang (owls and goats?), the waters wang-siang, the trees pih-fang, and wells fen-yang’.”

The learned Li Shi-chen, compiler of the Pen-ts’ao kung muh, devoted in this work (ch. 51, II) the following page to the hill-siao:

“Tung Fang-shoh’s Shen i king states that there are in the deep mountains of the western regions men over one chang in size, going naked, and catching frogs and crabs, which they roast over the fires of men to eat. They are called hill-siao, a name by which they style themselves. If a man attacks them, he is smitten with fever. As they are kwei and mei, they are common also elsewhere. They only fear the crackling noise of bamboo exploding in the fire. — Liu I-khing says in his Yiu ming luh: ‘In the mountains of the district of Tung-ch’ang (Shantung pr.) there live in the crags a class of beings resembling men of four or five feet, who go naked and wear their hair dishevelled, letting it grow to a length of five or six inches. They utter screaming and whistling cries, and while keeping themselves unseen, flinging stones from time to time out of the gorges. The frogs and crabs they catch they roast on fire before eating them. — The Description of Yung-kia (in Chehkiang) has: In the district of Ngan-kwoh hill-kwei occur, shaped like men, single-legged beings, hardly taller than one foot. They make a sport of stealing away the salt of woodcutters, and eat their roasted rock-crabs with it.

1其初得人, 喜而笑, 則上脣覆其額, 移時而後食之。人因爲筒, 貯於臂上, 待其見執, 即抽手從竹筒中出, 鑃其脣於額, 而擒之, 或曰以釘釘著額, 任其奔馳, 候其死而取之。淮南子曰,山出梟羊, 水出罔象, 木生畢方, 井生好象。Art. 狐狐; T.S, sect. 食虫, ch. 88. That passage quoted from Liu Ngan, the Hwai-nan sage, occurs in his Hung lieh kiai, ch. 13.
2 Supra, page 495.
People dare not attack them, for they would not only smite them with disease, but also set fire to their houses. — In the Yuen chung ki it is stated, that the spirits of the mountains look like one-legged men of three or four feet, who feed on land-crabs, come out at night, and hide themselves in the daytime; toads that are a thousand years old can devour them. — The philosopher Pao P'oh (Koh Hung) says: The mountain-spirits look like young babes with one foot which has the heel in front, and like to injure men at night. They are named pah; when their name is shouted out they lose their power to attack man. — According to the Poh ts'eh fu, the spirits of the hills are shaped like a drum, have a red colour, and one leg; their name is khwëi, and also hwui-wen; by hooting at them they can be made to catch tigers and leopards. — In the Hai luh sui shi it is stated that south of the Sierra one-legged beings live, with a heel in front, three toes on their foot, and three fingers on each hand. Their males are called mountain-chiefs, the females mountain-ladies. They knock at the house-doors at night to ask for something.

1 白澤圖 or "Plan of the White Water (beast)"). This animal is stated by the Shan-hai k'ing to live on the Eastern Prospect Mount 東望山, to be able to speak, and to appear when princes spread virtues abroad (see Pei wen yun fu, ch. 100, I. 105). In the fifth century there existed a tradition, asserting "that the emperor Hwang making a tour of inspection, reached the eastern shore, where the animal of that Water came out of it. It could speak, and thoroughly knew everything about the souls of the myriads of beings, so that it taught him how to avert periodical evils from his people. When the intellect of a wise ruler is profound and his virtue is far-reaching, the beast appears"帝時巡狩至於東濱，澤獸出。能言，達知萬物之精，以戒於民為時除害。賢君明德幽遠則來；Books of the Sung Dynasty, ch. 29, I. 40. According to the Yun k'ih ts'ih ts'ien, "the emperor had those instructions written down in a plan or map, and in this form made known to the world"帝令以圖寫之以示天下；T.S, sect. 畜虫, ch. 58; and Pei wen yun fu, ch. 7, II. 48. This curious production existed under the Sui dynasty, being mentioned in the Catalogue in the Books of that house (ch. 34, I. 28), with the remark that it consisted only of one chapter. Yu Pao quotes it sometimes in the Shen shen ki, and Twan Ch'ing-shih in the Yiu-yang tsah tsu; and so does Li Shih-chen in his Pen-ts'ao kang muh. I do not know whether it still exists as a separate work.

2 海錄碎事, "Desultory Matters from Writings about the Oceans", a kind of cyclopedia in twenty-two chapters, by Yeh Ting-kwei 葉廷珪, also named Szë-chung 嗣忠, a scholar and state-servant who flourished in the first half of the twelfth century.
“According to the *Shen i king* there exist in the south certain "pah," also styled mothers of drought. They are two or three "feet in size, have nothing on, and have their eye in the top of "their head. They move as quick as the wind, and when they "appear, great drought prevails. If he who falls in with one catches "it and throws it into a dung-pit, the drought is averted. — The "Wen-tsze chi kuei" says: The pah of drought are mountain-"spectres. Wherever they abide, no rain falls. If female pah enter "human dwellings, they can steal, but merely take their booty out "of doors; and if the males enter, they can steal, but carry it home."

"Those statements brought Li Shi-chen to the conclusion that,

1. 文字指歸, "Guide for the knowledge of the simple and compound Characters", an etymological work by Ts'ao Hien 曹憲, a renowned scholar under the Sui dynasty and that of Tang, who reached the age of one hundred and five.

2. 東方朔神異經云, 西方深山有人, 長丈餘, "袒身, 捕蝦蟇, 就人火炙食之。名曰山魈, 其名自呼。人犯之則發寒熱。蓋鬼魅耳所在亦有之。 "惟畏爆竹煬煬聲。劉義慶幽明錄云, 東昌縣山巖間有物如人, 長四五尺, "裸身, 被髮, 髪長五六寸。能作呼嘯聲, 不見其形, 僅從洞中發石。 "取蝦蟹就火炙食。 永嘉記云, 安國縣有山魈, "形如人而一腳, 僅長一尺許。好盗伐木人鹽、炙石蟹食。人不敢犯之, 能令人病及焚居也。 "立中記云, 山精如人, 一足, 長三四尺, 食山蟹, 夜 "出, 晝伏, 千歲蟾蜍能食之。抱朴子云, 山精形 "如小兒, 獨足向後, 夜喜犯人。其名曰魃, 呼其 "名則不能犯人。白澤圖云, 山之精狀如鼓, 類 "赤, 一足, 名曰夔, 亦曰獅文, 呼之可使取虎豹. "海録碎事云, 崇南有物, 一足, 反踵, 手足皆 "三指。雄曰山丈, 雌曰山姑。能夜叩人門求物也。 "神異經云, 南方有魃, 一名旱母。長二三尺, "裸形, 目在頂上。行走如風, 見則大旱。遇者得 "之, 投菌中, 則旱除。 文字指歸云, 旱魃山鬼也。 "所居之處天不雨。女魃入人家, 能竊物以出, 男 "魃入人家, 能竊物以歸。"
though they disagree a little, they show that those beings in general are apparitions, namely those which in his time people called spectres with one leg. They had hitherto lived everywhere. Rendering themselves invisible, they entered human dwellings to commit sexual excesses and disturb peace; they visited people with disease, committed arson and thefts, and were a great nuisance in houses. Taoist contrivances for expelling them proved futile, and medical treatment remained without effect on their victims. They were called the five intellectual beings and the seven lords, and their spirits were invoked, and sacrificed to.

It is in the main in this capacity of domestic nuisances that the siao now live in the imagination of the people of southern Fukien. There the homes of rustic simplicity are not seldom thrown into commotion by a mysterious disappearance of food, utensils and articles of furniture, presumably stolen by such spectres, and many matrons positively affirm they are known to ladle the rice out of the basket in which it is being steamed, or out of the pot on the fire, leaving nothing therein but clean water. They invade human dwellings to compel the inmates to sing for them, being bent on vocal music. They haunt under vague and hazy forms, vanish as soon as seen, and thus bring many a house into bad repute, so that no one dares hire it. Whether in such stormy family crises dishonest servants are loudest of all in cursing the siao, we have often asked, but we were never told.

Those devils have thus disturbed the people's rest and happiness for ages. "To the hill-siao class," we read in a work over eight hundred years old, "the tree-dwellers belong. Fifteen miles north-west of the city of the Kan district (in south-western Kiangsi) there was an old dyke, named the Yü-kung dyke, bearing a big Rottlera tree, about twenty spans in circumference. A hole in that old tree contained the nest of a hill-tu. In the first year of the Yuen kia period of the Sung dynasty (A.D. 424) two brothers in that district, Tao-huun and Tao-ling, by name, felled that tree and took the nest home. But the hill-tu appeared. Abusing

1 時珍譚按諸說,雖少有參差,大抵俱是怪類,今俗所謂獨腳鬼者是也。遍來處處有之。能隱形入人家姦亂,致人成疾,放火竊物,大為家害。法術不能驅,醫藥不能治。呼為五通七郎,請神而祀之.
"themsouldly, it cried: 'For your iniquity I will have my revenge, and burn your house to-day!' And during the second night-watch the roofs of their house within and without all at once caught fire, and the whole dwelling was totally destroyed" 1.

"Teng Teh-ming's Description of Nan-khang (a part of Kiangsi) states: It is neither by their head or countenance, nor by their speech, that the tree-dwellers are fully distinguished from man, but their hands and feet have nails as sharp as hooks. They dwell beyond the highest peaks and the furthest ridges, where they cleave trees into planks, which they store by binding them up in the trees. Formerly, men going to them in order to obtain planks, put down at these trees articles corresponding with their value; the other party took those articles away and, if they liked them, delivered the planks without any theft or unfair action; but they never had face to face intercourse, or kept any markets with them. Their dead are all confined. Some men have gone to see their burials; they placed spirits, fish and raw flesh into the grave, but did not expose themselves to view when preparing food or drink for themselves 2: They are in the habit of hiding their coffins often in trees growing on high cliffs, and sometimes in caverns in the rocks. In Nan-khang, soldiers of the navy of the third division tell that they have gone to see their burials with their own eyes. The songs accompanying their dances differ from those of men, and sound like fung-lin-fan (?) and the melody is much like that of our songs accompanied by wind instruments. In the I hi period (405—419), when Sù Tao-fuh was moving to the south and sent out some of his men to cut planks for gunwales for his ships, the tree-dwellers presented these to him; but he did not see them" 3.

1 木客山猺之類也。贛縣西北十五里有古塘，名余公塘，上有大小樹，可二十圍。老樹空中有山都窩。宋元嘉元年縣治民有道訓順靈兄弟二人伐倒此樹，取窩還家。山都見形，罵二人曰，今當焚汝宇以報汝之無道，至二更中內外屋上一時起火，合宅蕩盡矣。K K, ch. 324.
2 Thus, evidently, they simulated a fasting for their dead.
3 鄧德明南康記曰，木客頭面語聲亦不全異人，但手腳爪如鈎利。高岩絕巖然後居之，能斫
Ancient tradition having, as we have seen, described the siao as giants of a chang of ten ch'ih or feet, we see them appear also in modern literature as house-disturbers of tremendous stature. "Sun T'ai-poh", Pu Sung-ling recounts, "has told me the following story of his great-grandfather when he was studying for the (religious) profession in the monastery of the Willow Canal, on the southern mountains. Once after going to his village on account of the wheat harvest, he returned to the monastery after an absence of ten days, and on opening his cell, found the table dusty and the window covered with cobwebs. He told his servant to sweep the apartment clean, and it was evening ere he could sit down refreshed and comfortable. He then dusted his couch and settled his sleeping gear, bolted his door, and went to bed. The moon shone brightly through the window.

"Hour after hour passed away, and the music of the countless flutes was hushed, when suddenly a blast of wind began to bellow, and the gate on the hill-side creaked. 'The monks must have bolted it badly', my great-grandfather said to himself; but no sooner had this thought flashed through his brain than the bellowing wind drew nigh to the dwellings, and the door of his cell flew open. Not knowing in the least what to think of it, he had not yet arranged his ideas when the noise resounded in his cell, and the tramp of boots approaching the inner gate reached his ears. Now he began to feel uneasy, for the inner gate flew open, and turning his eyes, he beheld a large demon pushing through the doorway in stooping attitude. With a bound it stood before his bed. It reached almost to the ridge of the roof; its face had the colour of an old pumpkin-skin, and with eyes flashing...

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榜、索著樹上聚之。昔有人欲就其買榜、先置物樹下隨值多少、取之、若合其意便將榜與人。不取亦不橫犯也、但終不與人面對、與交作市井。死皆加殮殯之。曾有人往看其塋、以酒及魚生肉遺賓、自作飲食終不令人見其形也。塋棺法每在高岸樹杪、或藏石窩之中。南康官府發兵往親覲葬所。舞唱之節雖異于人、聽如風林況、響聲類歌吹之和。義熙中徐道覆南出遣人伐榜以裝舟檣、木客乃獻其榜、而不得見。Op. et loc. cit.
An Attack of a Mountain-spectre.

"With a bound it stood before his bed".
fire it strode round in the room, glancing from side to side. Its gaping
table mouth, rather a basin than a mouth, showed teeth wide apart,
more than three ts’un long; its tongue moved (outside its mouth);
guttural chattering cries echoed along the four walls.

"My great-grand sire’s terror was extreme. ‘With a few feet for
room’, he said to himself, ‘it is impossible to elude that phantom;
the best course to pursue will be to accept the situation and fight
it with the edged weapon’. Gently he drew forth his sword from
underneath his pillow, hastily unsheathed it, and aimed a blow
at the spectre; he hit its belly, which gave a sound like an earthen
pot. The spectre flew into a passion. It stretched out its huge claws
to grasp my great-grandfather, but as he recoiled a little, it got
hold merely of the lapel of his gown. With the folds in its
claw it ran away furiously, so that my great-grandfather was
dragged forward, and fell to the ground, yelling and screaming.
The inmates of the building ran together with lights, and
finding the door closed, pushed open the window and entered.
Their consternation on beholding the scene was great. They placed
him on his bed, and on his telling them what had happened,
they conjointly examined the spot, and found the lapel squeezed
into the chink of the inner gate. They opened this, and inspecting
it by the light of their torches, found it covered with marks of
claw, running over it like the texture of a sieve, and perforated
in every spot which the five fingers had touched.

1 孫太白嘗言其曾祖肄業於南山柳溝寺。麥
秋旋里、經旬始返，啟齋門則案上塵生，窗間絲
滿。命僕襲除，至晚始覺清爽可坐。乃拂榻陳臥
具，殞扉就枕。月色已滿窗矣。

輾轉移時，萬籟俱寂，忽聞風聲隆隆，山門
豁然作響。驚謂寺僧失扃，注念間風聲漸近居
廬，俄而房門闢矣。大疑之，思未定，聲已入室，
又有鞺聲鏗鏗然漸傍寢門。心始怖，俄而寢門
闢矣，急視之，一大鬼鞠躬塞入。突立榻前。殆
與梁齊，面似老瓜皮色，目光睖闖，遙屋四顧。
張巨口如盆，歰棘獠長三寸許，舌動，喉鳴呵呵
之聲響連四壁。

公懼極。又念咫尺之地勢無所逃，不如因而
"By that time it was daylight, and my great-grandfather, not
daring to stay any longer in that monastery, shouldered his wallet
and went home. Afterwards he interrogated the monks, who assured
him that nothing particular had happened since" 1.

This chapter has introduced us to a kind of spectres called pah,
explicitly assimilated by early authors with the great class of hill-
demons (see pp. 510 and 511), and charged with visiting mankind
with drought. We have now for some moments to give our attention
to these beings.

Droughts have always harrassed China as a chronic plague.
Books from the oldest times mention their prevalence, and special
ceremonies to avert them and bring down the rains have always
formed an integral part of the religious duties of princes, governors
and mandarins. In Book I (pp. 918 sqq.) we were able to demon-
strate from original texts, that it always was a conviction in China,
traceable in its literature up to the seventh century before our era,
that such calamities were caused by the souls of unburied dead,
this circumstance rendering it of the utmost necessity to the people
and its rulers to give a decent interment to neglected bones and
skeletons. This fact becomes of increased interest when we collate it
with what the Chinese have to tell us of their pah.

Like by far the largest number of terms denoting demons and
spectres, pah is a word the origin and etymology of which lie hidden
in the darkness of the past. An analysis of the character with
which it is written (驅), gives the radical kwei with an element
that is apparently phonetic and teaches us nothing. As early as in
the Shi king that character occurs, preceded by the word 旱, drought,
and ever since in the books of all periods we find this binomium
used as a standard name for these spectres. The place in question

刺之，乃陰抽枕下佩刀，遽拔而砍之，中留作石
咲聲。鬼大怒。伸巨爪攫公，公少縮，鬼攫得衾。
捽之忿忿而去，公隨衾墮吠地號呼。家人持火
奔回，則門闔如故，排窗入。見狀大駭。扶曳登
牀，始言其故，共驗之，則衾夾於寢門之際。啟
扉檢照，見有爪痕如箕，五指著處皆穿。

1 既明不敢復留，負笈而歸。後問僧人，無復
他異。Liao-chai chi i, ch. 43.
in the *Shi king* is a jeremiad against a prevailing drought, conventionally admitted to have been uttered by the ruler Sūn, who occupied the throne of Ch'en in the ninth and the eighth centuries before Christ. “Excessive”, he lamented, “is this drought; dried up are the mountain-rills; the devils of drought wreak their atro-cities, like flames, like scorching fire”. Thus, if the Chinese are right in ascribing that origin to this ode, the pah haunted their ancestors already in the earliest times which their history records.

The pah are mentioned also in the *Shan-hai king*, in a curious tradition which seems to be the base of later legends on those beings. It runs as follows:

“In the vast desert human beings live, dressed in blue; they are named female pah of the emperor Hwang. When Ch'i-yiu (Book I, p. 1408) formed an army to fight Hwang, this sovereign ordered Ying-lung to attack it in the wilds of Ki-ch'eu. This Ying-lung withheld the waters, whereupon Ch'i-yiu invoked the Lord of Winds and the Rain Master with such effect that gales arose and rains poured down. Now the emperor Hwang sent down a celestial virgin, named Pah; thus that rainfall was stopped, so that they could slay Ch'i-yiu. Pah then was unable to re-ascend, and wherever she was, rains would not fall. Shuh-kiün reported this to the Throne, on which the emperor (Hwang) assigned to that woman a place on the north of the Red Waters. Thus Shuh-kiün (by his intervention) became the Patriarch of Agriculture, and Pah was banished for the time being. Those who wish to expel her utter this command: ‘Spirit, depart thou to the north’, ‘removing beforehand all obstructions from the aqueducts, and opening the canals and ditches’.”

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1 宣.

2 旱既大甚，滶滶山川，旱魃為虐，如惔如焚．

Section 大雅, III, ode 4.

3 大荒之中有人，衣青衣，名曰黃帝女魃。蚩尤作兵伐黃帝，黃帝乃令應龍攻之冀州之野。應龍未戰，蚩尤請風伯雨師從大風雨。黃帝乃下天女曰魃，雨止，遂殺蚩尤。魃不得復上，所居不雨。叔均言之，帝後置之赤水之北。叔均乃為田祖，魃時亡之。所欲逐之者令曰，神北行，先除水道，決通溝瀆．Ch. 17, 大荒北經．
In ancient China the devils of drought do not seem to have been particularly prominent in the demon-world, for no Classic except the Shi king mentions them. The earliest source which acquaints us with popular conceptions with regard to them, is the Shen i king.

"The southern regions", says, this work "are inhabited by human beings two or three feet in height, naked, with their eyes on the top of their heads. They run as quick as the wind. Their name is "dean". Countries where they appear suffer of great parching. They are also named ko h-tszé. They move much amidst the people in markets and at meetings, and should these men meet with one and throw it into the privy-pit, it dies, and the drought will vanish. There is an ode (in the Shi king) which runs: 'The devils of drought wreak their atrocities'. Some declare that if they are caught alive and murdered, misfortune passes away, and happiness ensues".

Li Wei-ching, a high official, scholar and historian who lived from circa 1547 to 1626, says in one of his writings: "It is a positive fact that the pa h have their eyes on the top of their head, and the people opine that droughts are a consequence of a fear of Heaven that the falling drops may injure their eyes". Higher powers, as we have hinted on page 918 of Book I, also withhold the rains out of commiseration for the souls of unburied dead. This means so much as that disembodied human souls may be equally devils of drought; and the inference is ready that they may become so also for other reasons than because their material remains are exposed mercilessly to the inclemencies of the weather.

The actuality of this belief is attested by the following tale in the Tsze puh yu (ch. 18): "In the twenty-sixth year of the Khien lung period (1761), when a great drought prevailed in the Metropolis,
a courier, named Chang Kwei, had to carry an urgent dispatch
from a Banner General to Liang-hiang. He left the city when
the water-clock was sinking. When he was in a lonely place,
a black shower suddenly hurtled around him. It blew out his
torch, so that he had to take shelter from the rain in the pavilion
of a post-house. Here a woman with a lamp joined him. She was
about seventeen or eighteen years old, and very beautiful. She
beckoned him to her house and refreshed him with tea, and he
tied his horse to a post, hoping to pass the night with her. The
courier's happiness exceeded his wildest expectations. He held her
in close embrace until the cock announced the first glimpse of
day, causing the woman to throw on her clothes and rise. She
could not be prevailed upon to stay. The courier, exhausted, fell
again into a sweet doze, and became aware in the midst of his
dreams that his nose was being cooled by the dew, and his mouth
tickled by the points of the grass. And when it was a little clearer,
he found himself on a tomb in the open plain. Greatly affrighted
he fetched his horse, which he found tied up to a tree.

The dispatch he had to convey to its destination arrived there
fifty quarters of an hour too late, and the officer to whom it was
addressed sent a message to the General to ask for an explanation,
and to express his sorrow that matters had been managed in
a wrong way by reason of that delay. The General ordered his
adjutant to interrogate the courier sharply. The detailed account
which this man then gave of the causes, induced the General to
have that tomb investigated. It was found to be that of a young
woman of the Chang family, who had hung herself out of shame
at the discovery of the adultery which she had committed in her
unmarried state. From time to time her ghost had haunted way-
farers, and some took her for the p a h of the prevailing drought,
whereas spectres in the shape of n a o monkeys, with dishevelled

1 乾隆二十六年京師大旱，有健步張貴為某都統遞公文至良鄉。漏下出城。行至無人處忽
黃風捲起。吹滅其燭，因避雨郵亭。有女子持燈
來。年可十七八，貌殊美。招至其家。飲以茶，為
繫其馬於柱。顧與同宿。健步喜出望外。绸缪達
旦鷄鳴時女披衣起。留之不可。健步體疲乃復
酣寢。夢中覺露寒其鼻。草剌其口。天色微明方
知身臥荒塚間。驚驚牵馬，馬繫在樹上。
"hair and on one leg, are animal pah, while hanged persons whose  
"undecayed corpses appear and bewilder men, are spectral pah.  
"In order to cause rain to fall, it suffices to catch and to burn  
"these. The case having been reported to the Throne, they opened  
"the coffin, and it contained in fact the undecayed corpse of a woman  
"with features like those of a living person, and covered all over with  
"white hair. They burned it, and next day it rained heavily" 1.

Cases of corpses exhumed, mutilated or destroyed on the charge  
of causing a scarcity of rain, we must conclude to be far from rare  
in China, seeing that its Code of Laws contains a special article  
forbidding such practices. We gave a translation thereof on page 888  
of Book I. Devils of drought having been men, or at any rate possess-  
ing a human appearance, it is not surprising to learn from some  
authors, that certain monstrous births become demons of this  
character. The Kho t'an shi ch'wen 2, "Traditions good for discus-  
sion", a work which belongs, I believe, to the T'ang or the Sung  
dynasty, mentions "women who give birth to beings shaped like  
demons. If such a mother cannot seize and despatch the monster,  
"it flies away, to come back at night and suck her breasts, thus  
"often exhausting her strength. The people declare them to be devils  
"of drought. Of these demons there are specimens of either sex. The  
"females steal things in the houses and take them out of doors, while the  
"males steal things that stand out of doors, and carry them home" 3.

This last statement occurs also (see page 511) in other writings.

1 所投文書已誤期限, 五十刻, 官司行查至本都  
統、慮有捺悪情弊。都統命佐領嚴訊健步。具道  
所以。都統命訪其墳。知為張姓女子, 未嫁與人  
通姦, 事發, 羞忿自縊。往往覓祟路人, 或曰此  
旱魃也, 羽形披髮一足行者為獸魃, 墮死尸体  
出迷人者為鬼魃。獲而焚之足以致雨。乃奏明,  
啟棺, 果一僵女尸, 貌如生, 遍體生白毛。焚之  
次日大雨。  

2 可談世傳。  

3 婦人有產鬼形者, 不能執而殺之則飛去, 夜  
復歸就乳, 多焌其母。俗呼為旱魃, 亦分男女。  
女魃竊其家物以出, 男魃竊外物以歸。T'S, sect. 庶  
徵, ch. 96.
CHAPTER III.

ON WATER-DEMONS.

The second great division of the demon-world according to Confucius comprised, as we have seen on page 495, the water-ghosts, distinguished as lung or dragons, and wang-siang. The lung, which ancient works class also with the khwei or land-demons (see p. 496 seq.), may be passed unnoticed here, as they have not been retained in China in their old position of demons, but have been apotheosized at an early date as beneficent gods of clouds and rain.

Wang-siang looks much like wang-liang which denotes the mountain-spectres of the ancients; but it would be preposterous to infer from this resemblance the identity of the beings which the two terms denote. If these terms were synonymous, we should certainly not find them in one and the same strophe of the Kwoh yü, which we quoted on page 495, denoting two different categories of spectres. Nevertheless the one term may be a dialectic variation or a corruption of the other, and at any rate it a fact that Chinese authors generally do not take the trouble to distinguish between them. To the etymology of the word wang-siang the characters with which it is written do not give any clue, not being, as far as we can discern, ideographic.

In his commentary upon the Kwoh yü, which we mentioned on page 498, Wei Chao says: “Some pretend that the wang-siang are anthropophagous. They are also called muh-chung.” And Yu Pao, when reproducing the story of the earth-goat of Ki Hwantsze, adds: “The Hia chung chi or Record of Tripods of the Hia says, that a wang-siang looks like a child of three years, “has red eyes, a black colour, big ears, and long arms with red claws. Even when fettered with ropes it can find its food.”

1 或曰罔象食人。一名沐腫.
2 夏鼎志曰，罔象如三歲兒，赤目、黑色、大耳、
長臂、赤爪。索縛則可得食。Shu shen hi, ch. 12.
Thus this class of spectres was, as well as the mountain-demons, invested by popular belief with human forms; which coincides with the fact, reported by Wang Ch'ung, the author of the *Lun heng* (see p. 499), that they are of human descent, being the progeny of the ancient sovereign Chwen-sūh. That author informs us in the same passage, that they were regarded as fever-causing agencies. This peculiarity may have its origin in the observation that malaria arises especially from quagmires and bogs, and in the mud of rivers.

References to water-devils are frequent in works of early date. The imagination of the ancient Chinese, peopling, as it did, the surface of the earth with an unlimited number of demons, had every reason to do the same with the waters, seeing that these too are an integral part of the earth. “The waters”, we read in the writings attributed to Kwan Chung, who lived more than twenty-five centuries ago, “are the lifeblood of the earth, which courses through it like arteries and pulses”\(^1\). And he continues: “things which mankind sees sometimes, produce k'hīng-ki, and things which remain sometimes unseen engender the k'wei. When the bed of a quagmire is not displaced for centuries, and its waters are not absent from it all that time, it produces k'hīng-ki. These are shaped like men. Their height is four ts'un; they wear yellow clothes with caps of the same colour, and carry yellow umbrellas. They ride on colts, and like to gallop with great velocity. By calling them by their names they may be made to bring in one day tidings from a place more than a thousand miles off. Such are the spirits (ts'ing) of muddy bogs. The ts'ing of shallow brooks are produced by the k'wei, that is to say, by beings with one head and a double body, who are like snakes, eight feet long. By calling them by their names you may employ them for catching fish and turtles. Such are the ts'ing of dry brooks”\(^2\).

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1 水者地之血氣，如筋脈之流通者也. *Kwan-tszei*, ch. 14, or § 39.

2 或世見或世不見者生蟾與慶忌. 故涸澤數百歲谷之不徙，水之不絶者，生慶忌。慶忌者其狀若人。其長四寸，衣黃衣，冠黃冠，戴黃蓋。乘小馬，好疾馳。以其名呼之可使千里外一日反報。此涸澤之精也。涸川之精者生於蟾、蟾者，頭而兩身、其形若蛇、其長八尺。以其名呼之可以取魚鱉。此涸川水之精也. *Op. et loc. cit.*
Those k'ıng-ki must not be confounded with a high minister of the same name who flourished under Hoh Lü, king of Wu, and was killed in the second year of the reign of this prince (513 B.C.). He too is represented in history as a great runner. "The king said of him: Notorious among mankind he is for his strength; his sinews and bones are so robust that ten thousand men cannot stand their ground against him. He overtakes animals in full galop, and he seizes birds in their flight; his bones then soar through the air, and his flesh flies; there are then distances of several hundred miles between his knees. I have pursued him in the Kiang region, but my galloping team of four did not overtake him; I shot at him, but he, I know not how, caught my arrows in his hand and could not be hit."\(^1\) Such stories may have grouped themselves around this person owing to the similarity of his name to that of Kwan Chung's water-ghosts; or he may have been nicknamed a k'ıng-ki on account of his swiftness.

The Wu Yueh ch'un-ts'ıu, to which we owe the above particulars about that Khing-ki the Swift, teaches us also that in king Hoh Lü's time water-demons were by no means slighted as inoffensive beings. It relates that Wu Tszê-sü said to that king: "Tsiao Khju-yin was a superior man from Tung-hai. Travelling as an envoy from the king of Ts'ı to the state of Wu, he had to pass a ferry on the Hwai river, and would let his horse drink at it, when the ferry-man said: 'There is a god (shên) in the water, which when it sees a horse, comes out to harm it; do not let yours drink there, sir.' A sturdy warrior is proof against this danger', his answer was; 'what gods dare attack me?' and he told his men to let the horse drink at the ferry; but the demon seized the animal and drowned it. Tsiao Khju-yin, enraged, stripped and seized his sword, and he entered the water to seek the god and fight it. He re-appeared after several days with one eye blinded, and pursued his journey to Wu."\(^2\)

\(^1\) 王日、慶忌之勇世所聞也，筋骨果勁萬人莫當。走追奔獸，手接飛鳥，骨騰肉飛，樹膝數百里。吾嘗追之於江，駕馬駭不至，射之，閉接矢，不可中。Wu Yueh ch'un-ts'ıu, book IV.

\(^2\) 子胥曰，椒丘訴者東海上人也。為齊王使於吳過淮津，欲飲馬於津，津吏曰，水中神，見馬即出以害其馬，君勿飲也。訕曰，壯士所當，
In the time of the Tsin dynasty there was a tradition rife, according to which the great Yü, the founder of the Hia dynasty, "while inspecting the Hwang-ho, had seen a giant with the body of a fish, who, emerging from the water, said: 'I am the spirit of the Hwang-ho.' Fung-i from Tung-hiang in the Hwa-yin region (Shensi pr.) having obtained the Tao of the Immortals, was transformed into a director of the Hwang-ho. This immortal 'Fung-i rides on a dragon or a tiger, while the watergods ride fishes and dragons. They move with mad haste, ten thousand miles being to them not more than the width of a house." Thus Fung-i was the chief and leader of the host of spirits which crowd China's biggest stream. We find an old reference to him in the writings of Chwang-tsze, which state: "When Fung-i had obtained the Tao, he availed himself of it to journey on the big streams." His name occurs in the shape 冰夷 in the Shan-hai king. We may fairly confess that his origin is lost in the night of time. With some more water-spirits he is generally classed among the beneficent gods, who, far from causing ill, temper and repress the maleficent aquatic powers under their control, or make them work on behalf of man. Thus we must treat them afterwards, in our monographs of gods and goddesses.

The old superstition which ascribes accidents that befall those who cross a stream, mere or lake, to water-demons, comes out in numerous tales and legends of all times. To quote here one as an instructive example: "In the district of Puh-wei, in the principality of Yung-ch'ang (pr. of Yunnan), there was under the Han dynasty a taboed water, having a poisonous vapour. Only in the eleventh month and in the twelfth it might be crossed or waded, but from the first month till the tenth it might not, or it would

何神敢干，乃使從者飲馬於津。水神果取其馬，馬沒。椒丘訴大怨，袒裼持劍入水，求神決戰。連日乃出，眇其一目，遂之吳。Loc. cit.

1昔夏禹觀河，見長人、魚身、出曰、吾河精。馮夷華陰潼鄉人也，得仙道化為河伯。仙夷乘龍虎，水神乘魚龍。其行恍惚，萬里如室。Poh wuh chi, ch. VII.

2馮夷得之以遊大川。Nan hwa chen king, ch. 3. 大宗師。

3 In the twelfth chapter, 海內北經.
smite with sudden sickness and death those who did so. There were in that vapour evil beings which never showed themselves, but seemed to produce sounds as if they were fighting therein. If a tree was hit by them it snapped, and if a man, he was killed, and the people spoke of their demonish bullets. Those attacks caused all the criminals of that principality who were transported to the forbidden spot, to die before the tenth day. 1

Nowadays the belief in spirits inhabiting seas, fiords and creeks, rivers, meres, marshes and wells, is general. We have seen its prevalence in the Amoy region strikingly illustrated by the custom of appeasing and propitiating them by means of paper money when people are passing over water with a coffin on the way to the grave (Book I, p. 154), and also by throwing for the same purpose money into wells from which they draw water to wash their dead (Book I, p. 14). The common opinion in that part of China is, that those tsui-kui 2 or “water-spectres” mostly are souls of the drowned. Having spent some time in their wet abode in the bondage of the watergods, they may be redeemed from this servitude by substitution, and therefore they lie in ambush for victims to draw into the water and make them take their place. Thus they are a constant lurking danger for people on the waterside, fishers, boatmen and washer-women. They blow hats into the water, or bleaching linen, or other articles, and while the owner exerts himself to recover his property, they treacherously keep the thing just outside his reach, until he loses his equilibrium and falls into a watery grave. It is told in a book, “that outside the gate of Wu-lin (near Hang-cheu, in Chehkiang) a family, settled on the dyke of the western lake, had an old servant, who fetched water after sunset and saw at some distance a wine-jar floating past with the current. Thinking it would be useful for holding things, he desired to get it, and suddenly it floated towards him till it was just before him; but

1 漢永昌郡不韋縣有禁水、木有毒氣。惟十一月十二月差可渡涉、自正月至十月不可渡、渡輒病殺人。其氣中有惡物、不見其形、其似有聲 如有所拾擊內。中木則折、中人則害、土俗號為鬼彈。故郡有罪人徙之禁防、不過十日皆死。Sheu shen ki, ch. 12.

2 水鬼.
"as he seized it, his fore-arm was against his will pulled into the "mouth, which closing around it, dragged him into the water. His "cries of distress brought people to the rescue, who released him "from his precarious position" ¹.

Should a corpse be found on the silt, its arms or legs worked deep into the mud, every one is sure to believe it a victim of a water-ghost, drawn down by those limbs with irresistible force. Cramps paralyzing a swimmer are likewise the clutches of a ghost. When a man is suddenly missed and found dead in the water, every one is ready to tell that a water-ghost decoyed him away from his house by some artifice, and drowned him: "a water-spectre has called some one to take its place": tsü-küi kii kao-f'oe ²; or "it has seized a substitute": liák kau-f'oe ³.

It has been asserted ⁴ that the natives are often unwilling to help a drowning man or any one in absolute peril of life, fearing that the spirit of the person who perished last before him and is longing for relief by a substitution, will haunt the person whose humanity has condemned it to a fresh term of dismal servitude. We must, however, demur to the correctness of this statement, for we could never discover in Fuhkien a trace of such unwillingness, while, moreover, all the Chinese we interrogated on this head, protested against their humanity being thus called in question. On the great rivers there exist even life-saving societies, possessing boats and implements for the rescue of the drowning.

The belief that ghosts of drowned men catch substitutes, is by no means one of recent growth, but prevailed very long ago. "The Memoirs concerning the Sung-kiang Department (in south-east Kiangsu) relate: In the Wan lih period (A.D. 1573—1620) "there lived in the western suburb at the upper end of a creek "where boats were repaired, a fisherman. One night he heard a "spectre say: 'I have endured this miserable fate for a year, and

¹ 武林門外西湖壘人家有老僕，日暮取水，遠見水面一酒罈隨流面泛。因思探取亦可貯物，僕而罈已至前，用手取之，不意腕入罈口，口漸縮小，拖伊入水。急呼人救，獲免。Tszê puh yû, ch. 23.
² 水鬼叫交替。
³ 掃交替。
now I can get a substitute, but this is a woman in the family
way, and I do not feel at liberty to destroy the two lives’. Next
morning a woman slipped into the water, but she was drawn
out safe and sound; she was, indeed, in the seventh month of
pregnancy. Another year passed away, when the fisherman again
heard the spectre say: ‘The man who is now to take my place
has scanty means, and heavy responsibilities rest on him; if he dies, his
whole family becomes homeless and will be dispersed; I had better
wait yet a year’. And next morning a man fell from the bridge,
but he too escaped with his life. Then again that same evening
the spectre applied to the fisherman for some food. ‘Twice’, it
said, ‘I have had a noble thought, and the gods have apprised the
Supreme Emperor (of Heaven) of it, who thereupon has ordered
that I shall no more have to beg here for food’. The fisher said
he hoped so, and in the evening of the next day the spectre
returned to take leave of him, and announced to him its appoint-
ment as Manager of the soil in Mao-khiao’.

Still older are the two following tales from a book of the tenth
century:

“On the banks of the Yangtszé river and the Hwang-lo
there are many chang demons, who now and then call a
man by his surname and his name. If he answers, he is sure
to be drowned, it being the soul of a dead man that decoys

1 松江府志。 萬曆間西郊修船浜上有捕魚者。
夜聞鬼云，我受苦一年求得代者，然此婦懷妊，
不忍害其二命也。旦日一婦失足下水，即起無
恙，果有妊七月矣。至次年又聞鬼言，今代我者
又有細布重役，死則一家星散，吾寧再俟一年。
旦日有人從橋墜下，亦不死。是夕鬼向捕魚者
索飯。云，我有二念，諸神為奏上帝，帝命將下
不復在此方索食。捕魚者許之，明夕鬼又來別
云，我已作泖橋司土地矣。TS, sect. 神異，ch. 32.

2 Namely the Poh mung so yen 北夢琐言 or Fragmentary Communications from my Dreams in the North, i.e. north of the Yangtszé, in King-cheu
荆州, where the author resided. This work, in twenty chapters, is ascribed to
Sun Kwang-hien 孫光憲, also named Meng-wen 孟文, a high official under
the founder of the Sung dynasty. It deals mostly with officers and official life under
the Tang dynasty and the Five dynasties, and is reputed among scholars to contain
much of genuine historical value.
"him (into the stream). One Li Tai-jen had moored his boat in a 
bend of the shore in the Chi-kiang district (in south Hupeh, on 
the Yangtse) and saw in the bright moonlight a damsel with a 
boy emerge from the water. She gazed around, and then whispering 
‘yonder is a living man’, she hurried off over the water as if on 
solid ground, went ashore, and disappeared.

"Su Jui, prefect of Tang-yang (north of Chi-kiang), once, when 
in Kiang-ling (King-chen), was going home at night, and saw 
by the light of the moon a beautiful woman with dishevelled 
hair, with a robe and petticoat apparently wet. He asked her 
jokingly: ‘Are not you a river-ch’ang?’ This question infuriated 
the woman, and with the words: ‘You say I am a spectre?’, she 
ran after him. He ran away with all speed, till he fell in with a 
patrol of watchmen, who saw the woman turn her back on them 
and go by the same way she had come’ ¹.

We learn from these two tales, that souls of the drowned are styled 
ch’ang 便. This term indicates also the souls of victims of tigers, which 
popular belief represents as urging these monsters to devour new 
victims, in order that the spirits of these may take their place in the 
bondage in which they are held by the tiger, and thus deliver them 
therefrom. We shall meet these ch’ang anew on pp. 554 sqq.

As illustrations of the modern notions on water-spectres, we offer 
the reader here a couple of tales from the Tse’e puh yü. “Chang 
Hung-yeh, my cousin by the mother’s side, lodged in Ts’in-hwai 
in a house of the family P’an, built on the river. In a summer-
night he went to the privy. The water-clock had sunk to the 
mark of the third watch and all human sounds were hushed, 
and, as the moon shone bright, he leaned for a moment over 
the balustrade, charmed by its lovely light. There he heard a 
rippling noise in the water, perceiving at the same time a

¹ 江河邊多僱鬼，往往呼人姓名，應之者必溺，
乃死魂者誘之也。李戴仁嘗維舟於枝江縣曲浦
中，月色皎然忽見一嫗一男子出水面，四顧失
聲云，此有生人，🔎騖駭水面若履平地，登岸而去。
當隨令蘇汭居江陵警夜歸，月明中見一美人
被髮，所著縕裙殆似水濕。汭訃云，非江僱耶。
婦人怒曰，喚我作鬼，奔而逐之。汭走，遇更巡
方止，見婦却返所來之路。 K.K, ch. 352.
human head coming up to the surface. Astonished to see a
swimmer at this untimely hour, he looked at it attentively,
and saw that neither its eyes nor eyebrows were marked with
black. The creature reared itself straight up in the water, rigid,
with a neck as immovable as that of a wooden image. Chang
threw a stone at it, on which it sunk back into the water. Next
day in the afternoon a lad was drowned by that spot, and then
it was no longer doubtful that that apparition was a water-demon.

As he related this event to some fellow lodgers, a rice-dealer
amongst them told them, that water-ghosts are curious fellows
searching for human lives. In his early years, when a rice-dealer
in Kia-hing (Chehkiang pr.), he had to cross a yellow mud
canal, which he did on a buffalo, the mire being deep. When
just in the middle of the pool, a black hand was protruded
from it to grasp his foot. But as he drew up his legs, the
hand seized that of the buffalo, preventing the animal from
stirring. Struck with fright, the rice-merchant called the passers-by
to the rescue. All hands combined to pull the buffalo forward,
but the beast did not move; they therefore singed its tail
with fire, on which, unable to endure the pain, it dragged
itself out of the mud by a sudden exertion of its whole strength.
An old broom was then found tied to its belly, so fast that it
could not be detached. It was even hardly possible to approach,
so rotten and so filthy it was. They struck it off with sticks, and
during this operation it made a moaning noise, while a liquid
trickled out of it — mere black blood. Having cut the thing off
with knives, they fetched fuel and burned it, but the stench was
not gone in a month. Since that time there were no more cases
of suffocation in that yellow mud canal”.

Table: 張贛業寓客淮潘姓河房。夏夜如廬，漏
下三鼓，人聲已絶，月色大明，張愛月懷欄。聞
水中砉然有聲，一人頭從水中出。張疑此時安
得有泅水者，諦視之，眉目無有黑。身僵立，頸
不能動如木偶然。以石撓之，仍入於水。次日午
後有一男子溺死，方知現形者水鬼也。
以此告同寓人，有米客因言，水鬼索命之奇
客。少時販米嘉興過黃泥溝，因淤泥太深故騎
水牛而過。行之半溝有黑手出泥中，拉其腳。其
"In Hwui-ki, one Wang 'Rh, a dress-maker, passed after sunset along the Heu hills with some female garments in his hands, when he saw two men in a state of nature, with black faces, jump forth from the water. They pulled him into the river, and he, unable to resist, followed them, when on a sudden, after a few steps, another being with pendent eyebrows and a tongue protruding from its mouth, came flying down out of the pines on the hill. In its hands it held a long rope, which it slung around Wang 'Rh's waist, to pull him ashore; but thus a contest arose with the black-faced spectres. 'He is our substitute,' the latter cried, 'why do you rob us of him?' But he with the rope retorted: 'Wang 'Rh is a master-tailor, and you are river-demons living with naked buttocks in the water; you wear no clothes at all, on what tasks then will you employ him? you had better give him to me.' And Wang 'Rh perceived through his faintness that they pulled him to and fro between them. He was conscious a little, and said to himself: 'If these woman's clothes are lost, all my labours will not avail to pay their value,' and he hung them on a tree. Just then his uncle was going home by another path. Astonished to see in the moonshine woman's clothes, green and red, on a tree, he came nearer to see, and the three spectres dispersed, leaving Wang 'Rh with his mouth and ears stuffed with blue mud. His uncle took him home, and thus in the nick of time saved him from death.'

人将脚缩上，黑手郎拉牛脚，牛不得动。客大骇呼路人，共牵牛，牛不起。乃以火炙牛尾，牛不胜痛，尽力拔泥而起。腹下有铁帚紧繫不解。腥秽难近。以杖击之，声啾啾然，滴下水，皆黑血也。众人用刀截帚下，取柴火焚之，臭经月纔散。自此黄泥溝不復溺人矣。 Chapt. II.
Tales of water-demons possessed of more or less power to work evil, have been recorded in Chinese literature in considerable numbers. Many are very wild and absurd. Thus, "the fisherman Li Hoh-t'ah, who always cast out his nets in the Yangtsze, hauled up a child, some three feet in height. It made the water in the net foam up wildly, and the whirls it caused were not calmed in ten days. A Taoist doctor witnessed it. 'Pour out some molten iron there,' he said; the other did it, and the whirls came to a standstill. It was observed that the child's mouth, nose, eyebrows and hairs all looked as if painted, and that it had no eyes; its mouth smelt of liquor. The crowd in their consternation threw it back into the water.'

— "And one Yao, serving in the Tsing-hai army in Tung-chou (?), was at the head of some of his footmen fishing in the sea for a certain instalment of annual tribute, when it grew dusk before they had caught more than a very small quantity of fish. He was then on the point of despairing, when suddenly they hauled up in their net a black man, covered all over with long hair. As he stood before them with clasped hands, they asked him who he was; but he gave no answer. A sea-captain then spoke: 'This is what we call a merman; when he appears, misfortune is sure to occur; therefore pray kill him, to put a stop to his evil deeds'. But Yao retorted: 'No, he is a divine being, and mishap will on the contrary befall us if we kill him'. He then disentangled him from the net, and invoked him, saying: 'If you bring shoals of fish here for me, and thus save me from punishment for falling short in the work imposed on me by my office, I will believe you are a god'. On these

如讓我。王亦昏迷聽其互拉然。心中畳有微明。私念、倘遺失女裙衫則力不能賠。因掛之樹上。適其叔從他路歸。月下望見樹有紅縷女衣。疑而近前視之。三鬼遂散。王二口耳中全是青泥填塞。扶之歸。竟脫于死。Chapt. IX.

漁人李黑賴者恒彌網江。忽獲一嬰兒、可長三尺。網為亂涎。所縈漿甸不解。有道士見之。曰、可取鐵汁灌之。如其言、遂解。視嬰兒口鼻。眉髮如畫。而無目、口猶有酒氣。衆懼復投江。Ki shen luh; K K, ch. 471.
words the hairy man made some dozen steps back over the water
and sank out of sight. Next morning they caught a large haul of
fish, twice as much as they were wont to catch in other years).

No doubt every part of China possesses special notions and
superstitions on water-devils, not always reduced to writing. We
have obtained some from the lips of seamen in coasting along the
Fuhkien shores. Sometimes in full sea a compact cloudy mass
suddenly darkens the horizon. It nears the ship with great rapidity,
to capsize her and drown her crew. It is no tornado, no water-
spout, no squall, but the spirit of a woman, once a sailor's lovely
wife. Her husband, most unworthy of her, treated her ignominiously,
even cruelly, until, preferring death to such a life, she cast herself
into the vasty deep. Since then she rages at sea, a wrathful demon,
against every junk she sees, in the hope that her husband may be
amongst the crew and be sunk into her own watery grave. Happily
there are efficient means to combat her. First of all all the hatches
must be closed; indeed, she is so unmanfully as to pass on high
a flood of urine, which may fill the ship in a moment up to the
deck. Therefore Amoy sailors call her the ts'io̍h jio̍h pò², the Pissing
Woman. But still more measures are to be taken. As soon as this
nymph appears, paper mock money must be burned on the deck,
in order to propitiate her and appease her wrath; crackers and
blunderbusses must be fired to scare her away, and one of the
crew in the garb of nature has to climb the mast, his hair dis-
hevelled, with a club, axe, sword or spear. This weapon he brandishes
up there most awe-inspiringly, abusing the woman in every way and
sense, and exhausting his vocabulary of invectives to the last word;
no wonder that the fair Naiad, sure to see and hear her lovely
goodman of former days, takes fright and decamps. Meanwhile

1 東州靜海軍姚氏率其徒捕海魚, 以充歲貢,時已將晚而得魚殊少。方憂之,忽網中獲一人, 黑色, 舉身長毛。拱手而立, 伺之, 不應。海師曰, 此所謂海人, 見必有災, 請殺之以塞其咎。姚曰, 此神物也, 殺之不祥。乃釋而祝之, 曰, 尔能為我致羣魚, 以免闕職之罪, 儘為神矣。九人者行水上數十步而沒。明日魚乃大獲, 僕於當歲矣。
2 導溺婆.
another sailor in a black gown with long, spacious sleeves has
taken up a position on the deck, and is pacing a kind of dance to
the sound of a gong beaten by a comrade. During these exorcising
movements he brandishes a stick, from the top of which some shreds
of red cloth flutter in the gale. By these efficacious and dignified
evolutions he greatly aids the prowess of his undressed comrade up
the mast. Success certainly crowns their efforts, for they do not
cease until the dangerous phantom withdraws and the shower clears
off. Such ship-saving dancers the Amoy Chinese call bú tik kʰɔ́.
There is one on each junk that plies, especially enrolled to exorcise
the Pissing Woman, but performing sailor's work in good weather
times. The dances require special study and training, their effect
being nought unless performed with all the finesse of art. A bú tik
kʰɔ́ receives extra pay for all ship-saving work he does.

Another dreaded demon of the Amoy seamen is the hái hé-
sūng2 or "sea-bonze". This resembles a fish, but its head is like
that of a bald-shaved Buddhist priest. It may be a seal or dugong.
When the sea is rough, this monster seizes junk and capsizes
them, or drags them down into the deep, crew and all. Against
this demon also the bú tik kʰɔ́ is set to work with his stick, gown,
and dances; moreover, some handfuls of feathers are burned on
the deck, for the stench of these is bad enough to make even a
sea-devil turn tail. With a view to the visits of sea-bonzes, every
supercargo who combines belief with prudence, takes good care to
have one or two small bags of feathers in the ship. Cases are
known of dozens of small sea-monks having been caught in one
net, looking up to the fishermen in the attitude of praying Buddhist
priests, as if imploring their mercy.

How great are the dangers with which sea-devils beset poor sea-
farers folk, the following tale will tell: — "A certain Ch'ing Chi-
chang of Hang-cheu was under sail from Ch'ao-cheu and passed
Hwang-kang, when halfway the voyage a gale arose. A black
vapour came up of a sudden, and in the midst of it a man was
seen, painted black all over, but his eye-sockets and his lips were
as white as flour. He settled on the bow of the ship and blew
at the sailors. These, thirteen in number, turned at the same
moment as black in their faces as the spectre itself, and only
three of them were not thus coloured; then in a few moments
the vapour dissipated, and the apparition vanished. The ship
"proceeded on her voyage amid violent storm and heavy seas; she "capsized, and ten men were drowned, namely all those who had "changed colour. The three who had not suffered the change were "the sole survivors".

By far the greatest contingent to the class of water-devils is made by aquatic animals. We find among them otters or beavers, tortoises, gavials or crocodiles, and fishes, occasionally in human shape or in their own; but a rational arrangement of our material compels us to treat them in Chapter V, 5, 7 and 9.

1 杭州程志章由潮州過黃岡渡海，漢半渡天大風，有黑氣沖起，中有一人，渾身漆黑，惟兩眼眶及嘴唇其白如粉。坐船頭上以氣吹舟中人。舟中共十三人顛倒面貌盡變黑，與之相似，其不變者三人而已。少頃黑氣散，怪亦不見。開船風浪大作，舟覆，水中死者十人皆變色者也。其不變色之三人獨免。Tszê puh yû, ch. 22.
CHAPTER IV.

ON GROUND-DEMONS.

Finally we come to the last of the three categories into which the ancient Chinese have divided their world of spectres, namely those inhabiting the ground, which, as we have seen on page 495, were called fen-yang in the time of Confucius and thought to have a goat-like shape.

Of the story, related in the Kuo hsü, how Ki Hwan-tszê discovered a fen-yang in the ground (page 495), a strange version is stated to have been written two centuries before our era by Han Ying¹ in a collection of anecdotes from ancient times, embellished and illustrated by odes which, side by side with other documents all now lost, have furnished material for the compilation of the Shi king under the Han dynasty. According to that book, now printed in ten chapters and bearing the title of Han-shi wai ch'wen², Han's extra Traditions concerning the Odes, “Ngai, the ruler of Lu, ordered a well to be dug. In three months they had not yet reached the watersprings, but they found a living goat. The ruler ordered his Invokers to operate on it with drums and dances, in order to send it up (as a sacrifice?) to heaven, but the goat could not be sent up. Confucius saw the animal and said: ‘The vital spirit (ts'ing) of water is jade stone, and that of earth is a goat; so this goat must have an earthen liver’. The ruler ordered the animal to be killed, and they found its liver to be of earth”³.

It appears strange that this gnome was represented as a goat.

¹ 韓嬰.
² 韓氏外傳.
³ 魯哀公使人穿井。三月不得泉，得一生羊焉。公使祝鼓舞之，欲上於天，羊不能上。孔子見曰，水之精為玉，土之精為羊，此羊肝土也。公使殺羊，祝肝而土。This tale does not occur in the cop we have on our shelves. We quote it from the TS, sect. 禽虫, ch. 113.
We find nothing in any book to account for it. Possibly the word fen-yang may, fundamentally, not have meant goat, but being written, as in the Kwoh yü version, with the characters 羊, signifying some goat or sheep because, as at present, the word yáng 羊 denoted the genus Capra, the Chinese, deluded by appearance, may have imagined a fen-yang to be a specimen thereof. That, originally, fen-yang 不 not mean sheep, is suggested also in some degree by its appearance in some works without the first component having the prefix 羊. In a biography of Confucius which occurs in the Historical Records¹, it has the prefix 坟, earth, which, without modifying its sound, gives it the meaning of a grave (comp. p. 1073 of Book I), so that in this form (坟羊) the binomial is translatable by “grave-goat”. The beast seems, indeed, to have been connected with graves in subsequent times, for we find in the third century goats or sheep play a part in the imagination of the people as devourers of the buried dead. We have stated this fact already on page 468 of Book I. We there learned two other names for those necrophagous demons, viz. ngaō 嘪 and wei 媼, which may be local terms, the characters by which they are written not being ideographic. Thus simple-minded people, having from days of yore been bent on keeping the dead in their graves uncorrupt, and yet finding them there regularly eaten away in a mysterious manner, ascribed this phenomenon to the teeth of underground beasts, unable, as they were, rationally to explain natural decomposition.

Pei Yin asserts in the commentary which he wrote in the fifth century upon the Historical Records, that “according to T'ang Ku, the fen-yang were beings with undeveloped sexuality”.² The sexless or hermaphrodite beast was, as Wang Ch'ung has taught us (supra, p. 499), the progeny of an ancient emperor, haunting houses and ruins, and afflicting babies with convulsions. Besides this statement, Wang Ch'ung inserted in his valuable book the following interesting note on this class of spectres:

“If it is true that the spirits who inhabit the soil object to it being disturbed and dug up, then it is proper for us to select special good days for digging ditches and ploughing our fields. (But this is never done); it therefore follows that the spirits of

¹ Chapter 47, l. 6.
the soil, even though really annoyed when it is disturbed, pass over such an offence if man commits it without evil intent. As he commits it merely to ensure his rest and comfort, the act cannot possibly excite any anger against him in the perfect heart of those spirits; and this being the case, they will not visit him with misfortune even if he do not choose auspicious days for it. But if we believe that the earth-spirits cannot excuse man on account of the object he pursues, and detest him for annoying them by disturbing the ground, what advantage then can he derive from selecting proper days for doing so? 1

Thus we learn that in the first century of our era the earth-spirits, except on certain selected days, did not tolerate any digging in the ground, and exacted vengeance for so doing. We find this superstition illustrated as follows: “The T’ai-p’ing yü lan has the following quotation from the Sin yen of Pei Yuen: Amidst the people there are spirits, called lords of the earth, and they say that the soil may not be stirred. I, Pei Yuen, possess a grand-daughter, five years old, who suddenly became ill. I went to the diviner in the bazaar, who told me that she had offended the soil. Forthwith I applied to her the remedies usual in such cases, which effected her total cure. Ever since I have been convinced that there exist ground-spirits in this world.” 2

In these extracts the gnomes appear under the names of t’i shên and t’u shên, “spirits of the ground or the earth.” They are generally so denoted in the books. We have seen on page 499

1 如以動地穿土神惡之，則夫鑿溝耕園亦宜擇日。夫動土擾地神，地神能原人無有惡意。但欲居身自安，則神之聖心必不忿怒，不忿怒，雖不擇日，猶無禍也。如土地之神不能原人之意，苟惡人動擾之，則雖擇日何益哉。Lun heng, ch. 24, sect. 譏日。

2 太平御覽引裴元新言，俗間有土公之神，云土不可動。今元有五歲女孫，卒病。詣市卜，云犯土，乃即依方治之，病率愈。然後知天下果有土神矣。T'ung suh pien 通俗編, “Book on the Investigation of Customs”, a cyclopaedia in thirty-eight chapters bearing the name Cheu T'ien-tu 周天度 for its author. Our edition is dated 1751.

3 地神 and 土神.
that in Wang Ch'ung’s age they were deemed to reside also in objects attached firmly to the ground, as in dwellings and ruinous buildings, in corners and nooks. With all these characteristics they survive in China to the present day.

In Amoy and the surrounding farming-districts the existence of earth-spectres, locally called t'ê sin¹ or “earth-spirits”, is an implicit article of the popular creed. The belief in them there bears, as may be the case everywhere in China, the clearest marks of the influence of the philosophical conception that the soil is the productive part of the Universe, which, fecundated by the celestial sphere, engenders everything that has life. In the Cosmos the soil represents perfect stability, and for this propensity it is able to bring forth vegetation. A natural conclusion is, that if the soil is disturbed, the repose and growth of the embryo in the womb of women is, by the law of sympathy, disturbed too.

Therefore, still more often than by the term t'ê sin, the Amoy Chinese denote those spectres by that of t'âi sin², “spirits of the womb or fruit”. Their baneful influence extends even to babies already born, these just as well as vegetable products being dependent for their growth on life-producing earth. It is the t'âi sin that cause the convulsions, restlessness, and other ailments to which infants are so subject, and everybody feels sure that, should a child fall into the clutches of such a spirit, it will forthwith turn blue or black. Especially, however, the t'âi sin are notorious for causing the pains of pregnancy. These are usually called t'âng t'âi or t'âi tâng³, “displacements or movements of the fruit”, and ascribed to the shifting of some earth, some heavy object, or piece of furniture.

Such agitation of the foetus may assume serious proportions, and entail miscarriage. The fear of such a result restrains a man from many imprudent acts, should his wife or concubine be pregnant. Especially perilous it is then to drive a nail into a wall, as it might nail down the earth-spirit that resides in it, and cause the child to be born with a limb stiff and lame, or blind of one eye; or it might paralyze the bowels of a child already born, and give it constipation with fatal result. The dangers which threaten a pregnant woman, increase as her pregnancy advances. In the end nothing which is heavy may be displaced in the house, it being well known that the earth-spirits are wont to settle preferably in things which, owing to their weight, are seldom moved. But even the shifting

¹ 土神. ² 胎神. ³ 動胎 or 胎動.
of light objects is a source of danger. Instances are known of fathers who had rolled up their bed-mat after it had long lain flat, being frightened by the birth of a child with a rolled-up ear. One day I saw a boy with a harelip, and was told by the father that his wife, when pregnant of this child, had thoughtlessly made a scissure in an old coat of his, while repairing it.

In a small obstetrical handbook circulating in Amoy under the title of *Kwang sheng pao kien*\(^1\), "Precious Mirror for the Furtherance of Childbirth", we find it explicitly stated, that a pregnant woman "may not witness the beginning of any works connected "with the reparation or erection of buildings, nor any grubbing in "the ground".\(^2\) On another page of that book we read: "A work "entitled Necessary Knowledge for the Furtherance of Childbirth "says: Among the matters which do not promote procreation of "offspring, the moving and displacing of objects certainly causes "calamities. Repairs performed at a neighbour's house or at one's "own, or the stirring of the ground, produce evil effects upon the "breath or soul of the unborn fruit, and are apt to destroy its "body and injure its life. But that infliction of injury with a "sharp instrument should wound the foetus, or injury done to "the soil should close its apertures, or beating or kicking things "should render the foetus blue and black, or the binding together "of things should cause its limbs to be cramped or stiffened — "such sayings are groundless stories of doctors of (occult) science, "and not one in a hundred having a good foundation, they must "not be believed. But what women in the family way must never "see, is the first commencement of any works or repairs, pounding "or battering, and the stirring of the ground; it is advisable for "them to absent themselves carefully from such works".\(^3\)

Thus the commotion created among the earth-spirits by repairs

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\(^1\) *廣生寶鏡*.

\(^2\) *修造興工動土不可看*, Sect. 達生編, 1: 45.

\(^3\) *便產須知云*, 不利嗣息動必成災. 雖鄰家造興工動土犯其胎氣，令子破形損命。刀犯者形必傷，泥犯者窩必塞，打擊者色青腫，繫縛者相拘挾等說，此為術者妄言，百無一驗，必不可信。惟修造興工，下樁動土，皆非娠婦所宜見，謹避之可也*, Sect. 宜麟策, 1: 32.
of edifices or by earth-labours seems especially perilous for pregnant women at the beginning of the works. In fact, when at Amoy any one undertakes something of the kind, the neighbours take good care to seek lodgings elsewhere for their women who are expecting confinement, not allowing them to return ere the works are fairly advanced and the disturbed spirits have had time to re-settle in their old seats. In default of a suitable place to shelter such a woman, public opinion, I was assured, absolutely obliges the builder to delay till after her confinement.

It is not only earth-ghosts that cause abortive pregnancy. Every demon may do this, even by actually fecundating the woman and rejoicing her heart with a pregnancy which, after long duration, results in nothing. On this point we shall have more to say in Chapter XIV.

The gnomes of our western folklore, guardians of mysterious underground treasures, are very slightly represented in China's Demonology. We may ascribe this to the fact that mining never was of great significance there. All we have found concerning them amounts to the following strange narrative:

"Celestial roes are no men, but belong to the class of k i a n g s i or corpse-demons (see Ch. X). Yunnan province has many mines from which five kinds of metal are extracted. If they collapse, preventing the miners from getting out, then, if these men are fed for ten years or even for a hundred by the breath of the earth and of those metals, their bodies do not decay. Though they are not dead, their material substance is dead.

"It being underground perpetual night for those who work those mines, these men mostly carry a lamp on their forehead. When, while working their way into the ground, they fall in with a celestial roe, this is entranced with joy. Complaining or cold, it asks them for some tobacco, which it smokes immediately; then it prostrates itself upon the ground, entreating the men to take it out of the mine. In reply the miners say: 'We have come here for gold and silver, and we have not yet discovered any veins from which to procure some; do you know where the gold grows?' And the celestial stag guides them to a mine where they can reap a rich harvest. But on leaving the mine, they delude the spectre, saying: 'We must get out first, and then we shall take you out of the shaft with the lift'. And by the rope fastened to the bamboo lift they haul the creature up, but halfway they cut the rope, letting it fall down and die.

"It has occurred that the men in charge of the mine-sheds
were more benevolent and compassionate, and hauled up some
seven or eight of those beings. But as soon as these felt the
wind, their clothes, flesh and bones changed into a liquid giving
out a rancid, putrid stench, which smote with contagious disease
all those whose olfactory nerves it affected, so that they died.
This is the reason why, ever since, those who haul up celestial
stags cut the rope, lest they have to endure again that stench
and lose their lives. Should they refuse to haul them up, they
risk being molested by them incessantly. It is also said, that when
a small number of celestial stags are overpowered by a great
number of men, tied, placed against an earthen wall, and immured
firmly on the four sides with walls of clay, a sort of terrace with
a lamp being built overhead, they will do no further harm. But
if men are outnumbered by stags, they are tormented to death
by these, and not allowed to escape''.

1 乾兟子非人也、乃僵尸類也。雲南多五金礦。開礦之夫遇土壓、不得出、或數十年、或百年
為土金氣所養、身體不壞。雖不死、其實死矣。
凡開礦人若地下黑如長夜、多額上點一燈。
穿地而入遇乾兟子、兟子喜甚。向人說冷、求煙
吃、與之、烟鴉吸立盡、長跪求人帶出。挖礦者曰、
我到此為金銀而來、無空出之理、汝知金苗之
處乎。兟子導之得礦、必大獲。臨出則給之、
日、我先出、以籃接汝出洞。將竹籃繫繩拉乾兟
子、於半空剪斷其繩、乾兟子輒墜而死。
有營礦人、性仁慈憐之、竟拉上乾兟子七八
個。見風、衣服肌肉即化為水、其氣腥臭、聞之者
盡瘟死。是以此後拉乾兟子者必斷其繩、恐受
其氣而死。不拉則又怕其纏擾無休。又相傳人
多、乾兟子少、衆縛之、使靠土壁、四面用泥封固
作土墩、其上放燈台、則不復作祟。若人少、乾兟
子多、則被其纏死、不放矣。 Tszö puh yü, Continuation, ch.IV.
CHAPTER V.

ON ANIMAL-DEMONS.

The three preceding chapters have demonstrated, that from the earliest times to which the written products of China enable us to ascend, spectres have often been represented in that country in animal forms. We have, in fact, found dragons and goats among them, apes or monkeys, and stags, and we may then reasonably expect to find a very large contingent contributed to China’s demon-world in all times and ages by the animal kingdom in general.

To comprehend adequately the rationality of this phenomenon we only have to realize another, already brought out in this Book in strong relief, to wit, that spectres generally are represented in the shape of man and with his characteristics and attributes, while at the same time animals are not in Chinese mind and thought essentially different from men. If a man can be a spectre, why then cannot an animal be a spectre as well? Philosophy implicitly decreed since olden times that beasts have the same natural constitution as man, both being built up, body and soul, of the same yang and yin substances of which the Universe itself consists.

But while identification of spectres with men remained the prevailing conception, the investment of animal-spectres with human attributes was the result. Men, as well during their lives as after, may assume animal forms with malicious intent; but, conversely, animals may transform themselves into men with no more kindly object. Such metamorphoses may be bodily, but hardly ever seem to come about 'out for the co-operation of the soul. Such animal-spectres do not differ from the ordinary were-beasts we have described in our chapter on Zoanthropy (pp. 156 sqq.), except in the possession of a large dose of manifest malignity, which seems, indeed, the only feature entitling them to a place in the world of demons.

The belief in animals haunting as spectres would hardly seem
possible if there were no conviction that their souls may show themselves outside their bodies in the same shape as these. Numerous places in Chinese books attest that such a conviction prevails, but the two following tales may suffice to prove it:

"Sun Hiu of the Wu dynasty having a patient, sought an exorcist (h. h.) and seer. Having found one, and wishing to put him to the test, he killed a goose, buried it in the open plain, constructed a little shed over the spot, and placed a couch therein, with female shoes and clothing upon it. Then he told the man to examine that spot. ‘If you can tell me the shape of the woman who abides as a ghost in yonder grave’, he said, ‘I will bestow a rich reward on you, and believe in your capacities immediately’. But the man uttered no word in the course of that day. The emperor then repeated his question with more emphasis. ‘To speak truly’, came the answer, ‘I see no ghost; a white goose standing on the tomb is all I see. I did not tell this immediately, for it might be a kweil or shen that took this form, and I had to wait until its true shape should re-establish itself; but as, for some reason unknown to me, it does not re-assume its other shape, I now dare tell Your Majesty the truth'.

"When the Minister of Agriculture Yang Mai was young, he was fond of hunting. He himself tells us, that when hawking in the fields during his stay at Ch'ang-ngan, he saw a hare hop about in the shrubs at some distance from him. His falcon too perceived the animal, and immediately flew to the spot to catch it, but when it came there, there was nothing at all. Yang Mai took the bird on his cuff, and having proceeded several paces, looked behind him at the same spot, and again he saw the hare run there. As before, the hawk swooped upon it, but likewise

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1 The emperor King 景; he reigned from A.D. 258–263.

2 吳孫休有疾，求覲視者。得一人、欲試之、乃殺鵝而埋于苑中、架小屋、施床几、以婦人履履服著其上。使覲視之。告曰、若能說此冢中鬼婦人形狀者、當加厚賞而即信矣。竟日無言。帝推問之急。乃曰、實不見有鬼、但見一頭白鵝立墓上。所以不即白之、疑是鬼神變化作此相、當候其真形而定、不復移易、不知何故、敢以實上。Shou shen ki, ch. 2.
“without catching it; and the same thing taking place a third time, "Yang Mai ordered his men to cut the herbage away and seek "for the hare. They then found its skeleton, so that they had "had to do with a hare’s ghost.”

The literature of China is rich in tales of animal-devils in all forms and shapes. Mammals, birds, fishes and insects are represented as transporting their souls into men, thus infecting these with disease or making them mad; they also emit their souls from their bodies to disquiet villages and dwellings. Koh Hung was convinced that especially old animals might become devils in a human shape, and he gave expression to this opinion in a passage we have translated on page 162. We shall see that his view was generally shared, and is set forth frequently in the legends and traditions which have served us for the composition of this Chapter. Since there are hardly any animals in China which play a part of some importance in human life without doing this also as demons under some aspect or other, a large amount of material illustrative of Demonism is supplied to the student who explores the written zoological mythology of that part of the earth.

1. Tiger-demons.

The royal tiger we find foremost in China on the list of animal-demons. He is, indeed, its most ferocious brute, distributed over almost its whole area, the terror of its people, often throwing villages into general commotion and panic, or compelling country-people to remove to safer spots. The reader knows from page 160 that early Chinese literature mentioned man-tigers as ravening demons. Tales preserved in the books of every age prove that the belief in such spectres has always prevailed. And that this belief is not extinct at present, is sufficiently attested by the fact that such tiger-lore is continually reprinted, read, and transmitted by mouth; moreover, a somewhat intimate acquaintance with

1 司農卿楊邁少好畋獵，自云在長安時放鷹于野，遙見草中一兇跳躍。鷹亦自見，即奮往搏之，既至無有。收鷹上鞲，行數十步，回顧其處，復見兇走。又搏之，亦不獲，如是者三，即命芟草以求之。得兇骨一具，蓋兇之鬼也。Ki shen lub, quoted in the K K, ch. 443.
Chinese soon convinces us, that tiger-tales are generally taken for actual events, as, in truth, is the case with everything which is transmitted by the writings of by-gone days. Many such tales reveal new and interesting points in tiger-lore. Hence the small collection inserted in the following pages will be found useful also as a supplement to the dissertation on Tigroanthropy, which we have written pp. 163 sqq. of this Book.

Folk-lore represents tiger-demons as metamorphosed men ravening over large areas. “Ch'en Tsung, a native of Tan-yang”, T'ao-Ts'ien relates, “exercised the profession of diviner near the chief city of that district. In the I hi period (A.D. 405—419), when Tan Heu, a general of the left division, who was very fond of the chase and occupied himself much with tiger-hunting, was governor of Ku-shuh, it happened that a rider wearing fur breeches, followed by another in similar dress, came to that soothsayer with some ten coins wrapped in paper. ‘Must we go westward to find something to eat’, they asked, ‘or is the easterly direction the best?’ Tsung laid out a combination of divining-stalks, thereupon consulted it, and declared the easterly direction to be auspicious, but the other (where the formidable Nimrod lived) unprofitable. Still the men asked him for some drink, and put their mouths inside the cups after the manner of cows that drink; then they left the diviner's house and went on in the easterly direction, but no sooner were they some hundred paces off than the follower and his horse both changed into tigers. And since then tigers ravened in the country with extraordinary fierceness.”

Who shall count the hapless men who, suspected of being tigers in disguise, have fallen victims to fear and exasperation?

1 Ku-shuh and Tan-yang were parts of the present Tai-p'ing department (太平府) on the Yangtse, in Nangan wui province. The city of Tai-p'ing is the first on the river above Nanking.

2 丹陽人沈宗在縣治下以卜爲業。義熙中左將軍檀侯鎮姑熟, 好獵, 以格虎爲事, 忽有一人著皮幙乘馬, 從一人亦著皮幙, 以紙裹十餘錢來詣宗卜。云西去覓食好, 東去覓食好。宗為作卦, 卦成占之, 東向吉, 西向不利。因就宗乞飲, 內口著黑中狀如牛飲, 既出東行百餘步, 從者及馬皆化爲虎。自此以後虎暴非常。Sheu shen heu ki, ch 9.
And how many times has this vulgar credulity been aroused against objects of hatred, in order to get them lynched? A man-tiger despatched by the mob was Wang Yung, whose story we gave on page 177. Another victim was the poor heroine of the following tale:

“About the end of the rule of the Liang dynasty (circa A.D. 556), Hwang Khien, a Shi-hing man (in the north of Kwangtung), had a younger sister, named Siao-chu or Little Pearl, affianced to a native of the same district, who answered to the name of Li Siao. Little Pearl accompanied her brother’s wife into the mountains to gather tree-seeds. They passed by a temple, where Little Pearl felt so great an attraction exercised upon her, that she refused to go home. And when on the way home, she ran away alone up the road to the temple, hurrying into the shrubs at the sight of people.

Hwang Khien’s wife apprised Li Siao of the incident, who concluded from it that the girl must have some ulterior object. One night he was returning with a comrade from the district magistrate, by whom he was summoned, when the two men were surprised by a shower of rain, and perceiving a fire in an apartment of the temple, resorted thither to dry their clothes. They discovered some worn clothes on the raised platform which bore the image of the god, and after a moment heard the sound of footsteps outside. Affrighted, they concealed themselves behind the platform and the screen, and instantly beheld a tiger, moving with waving tail and rapid bounds straight towards the fire. There the monster divested itself of its teeth and claws, rolled up its skin, and placed everything on the platform of the god; then it put on the clothes, and squatted down by the fire.

Now Li Siao saw that there was his Little Pearl. He straightway embraced her and spoke to her, but not one word passed her lips. At daybreak he took her home and deposited her at Hwang Khien’s house. Here they confined her in an outhouse, and cast raw flesh before her, which she accepted and devoured; and her mother, who watched her constantly, perceived that she did nothing else but gaze at the pig. A few days later she changed again into a tiger. The villagers now armed themselves with bows, ascended the roof of the house, and thence shot their arrows into the outhouse, thus killing her. In the next year a tiger ravened so frightfully that the people had to shut their houses even in the daytime, and the prefect Hiung Ki-piao reported the matter to the Throne”.

1 梁未始與人黃乾有妹小珠，聘同縣人李肅。
We also read of were-tigers delivered by the people up to the magistrates, and formally put to death by their orders. Thus, "in the first year of the T'ai yuen period of the Tsin dynasty (A.D. 376) there lived in the district of Ngan-luh, which forms a part of the Kiang-hia department (province of Hupeh), a certain Shi Tao-süen, twenty-two years old, who, before his youth had entirely passed, became mad and changed into a tiger. The number of those whom he thereupon devoured cannot be given. A girl who plucked mulberries under the trees, he carried off, and when he had devoured her, he concealed her bracelets and hairpins between the rocks, whence he fetched them up afterwards, when he had re-assumed human shape and remembered his deed. One year after, he returned home and lived there again as a man; subsequently he distinguished himself in the service of the Government and became a dignitary within the Palace. One night he was chatting with some people, when the subject of metamorphoses and strange apparitions in the Universe was touched upon. 'There was a time,' Tao-süen said, 'when I was

小珠共嫂入山採木實。過神廟而小珠在廟戀慕不肯歸。及將還、復獨走上廟、見人即入草中。

乾妻來告肅、肅以爲更有他意。肅被縣召、將一併夜還、值風雨、見廟屋有火、二人向火炙衣。見神牀上故衣、少間聞外有行聲。二人惶怖入神牀屏風後、須臾見一虎、振尾奮迅直至火邊。自脫牙爪、捲皮、置牀上、著衣、向火坐。

肅看乃小珠也。肅徑抱小珠、共語不應。明日將歸、送向乾家。乃閉置一室、擲生肉則接食之、其母恆看守之、唯視豬。少日又成虎。村人乃將弓弩、上舍、發屋射殺之。明年有虎暴、百姓白日閉門、太守熊基表以聞之。Hu wei.

1. 晉太元元年江夏郡安陸縣師道宜年二十二、少未了了後忽發狂、變爲虎。食人不可紀。後有一女子、樹下採桑、虎取食之、食竟乃藏其釵釘於山石間、後復人形知而取之。經年還家、復爲人、遂出仕官、爲殿中令史。
"so ill that I became deranged in mind, changed into a tiger, "and devoured men’; and he mentioned the names of his victims. "But there were persons among those seated around whose fathers, "sons or brothers he had devoured. With loud cries and howling "they seized him, and delivered him to the magistrates; and he "died of hunger in the prison of Kien-khang", i. e. the present Nanking, then the Imperial capital.

"— A certain man in Sung-yang entered the mountain to gather "fuel. Overtaken by the dark, he was pursued by two tigers. As "quickly as he could he climbed a tree, which was, however, not "very high, so that the tigers sprang up against it, but without "reaching him. Suddenly they said to one another: ‘If we can find "Chu Tu-shi, we are sure to get this man’. One tiger then remained "to keep watch at the tree, while the other went away, and on a "sudden there appeared another tiger, leaner and longer, and con- "sequently peculiarly fitted to catch prey. The moon was shining "brightly that night, so that our hero distinctly discerned how the "small tiger frequently stretched out its paws at his coat; but his "fuel-axe was still at his waist, and just when the brute grabbed "at him again, he dealt it a blow and hacked off its fore-claw. "With loud roars the tigers ran off one after the other, and not "until the morning the man went home.

"The assembled villagers asked him what had happened, and when "he had related his adventure, one of them said: ‘There lives one "Chu Tu-shi in the east of this district; let us go and visit him, "to see whether it is he or not’. Some men went and asked about "him; ‘last night’, they were told, ‘he went out for some moments "and wounded his hand; hence he is now in bed’. Having thus "attested that he was the tiger, they denounced him to the prefect "of the district. This grandee ordered his underlings to arm them- "selves with swords, to besiege his dwelling, and set fire to it. "Chu Tu-shi suddenly rose from his bed, ran about, changed into a "tiger, and charging upon the men escaped; and it is unknown "whither he went’".

1 夜共人語，忽道天地變怪之事。道宣自云，吾
曾得病發狂，遂化作虎。昭人，言其姓名。同坐人
或有食其父子兄弟者。於是號哭送赴官，遂
餓死建康獄中。Try hia ki；KK，ch. 426.

2 松陽人入山採薪，會暮，為二虎所逐。遼得
This anecdote demands our attention. It strikes us, that a wound inflicted on a were-beast is believed in China to be visible also on the corresponding part of its body when it has re-assumed the human shape. This is also a trait of our own lykanthropy. Olaus Magnus relates, that a few years before he wrote, the wife of a nobleman expressed to her slave her disbelief in the possibility of the metamorphosis of men into wolves; whereupon the slave, to prove that she was in the wrong, himself assumed such a shape. Over the country the were-wolf ran, hotly pursued by the dogs, which tore out one of his eyes, and next day the slave re-appeared before his mistress, blind of one eye. In the same century it is stated by Majolus, that duke Albrecht of Prussia had a peasant brought before him at Königsberg, who had devoured his neighbour's cattle and bore large wounds in his face, which he had received from the teeth of dogs whilst he had been in the form of a wolf. Bodin Angevin wrote, that the Royal Procurator-General Bourdin had assured him he had had to pass sentence in the case of a wolf whom some one had wounded with an arrow in the thigh, which arrow had been found some hours later in the thigh of a man in bed. And Collin de Plancy relates: "L'an 1588, en un village dans les montagnes d'Auvergne, un gentilhomme, étant sur le soir à sa fenêtre, aperçut un chasseur de sa connaissance, 

上樹，樹不甚高，二虎迭躍之，終不能及。忽相語云，若得朱都事應必捷。留一虎守之，一虎乃去，俄而又一虎，細長善攫。時夜月正明，所以其人備見小虎頻攫其衣，其人樵刀猶在腰下，伺其復攫，因以刀砍之，斷其前爪。大吼相遂皆去，至明日始得還。

會村人相間，因說其事，村人云，今縣東有朱都事，往候之，得無是乎。數人同往問訊，答曰，昨夜嘗出傷手，今見頓臥。乃驅其真虎矣，遂以白縣令。命羣吏持刀，圍其所而燒之。朱都事忽起，奮迅成虎，突人而出，不知所之。 Kwang i ki; K K, ch. 342.

1 Historia de Gentibus Septentrionalibus (1555); last chapter of book XVIII.
3 "La Démonomanie des Sorcières", edition of 1598, p. 257.
4 "Dictionnaire Infernal", page 313.
"et le pria de lui rapporter de sa chasse. Le chasseur en fit pro-
"messe, et, s'étant avancé dans la plaine, il vit devant lui un gros
"loup qui venait à sa rencontre. Le loup l'attaqua fort vivement,
"mais l'autre, en se défendant, lui ayant coupé la patte droite avec
"son couteau de chasse, le loup estropié s'enfuit et ne revint plus.
"Le chasseur gagna la maison de son ami, et tira de sa gibecière
"la patte qu'il avait coupé au loup, mais il fut bien étonné de
"voir cette patte convertie en main de femme, et à l'un des doigts
"un anneau d'or que le gentilhomme reconnut être celui de son
"épouse. Il alla aussitôt la trouver; elle était auprès du feu, et
"cachait son bras droit sous son tablier. Comme elle refusait de
"l'en tirer, il lui montra la main que le chasseur avait rapportée;
"cette malheureuse éperdue avoua que c'était elle en effet qu'on
"avait poursuivie sous la figure d'un loup-garou; ce qui se vérifia
"encore en confrontant la main avec le bras dont elle faisait partie.
"Le mari courroucé livra sa femme à la justice; elle fut brûlée.
"On ne sait trop que penser d'une telle histoire, qui est rapportée
"par Boquet ¹, comme étant de son temps".

The most horrid specimens of the tiger-demon class, which Chinese
fancy has created, are those who assume a woman's shape with
malicious intent, and then tempting men to marry them, devour
them in the end, and all the children in the mean time produced.
A victim of such monstrous perfidy was "Ts'ui T'ao, a man of
"P'u-chen. Whilst travelling to Ch'ü-chen (in Nganhwui) he reached
"Lih-yang, situated to the south, and started for Ch'ü-chen at day-
"break, then halting at an inn for travelling officers, called Bene-
"volence and Rectitude, to pass the night. 'This inn is under evil
"influence', the inn-keeper said, 'I pray you, do not lodge here'. But
"T'ao would not heed this advice, and with his satchel on his back
"went up to the main apartment, while the inn-keeper provided
"him with a lamp and a candle.

"At the second watch T'ao spread out his blankets, and was
"just going to rest, when he saw at the gate a big paw like
"that of a quadruped. On a sudden the gate was flung open, and
"he saw a tiger walk in. In his fright he hurried into an
"obscure corner, and there concealed, observed the beast put off its
"animal skin in the middle of the courtyard and become a girl of
"extraordinary beauty, well dressed and ornamented, who walked

¹ "Discours des Sorciers", Lyons, 1608; page 341.
up the steps into the main apartment, and laid herself down on his blankets.

"Now T’ao appeared. ‘Why do you lie down in my blankets?’ he asked; ‘just now I saw you enter in the guise of a beast, what was that for?’ The girl rose and said: ‘I hope you will dismiss all your surprise. My father and my elder brother are professional huntsmen, and my family is so poor that all their attempts to find a fashionable match for me have failed. I became aware of this and secretly wrapped myself in a tiger-skin at night, for, well knowing that there lodge high class people here, I had resolved to give myself to one of them for sprinkling and sweeping his floor.¹ But all guests and travellers successively have dismissed me for very fear, and this night only I have the good fortune to find a man with intelligence, whom I may hope will pay attention to my feelings. ‘If all this is really the truth’, T’ao replied, ‘I desire no better myself than to accept a life with you of joyful concord’. Next day he took the girl with him, having first thrown the tiger-skin dress into a dry well behind the hall.² "Afterwards he took a degree on account of his studies of the Classics, and became (military?) prefect of Süen-ch’ing. While journeying thither with his wife and boys, they after a month or

¹ That is to say, to perform for him the household duties of a wife.

² 崔邁浦州人。旅遊滁州南抵歷陽，曉發滁州，至仁義館宿。館吏日：此館凶惡，幸勿宿也。邁不聽，負笈昇廳，館吏備燈燭。謁而邁至，一更展衾，方欲就寢，忽見館門有一大足如獸。俄而其門豁開，見一虎自門而入。邁驚走於暗處潛伏視之，見獸於中庭脫去獸皮，成一女，奇麗嚴飾，升廳而上，乃就衾。邁出，聞之日，何故宿余衾，適見汝為獸入來，何也。女子起，謂邁曰，願君子無所怪。妾父兄以畋獵為事，家貧，欲求良匹無從。自遠，乃夜潛將虎皮為衣，知君子宿於是館，故欲托身以備麗檻。前後賓旅皆自怖而檻妾，今夜幸逢達人，願察斯志。邁曰，誠如此，意願奉歡好。來日邁取獸皮衣棄廳後枯井中，乃挈女子而去。
so again stayed for a night in the inn of Benevolence and Rectitude. 'It is here that I met with you for the first time,' said T'ao laughingly, and at once he went to the well to look into it; and verily, there the skin-dress still lay. This caused him to burst again into a laughter. 'The dress you had on at that time is there still,' he called to his wife. 'Have it fetched up,' she said. And when she saw it in his hands, she continued, still laughing: 'let me try it on again'. He gave his consent; the woman descended from the steps and put on the skin-dress; but no sooner had she done so than she changed into a tiger, which moved up the steps of the main apartment with roars and bounds, devoured the boys and T'ao into the bargain, and ran away'.

The Hu wei, from which we draw this tale, gives us yet another of a ravening tiger-demon who made himself a tiger or a man at pleasure by putting a tiger-skin on; or off. "In the Kien yen period (1127—1130) there were so many tigers in King-nan (King-cheu, in Hupeh pr.) that a great part of the population living without the walls removed into the city to escape their attacks. One Chang Szê had not yet removed, when a tiger came. He hastily hid himself among the beams of the roof. The brute walked up the steps of the main apartment of the house, put off its skin, and changed into a man, who departed through the gate to look for him. Chang forthwith descended and grasped the skin; but no sooner had he placed it on the beam than the tiger came back. Missing his skin, he showed great consternation, then drew a sealed commission out of his bosom, unfolded it on the ground, and said: 'Heaven gave me this commission to take away the members of the Joh and other clans, but I have erased their names from it, except those of the Joh; give me back my skin, and I will leave the Joh people unmolested'. But Chang said: 'I will not give it unless you blot out my name too'; and when the

1 後韍明簡擢第，任宣城尉。韍與妻男將赴任，行不月餘復住宿仁義館。韍笑曰，此館乃與子始會之地也。韍往視井中，獸皮衣然如故。韍又笑。謂其妻曰，往日卿所著之衣猶在。妻曰，可令人取之。既得，妻笑謂韍曰，妾試更著之。依請。妻乃下階，將獸皮衣著之，纔畢乃化虎，哮吼奮然上廳，食子及韍而去。Hu wei.
Were-tigers are necrophagous.

"Tiger took a writing-brush out of his clothes and erased his name, "Chang cast the skin down. The tiger put it on, re-assumed his "former shape, and roared and bounded so tremendously that Chang "shivered for fright, and was about to tumble down from his place "when off ran the beast. Next day the tiger was killed by a flash "of lightning, more than sixty miles from that place".

Like our were-wolf 2), the man-tiger of China is represented sometime as a necrophagous brute. "Under the reign of the emperor "Hiao Wu of the Tsin dynasty", an old tale runs, "it happened "in the fifth year of the T'ai yuen period (A.D. 380) in the "district of Ts'aiuo, in the department of the same name, that one "Yuen Siang, a poor fellow, while going home in the twilight fell "in on the road with a girl of fifteen or sixteen, whose charms "and beauties were perfect in every respect. She gave herself to "him to be his wife, and in five or six years they attained "very flourishing pecuniary circumstances. She gave birth to two "sons, and when these boys were ten years old, the family had "grown very wealthy. But then there occurred a fresh case of "death in their village. After the burial the woman hurried to "the grave, there put off her clothes and hair-pins, hung them on "a tree, changed into a tiger, opened the grave, dragged the coffin "out of it, seized the corpse, and devoured it. When satiated, she "returned to the human shape. But some one had seen it, and "secretly apprised her husband of it; 'your wife is no human being', "he said, 'she will commit some outrage upon yourself'. Siang did "not believe it; but when after a time another case of death "occurred and the woman behaved in the same way, that man

1 建炎間荆南多虎，郭外人多移家入城避虎。
張四者移未畢而虎至。急竄於梁。虎升堂，鰥皮，
化為丈夫，出門尋張。張下，取皮，置梁上。虎還。
失皮甚窘，探懷中丹符。陳於地，曰。吾奉天符
取若等姓名，都除。惟若在耳。能還我皮當拾若。
張曰。除我名迺還汝皮。虎出筆除之，張榔
皮下。虎蒙皮復故形，咆哮大躍。張震駭，幾墜。
虎去。明日六十里外雷震殺虎。

2 "On connaît en Basse Normandie une sorte d'esprits appelés les Lubins. Ils se "déguisent en loups et vont rôder la nuit, cherchant à entrer dans les cimetières,
"sans doute pour s'y repaître d'une hideuse proie". Amélie Bosquet, La Normandie
Romanesque, p. 138.
“took him to the spot to observe her. Thus he learned the truth.
“She thereupon scourged the district and its hills, devouring corpses
“again and again”.

As in other countries where royal tigers live, so in China exceptional specimens are known to prey preferably on men. But instead of ascribing this idiosyncrasy to their having experienced how easy a prey man generally is, or to their steady predilection for human flesh after having once tasted it, the Chinese aver that the man-eater is incited by the ghost of every last victim to a new murder. Thus fancy has created a class of injurious devils which have no animal shape, and are no animals transformed into demons, but human spectres in the service of an animal, or sometimes thought to inhabit it.

The human soul under the impulse or guidance of which a man-eater ravens, is called ch'ang k'weī. This term we may probably translate by “the ghost of him who lies flat upon the ground”, that is to say, of the victim. Often this ghost is denoted by the word ch'ang alone. “When a man has been slain by a tiger”, Li Shichen wrote, “he becomes a ch'ang k'weī, which leads the monster as a guide”. In the Khanghi dictionary we find the same belief expressed in the following words: “When a tiger bites a man in such a way that death ensues, his soul (hwun) has not the courage to go elsewhere, but regularly serves it as a slave, and is called a ch'ang”. At the very time when it kills its victim,

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1 晉孝武太元五年譙郡譙縣袁雙、家貧客、作暮還家、道逢一女、年十五六、姿容端正。即與雙為婦、五六年後家資甚豐。又生二男、至十歲家乃巨富。後里有新死者。葬後此女逃往至墓所、乃解衣脱釧、掛樹、便變形作虎、發冢、曳棺出墓外、取死人食之。食飽後還變作人。有見之者竊語其壻、有婦非人、恐將相害。雙聞之不信、經時後有死者、輒復如此、後將其壻共看之。遂知其實。後乃越縣趨墟、還食死人。K K, ch. 426.

2 僵鬼。

3 人死於虎則為僵鬼、導虎而行。Pen-ts'ao kang muh, ch. 51, I, 1. 2.

4 虎窖人人死、魂不敢他適、軒隸事虎、名曰僵。
the beast avails itself of this remarkable fascinating power in order to compel the soul to re-enter the corpse and revive it, so that it may properly undress before being eaten, and thus no clothes or threads may bother the monster at its bloody meal (comp. B. I, p. 44). "When a tiger slays a man", said Twan Ch'ing-shih, "it has the power to make his corpse rise and doff its clothes, after which it devours it". The two following tales illustrate this curious folk-conception:

"A literary graduate of the second rank, bearing the surname of Li, but whose name I have not found, lodged in the mounts of Siien-cheu (now Ning-kwoh, in Nganhwui pr.). He had a slave in constant attendance on him, a man so lazy that he had to lash and cane him frequently, and who entertained for this reason a deep grudge against his master. It was in the ninth year of the Yuen hwo period of the T'ang dynasty (A.D. 814), that Li had two friends with him in an outhouse of his dwelling, and called the slave. But he was asleep. This aroused Li's anger to such a pitch that he inflicted on him several times ten lashes. With hatred and rancour in his heart the slave left the room. 'This is a year with an intercalary month', said he to his comrades, 'and thus, as men declare, there must be many tigers; why then do not they devour me?' With these words, he left the gate, and then suddenly his shrieks were heard. The other slaves rushed out to seek him, and as they failed to discover him, they followed the track of a tiger over a distance of more than ten miles. There they found him half devoured, by the riverside. His clothes with his kerchief and boots were neatly folded up and placed in a pile on the grass; for tigers can keep their victims in employ as servants, and these are the souls of those victims."

1 虎殺人能令屍起，自解衣，方食之. Yiu-yang tsah tsu, ch. 16.

2 靜國府.

3 詞舉人姓李，不得名，寄居宣州山中。常使一奴，奴頗慵惰，李數鞭笞，多有忿恨。唐元和九年李與二友人會於別墅時呼奴。奴已睡。李大怒，鞭之數十。奴懷恚恨出。謂同儕曰：今是閏年，人傳多虎，何不食我。言訖出門，忽聞叩
— "In Suen-cheu, one Chang Tsun was the guest of Yuen Tan-chwang, the prefect of the district of Lih-shui. His wife was carried off by a tiger, and Tsun swore that he would avenge himself. Armed with arrows, he entered the mountains, climbed a big tree close by the tiger's den, and watched the beast. He there perceived that his wife was dead, and was watched by the tigress, until the corpse rose of its own accord, made obeisance to the brute, doffed her clothes, and in this naked state fell down again upon the ground. Then the tigress led four cubs out of the den, each of the size of a wild cat. Wagging her tail and hopping joyfully, she licked the dead body, till the cubs came and gnawed at it emulously; but Tsun killed the brute with some arrows, cut off its head, and having slain the four cubs too, took their heads home, with his wife on his back." 1

The principal advantage a man-eater draws from his ch'ang kwei consists in that it brings him on the track of new human prey; indeed, every such spectre in turn desires no better than to deliver itself from its servility by getting a substitute. Thus continuously driving tigers to homicide, those spectres belong to the most dangerous class in China. On account of their aversion from the bondage they are in, they sometimes decoy their striped master, and rid themselves of his tyranny by leading him into traps and pitfalls prepared by his enemies. Thus did the ch'ang kwei of which the following lines give us the story:

"In the last year of the Tien pao period (A.D. 755) there lived in Suen-cheu a young lad close to a mountain. Whenever he grazed the cattle, he saw a spectre with a tiger behind it,

聲，奴輩暴逐，無所見，循虎跡十餘里。黠邊奴已食訖一半。其衣服及巾鞋皆燭摺置於草上，蓋虎能役使所殺者，魂神所向也。Yuen hwa ki, K K, ch.430.

1 張俊者宣州溧水縣尉元諒莊客也。其妻為虎所取，俊誓欲報讎。乃挾矢入山，於近虎穴處上大樹伺之。乃見其妻已死，為虎所縛，屍自起拜虎，訖自解其衣，裸而復僵。虎又於穴中引四子，皆大如狸。掉尾歡躍，以舌舐死人，虎子競來爭食，俊連射殪之，截虎頭，並殺四子。取其首，負妻而歸。TS, sect. 畜鼠，ch. 63. Another version, drawn from the Yuen hwa ki, is given in the K K, ch. 433.
“and when this had occurred more than ten times, the lad spoke
“thus to his parents: ‘As that spectre brings a tiger along with it,
“I am sure to be killed. People say, that the souls of those whom tigers
“devour become their ch’ang kwe!; thus shall I certainly have
“to become such a spectre on my death. When then I find myself
“under the orders of the tiger, I will lead it to the village, where
“you may then catch it with a pitfall you must prepare in the
“main street’. Some days afterwards the boy was actually killed
“by the tiger, and later on appeared; in a dream before his father,
“saying: ‘I am a ch’ang kwe! now; to-morrow I shall take the
“tiger thither; be quick to prepare a pitfall on the west side’.
“The father and his fellow villagers followed this hint, and when
“the pitfall was ready, they caught a tiger in it on the same day”1.

Instead, however, of leading their tyrants to their doom, thus to
obtain their own redemption without causing the destruction of other
human lives, the ch’ang kwe! protect their tigers, accompanying
them everywhere to remove dangers out of their path. “In Sin-
“yang (now Kiu-kiang, in Kiangsi) a huntsman earned a living by
“capturing tigers. He set out a cross-bow on the roadside and
“inspected the spot every day; and regularly he found the
“prints of a tiger close by and the arrow loosed, without the beast
“being hit. On account of the old assertion that a man whom a
“tiger devours becomes its ch’ang kwe!, he lurked in a tree
“beside the spot, in order to watch it, and perceived after the
“second watch a little sprite in blue garments, with hair growing
“to a level with its eyebrows. Cautiously it walked to the bow,
“let the arrow fly, and withdrew, and after a moment a tiger
“came, trod against the bow, and passed on. Now the hunter knew
“all about it; he put another arrow into the bow and retired,
“but there the sprite was again to act as before. A second time

1 天寶末宣州有小兒，其居近山。每至放牧恆見一鬼引虎逐己，如是已十數度。小兒謂父母
云：鬼引虎來則必死。世人云虎所食其鬼為
僞，我死為僞必矣。若虎使我則引來村中，村中
宜設巢於要路以待虎，可得也。後數日果死於
虎，久之見夢於父云，身已為僞，明日引虎來，
宜於西偏速修一巢。父母與村人作巢，巢成之
日果得虎。 Kwang i ki; K.K, ch. 428.
the man hurried down from his tree and adjusted an arrow in
the same place, climbing into the tree again to spy. And in a
few moments the tiger came and trod against the bow; the arrow
went off and pierced its flanks, so that it expired. After a good
while the spectre re-appeared. Finding the tiger dead, it hopped
about with gesticulations of excitement, and vanished”

Thus may dangerous ch’ang kwei, as other spectres, be
outwitted by men. Another proof that their intellect and perspicacity
are not above those of man, is afforded by the following tale: “In
Sin-cheu (now Kwang-sin, in Kiangsi pr.) a certain Liu Lao
exercised on behalf of the lay world functions as an abbot (in a
monastery) between the mountain-brooks. A man who possessed some
two hundred geese (wished to obtain religious merit and) requested
Liu Lao to keep those birds for him until they died a natural
death, and he came regularly himself to that place to see and
feed them. A few months later not a day passed without some
of the geese being stolen by a tiger, and more than thirty were
thus destroyed, when its behaviour began to displease the villagers.
They set pitfalls around the place where the birds were kept, but
from that moment no tiger came there any more.

Some days passed thus, when Liu Lao received an unexpected
visit of an old gentleman with a large head and a long beard,
who asked him how it was that the geese had diminished so
considerably. The answer was that a tiger had stolen them. ‘Why
then do not you catch the beast?’ the old man asked. ‘We have
set out traps, but it has not come back’, replied Liu Lao.
‘Then it is its ch’ang kwei that warns it’, the other retorted;

1 尋陽有一獵人，常取虎為業。於徑施弩弓焉，
每日視之，見虎跡而箭已發，未曾得虎。舊説云
人為虎所食即作俳鬼之事，即于其側樹上審
伺，二更後見一小鬼，青衣，髡鬚齊眉。驚駭而
來弓所，撥箭發而去。後食頃有一虎來，履弓而
過。既知之，更搨一隻箭而去，復如前狀。此人
速下樹、下架箭而登樹覓之。少頃虎至，履弓、
箭發，其虎貫腸而死。其俳鬼良久却回。見虎死
遂鼓舞而去也。Yuen hwa ki; K K, ch. 433.

2 廣信府.
“first arrange matters with that sprite, and then you will get
the tiger’. On being asked how then the capture were to be
effected, the old man said: ‘The spirit is very fond of sour things;
so you must lay black and white plums on the highroad, and
arbutus fruits; it will eat them up without heeding anything else,
and meanwhile you will catch the tiger’. On these words the
greybeard vanished. That same night they followed his advice and
strewed such fruits on the road; and after the fourth watch-drum
had resounded they heard a tiger fall into a trap. From that
time there was no further disappearance of geese”.
Man-eaters then being dependent on their ch'ang kwei for
their safety and life, we cannot be surprised to find the two beings
represented as having completely reversed their respective positions
of master and slave. Indeed, not seldom the spectre completely
domineers over the tiger; nay, we see it turn harmless men into
tigers with no other purpose, evidently, than to gratify on them its
passion for despotism. This trait renders the ch'ang kwei doubly
dangerous, as the following legend may show:

“In King-cheu (probably the present Teng-cheu in Honan) a
certain man passing over a mountain, fell in with a ch'ang
kwei, which cast a tiger-skin over him, and thus transformed
him into a tiger. For some three or four years he was under the
domination of the sprite, seizing and devouring all that time an
untold number of men and cattle, and wild animals too. But

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1信州劉老者以白衣住持於山溪之間。人有鵝二百餘隻，請劉放生，恒自看養。數月後每日為虎所取，以耗三十餘頭，村人患之。羅落陷莽
遍於放生所，自爾虎不復來。
後數日忽有老叟，巨首長鬚，來詣劉，問鵝何以少減。答曰，為虎所取。又問，何不取虎。答云，已設陷莽，此不復來。叟曰，此為僞鬼所教，若
先制僞則當得虎。劉問何法取之，叟云，此鬼好酸，可以烏白等梅及楊梅布之要路，僞若食之
便不見物，虎乃可獲。言訖不見。是夕如言，布路之，四鼓後聞虎落莽。自爾絕焉。Kwâng i kt; K.K, ch. 481.
2 鄧州
"though he had the body of a tiger, he did so maugré himself, "and merely because he could not help it.

"Once upon a time, as the spectre was conducting the tiger past "the gate of a Buddhist monastery, the beast availed himself of "this opportunity and fled into the store-room, where he concealed "himself under the bed of the monk in charge of that place. The "scared brethren hurried to the abbot to apprise him of the event, "and a Dhyâna-master ¹ just then abiding in the monastery, who "possessed the capacity of taming intractable beasts, appeared at "the place where the tiger lay. 'My dear disciple', he asked, "laying his crosier upon him, what do you want here? is it to "devour us, or are you merely disguised as a beast?' On this the "tiger lowered his ears and shed tears. The Dhyâna-master slung "his towel around the monster's neck and took him to his own "cell, where he fed him regularly on ordinary food for men and "animals, and other good things.

"After half a year the tiger shed his hair, returned to human "shape, and recounted in detail the beginning of this tale. For "two years he did not venture out of the monastery, but after "that period he walked out of the gate now and then, and on one of "such occasions he suddenly met the châng. Again this cast a skin "over him, and he immediately leapt back into the monastery; but "the skin had touched his limbs below the waist, which thus "re-asserted tigrine forms. He then set himself to recite fervently "holy books for longer than a year, and then regained his old "shape; but from then he dared no more pass through the gate of "the monastery, and finally died there".

¹ A monk who seeks salvation by means of dhyâna, i.e. by fixing his thoughts steadfastly upon the state of bliss.

² 荆州有人山行，忽遇僣鬼，以虎皮冒已，因 "化為虎。受僣鬼指揮凡三四年，博食人畜及諸 "野獣不可勝數。身雖虎而心不願，無如之何。 "後僣引虎經一寺門過，因遽走入寺庫，伏庫 "僧牀下。道人驚恐以白有德者，時有禪師能伏 "諸橫獸，因至虎所。頓錫問：弟子何所求耶，為 "欲食人，僣獻畀身。虎弭弭流涕。禪師手巾繫頸、 "牽還本房，恒以衆生食及他味哺之。 "半年毛落變人形，具說始事。二年不敢離寺、
The conceptions prevailing in China about the ch'ang kwei, we find for the most part amply illustrated in a curious legend reprinted in the Hu wei, which relates how such a spectre entered the body of its mother, and recounted through her mouth its adventures as a tiger's slave. That legend reads as follows:

"The Buddhist monk Tsing-yuen relates:

"Below the Kin mounts in Hu-cheu (Chehkiang pr.) a family "in the village So-and-so had a child, named So-and-so, fifteen or "sixteen years old, whom a tiger devoured. His mother, unable to "bear this grief, fell ill, very ill indeed; but one day towards "nightfall she suddenly sat up, and in the tone of the child’s voice "incessantly uttered a series of cries of woe. ‘Mother!’ she exclaimed "in the end, ‘be not so excessively sorry; it was my natural pre-"destination’. ‘Who are you?’ exclaimed the affrighted father. " ‘Father, why do not you recognize your child?’ was the laughing "answer. ‘But where are the proofs that you are my child?’ he "asked again. Now the mother behaved as under demonial in-"fluence, and answered: I lacked courage to ponder any longer on "my mother’s unceasing sorrow about me, and the great So-and-so "having departed, I found time to go home and give her con-"solation. Great So-and-so is the term by which the ch’ang in "general denote the tigers, as they dare not roundly pronounce the "word tiger’.

"Now the father entreated the child to give some account of "its past adventures. ‘When the first wounds were inflicted on "me’, it replied, ‘and I felt intolerable pains, then forthwith a

後暫出門，忽復遇僕。以皮冒已，遂走入寺，皮 "及其腰下，遂復成虎。篤志誦經程度，自爾 "不敢出寺門，竟至死。Kwang i ki; K K, ch. 431.

1 綠園和尚說，湖州金山下村名某家一兒 "名某，年十五六，被虎食。其母不忍悲痛，成病， "病且重，一日將夜忽起坐，作其子聲連連叫痛 "不已。且曰，吾母勿過悲傷，此是兒天數也。其 "父驚問曰，爾為誰。笑曰，我何為不認識爾耶。父 "曰，其是吾兒何為爾。其母作祟，答云，不敢但念 "母思兒不置，遂大某他去，得聞歸一慰母耳。大 "某者眾僕稱虎之號，不敢直云虎也。
"second servant appeared'. 'What servant?' interrupted the father.
"'Every new ch'ang that arrives is ordered to carry with the
"first ch'ang a large net, and then it sets this ch'ang free;
"hence, whenever an old ch'ang sees a new one come, it is
"overjoyed. The net is very heavy'. 'And what do they do with
"it?' the father asked. 'We catch men with it, who are thereafter
"eaten. None of those in this country who were devoured, escaped
"it; they have all been in the bondage of tigers. When the
"tigers set out for another region, we escort them to the frontier,
"and on their return we meet to receive them, and then the
"ch'ang kwei again enjoy neither rest nor leisure. No coffins
"must be used for those who are wounded by a tiger, but they
"ought to be burned, for else they desire to carry the coffin with
"them, which, added to the net they bear, increases their woe.
"The mountaineers forbid to use coffins for them. And now', the
"woman concluded, 'So-and-so and So-and-so are here with me,
"anxious to see their folk; you will oblige me, father, if you
"call them hither'.

"The father took a torch, and went round the whole village;
"and the kinsmen of all who had been devoured since the
"Kia tsing period, over fifty in number, gave ear to him and
"assembled to the spot. The mother spoke in the voice of each of
"those victims, and the discourses were accompanied by tears.
"They lasted as long as the day itself, the woman not being
"restored to her senses ere night had come. But from that very
"moment she recovered; no evil consequences befell her, and still
"to this day she is living there. This event occurred in the spring
"of the year wu-su of the Wan li h period (A.D. 1598)".

1 父因聞其故。答云，初被傷後痛不可忍，且
即有一重役。父問何役。答云，新倅至令與一倅
昇一大網，郎脫一倅矣，凡舊倅見新倅至，喜不
勝。其網甚重。父問何為。答云，用以緣人而食
者。且言，此方之人被其食者皆不得解脫，俱受
役於彼。彼若他往則送之界上，來則群而迎之，
其來則衆倅亦不寂寞矣。又言，被傷者切不可
用棺，焚之，不然既欲貧棺，又欲昇網，甚苦，故
山中人亦有禁例，不得用棺雲。又言，某某某倅
The above tales show that ch’ang kwei are not considered by the Chinese as inhabiting their tigers, but leading an existence apart, merely accompanying them. There is, however, indication in the following tale that they are sometimes deemed to nestle in the monster:

“In the last year of the Khai yuen period (A.D. 741) a tiger ravened frequently in Yü-cheu (in Szê-ch’wen pr.). They set out a trap with a spring, but without surprizing the beast. Once at new-moon time a man ascended a tree to observe the trap, and perceived a ch’ang kwei in the shape of a child of seven or eight years; it was unclothed, moved nimbly, and its whole body had the colour of jade. It released the spring and passed on; but our hero descended from the tree, re-adjusted the spring, and after a while a tiger which was passing was caught by it and expired. A good while after, the child returned wailing, and entered into the tiger’s mouth. When the day broke, the man opened this, and saw a piece of jade as large as a fowl’s egg in “the throat”.

In passing from this subject we have to remind the reader, that the souls of the drowned, who, anxious to liberate themselves from their watery grave, drown others to make their souls take their place, are called likewise ch’ang or ch’ang kwei (see page 528).

2. Wolf-demons.

Though, as we have seen on page 182, were-wolves are mentioned in Chinese literature antecedent to the T’ang dynasty, tales about

在俱欲見其家人、及幸呼來。其父執草燎遍村中人、村中被害者自嘉靖時至今約有五十餘、其家聞之俱來會。則其母各作其人之言、相泣告、如此語一日、夜始甦。此嫗病尋瘒、卒無恙、至今在此。是萬歷戊戌春事也。開元末渝州多虎暴。設機繋、恒未得之。月夕人有登樹候望、見一僣鬼如七八歲小兒、無衣、輕行、逼身碧色。來發其機、及過、人又下樹正之、須臾一虎徑來、為陷機所中而死。久之小兒行哭而返、因入虎口。及明開視、有碧石大如雞子在虎吻焉。 Kwang i hs; K K, ch. 427.
ravening anthropomorphous wolves do not crop up until the reign of that house. Books then refer to them with sufficient frequency to justify the conclusion, that the belief in the existence of such demons in animal guise must have been far from sporadic; and this fact in its turn authorizes us to surmise, that that belief was then already old. A few tales devoted to them have been preserved by the T'ai-p'ing k'uang k'i (ch. 442). Two of these, professedly borrowed from the Kwang i k'i, deserve our special attention, as the one calls to mind in most distinct forms our own were-wolf superstition referred to on page 549, that wounds inflicted on the beast remain visible when it has returned to the human form, and the other shows, that Chinese lykanthropy, like that in Europe, is a form of insanity, and may be produced by hallucination.

"At the end of the Yung t'ai period of the T'ang dynasty (A.D. 765) there lived in the Hung-cheu department, in a village of the Ching-p'ing district, an old man, who having been ailing during several months, for more than ten days refused to take any food; he then suddenly disappeared in the evening, and nobody could guess the reason of it. Another evening, a villager who had gone out to gather mulberry leaves, was pursued by a he-wolf. He narrowly escaped up a tree, but the tree was not high enough to prevent the wolf from rearing itself up against it and fixing its teeth in the tail of his coat. Under pressure of the danger, the villager hacked at the beast with his mulberry axe, hitting it exactly in its forehead. The wolf then crouched down but remained on the spot so long that it was broad daylight before our hero could leave the tree. He followed the track of the wolf, which took him to that old man's house. He entered the main apartment, called the sons, and communicated to them the whole affair from beginning to end; and the sons, on inspecting their father's forehead, discovered on it the trace of a wound inflicted with an axe. Lest he might attack people again, they throttled him, and saw him turn into an old wolf. They went to the district magistrate to justify themselves, who let them go unpunished." ¹

¹ 唐永泰末繹州正平縣有村間老翁，患病數月，後不食十餘日，至夜輒失所在，人莫知其所由。他夕村人有詣出探者，爲牡狼所逐。遑遑上樹，樹不甚高，狼乃立衙其衣裾。村人危急以
— "In the same year there was in another village of the same
department a lad of some twenty years, who after a disease quite
lost his vital soul (tsing shen), as he sent it away to change
into a wolf. This monster secretly devoured a great number of
the village boys. Those who missed their sons did not guess the
reason, and sought for them in vain.

"As a rule the lad was employed by the villagers for sundry
jobs. One day as he was passing the dwelling of a family
that also were missing a boy, he heard the bereaved father
call him, with the words: 'Come to-morrow to work with us,
and we will prepare a full meal for you'. But he burst into
a loud laugh. 'What sort of man should I be if I went to
your house a second time to work?' he exclaimed, 'do you think
that there was the slightest particular flavour about your son?'
This language surprised the father of the lost boy, and he inter-
rogated him. 'Nature orders me to devour men', he answered,
'and yesterday I ate a boy of five or six years; his flesh was
most delicious'. The father perceived some stale blood in the
corners of his mouth, and rained on him a shower of frantic blows,
which made him turn into a wolf and expire' 1.

A tale of the same epoch intimates, that the Hunnish, Turkish
or Mongol tribes living to the north and west of China, then were
especially credited with ability to become wolves at pleasure. "Wang

桑斧斫之，正中其額。狼頓臥久之始去。村人平
瞎方得下樹。因尋狼跡至老翁家。入堂中，遂呼
其子，説始末，子省父額上斧痕。恐更傷人因扼
殺之。成一老狼。詣縣自理。縣不之罪。

1 又其年經州他村有小兒，年二十許，因病後
頗失精神，遂化為狼。竊食村中童兒甚衆。失子
者不知其故。但追尋無所。小兒恒為人傭作。後一日從失兒家過。失兒呼
呼其名曰。明可來我家作。當爲置一盛饌。因大
笑。曰。我是何人更爲君家作也。男兒豈少異味
耶。失兒驚其辭狀。遂詰問。答云。天比使我
食人。昨食一小兒年五六歲。其肉至美。失兒視
其口吻內有臍血。遂亂毆。化爲狼而死。
Han of T'ai-yuen was general of Chen-wu (the north of actual Shensi). His mother, madam Kin, was of Hunnish origin, excelling in the use of the bow and in horsemanship, and notorious for her ruthless energy. Riding a strong horse, a bow at her arm, and arrows at her waist, she penetrated into the depth of the mountains in search of bears, stags, foxes and hares, which she killed and took with her in very great numbers. No wonder that her power was feared throughout the north, and that a general interest was taken in her.

But when she had passed her seventieth year, she began to labour under the infirmities of old age. She then retired into a room, sent away her private slave-women, and did not allow her attendants to approach her unexpectedly. Sometimes, when she had barred the door at sunset and lay down to sleep, she had fits of fury, and soundly caned the inmates of the house. One night she had barred her door as usual, when suddenly they heard a rasping, creaking sound. They rushed out to see what was the matter, and saw a wolf open the door from the inside and leave the room. Before daybreak the brute came back, entered the room, and barred the door.

The inmates were greatly affrighted, and at dawn they reported the matter to Wang Han. That same evening he watched her through a crevice, and thus saw that they had told him the truth. It filled him with dismay and horror, and he felt very uncomfortable. At daybreak his mother called him, to tell him to buy a roe for her immediately. He cooked the animal and took it to her, but she said: 'I want it raw'. A raw roe was then placed before her, which she devoured in a moment, thus increasing Wang Han's fright. Some of the family spoke of the matter in private; she heard it, and appeared very ashamed; and that same evening, after she had locked the door, and while the servants stood watching what she would do, a wolf burst out of the door, never to return".

1 太原王舍者為振武軍都將。其母金氏本胡人女，善弓馬素，以犢悍聞。常駸駸馬，臂弓，腰矢，入深山取熊鹿狐兔，殺獲甚多。故北人皆憚其能而雅重之。
後年七十餘以老病。遂獨止一室，辟侍婢，不
Since the T'ang dynasty, the belief in ravenous were-wolves has, no doubt, never languished in China. In the fourteenth century it certainly held sway also over cultivated minds, whereas we find it reported in all good faith in the Standard Annals of the Yuen dynasty, that "in the tenth year of the Chi ching period (A.D. 1350) the Chang-teh region (in the north of Honan) suffered much from wolves that broke into the dwellings at night in human disguise, and with howls made for the men, from whose arms they snatched babies, in order to devour them" 1. Almost three hundred years later it was recorded in the local Memoirs concerning the Khüh-wuh district, in the southern part of Shansi, that the following episode had occurred within its confines:

"In the years of the Chung ching period (A.D. 1628—1644) of the Ming dynasty so terrible a famine prevailed, that the people devoured each other. Then there lived in the hamlet of Kih-pih, situated twenty miles east of the chief city of the district, a herdsman, named Ts'ang, whose surname has not been rescued from oblivion. Every morning he went out, and returned not before it was quite dark. His wife asked him whence he got food during that time, and he answered that he devoured men. 'Is it lawful to do so?' she asked. 'To-morrow', he replied, 'at noon, I will devour you'; and on her asking him why, he said: 'Some time ago I passed a temple of a local tutelary divinity

許左右軒近。至夜即扃戶而寢，往往發怒過杖其家人輩。後一夕既扃其戶，家人忽聞軒然之聲。遂趨而視之，望見一狼自室內開戶而出，天未曉而其狼自外還，入室，又扃其門。

家人甚懼，旦白王舍。是夕于隙中窺視，如家人言，含憂悸不自安。至曉金氏召舍，且令即市麋鹿。舍熟以獻，金氏曰，吾所須生日耳。於是生麋鹿致於前，金氏啖立盡，舍益懼。家人輩或竊語其事，金氏聞之，色甚懲，是夕既扃門，家人又伺而覘之，有狼遂破戶而出。自是竟不還。Süen-shih chi; K.K, ch. 442.

1 至正十年河南境内狼 throm 为害，夜如人形入人家，哭就人，懷抱中取小兒食之. Ch. 54, l. 17.
and saw there a wolf-skin; I placed myself upon it, and suddenly profound sleep overcame me. When I awoke, I was a wolf, and not conscious of the change went out and devoured a man. In the evening I returned to the temple, and the skin dropping off, I re-assumed the human form, but likewise without being aware of the metamorphosis. In a bewildered state of mind and unconsciously I did the same thing every day, and to-morrow at noon it is your turn to be eaten. I fear you cannot escape that fate, nevertheless I am unwilling to attack you. Therefore make a straw image of yourself to-morrow, and stuff it with the intestines of a pig, then, I assure you, nothing bad will befall you'. Thus he spoke, and departed.

"The wife was so frightened, that she ran to the women in the neighbourhood to tell them. They wavered between belief and doubt, but her brother advised her to do what she had been told, and she obeyed him, to safeguard herself against eventualities. When the next day had come, she bolted the window and peeped through it at her husband's movements, and no sooner was the sun at its height than a wolf bounded over the wall into the premises. Several times he flung himself head foremost against the window, but finding it impossible to enter through it, he fell back upon the straw woman, seized and devoured it. This done, he jumped over the wall again and left the place. On the loud cries of the woman the neighbours flocked together to the spot, and the bolder among them pursued the beast, our heroine in the rear. In this way they came to the temple, just in time to see the wolf crouched on the ground. From the hands of his wife he received a severe thrashing; his tail was severed from his body, but the brute made his escape. Never did he come to the house again. Whenever after that the villagers saw a bobtail wolf, they called out his name, which made him shake his head and go the "other way, without looking at them" 1 and without devouring them. To this day old people still talk about that wolf" 2.

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1 Compare what is stated on page 165 on the same trait of European lykanthropy.
2 明崇禎間歲大饑, 人相食。縣東十里吉壁莊牧豈名蒼, 蒼者姓失。每夙出暮還, 其妻問曰, 而夙出暮還顧安所得食乎。日, 食人。妻曰, 人可食與。日, 明午且食汝。妻驚問故, 日, 前過土地祠見狼皮一偶, 故其上, 忽寢熟。既寤變狼,
The attacks of were-wolves upon men are by no means always represented in China as sudden and impetuous, artless and clumsy. Æsegrim, not to risk his skin and tail too much, sometimes assumes the shape of an innocent, charming maid, and in this disguise demurely enters into human society, to await patiently the right moment for devouring unsuspecting victims. "The wolf," says a work which existed in the seventh century, "when a hundred years old, changes into a woman, called woman of knowledge. She looks like a beauty, and seated by the roadside, accosts male persons with these words: 'no parents have I, no brothers; sir, take me to your house and make me your wife'; and she devours men in the third year. If her name is called out, she runs away." This trait links the wolf to the fox, his congener, who, as we have seen already on pp. 188 sqq. and shall see more clearly from the fourth section of this chapter, holds in China the position of deceitful were-spectre par excellence, though without devouring the victims of his treachery.

It must, however, be admitted that the occurrence of the wolf in this character is not sufficiently frequent in Chinese folk-lore.

不知其为狼也，出而食人。傍晚至祠，皮蜕复人，我亦不知其为人也。泯泯昏昏日复如是，明午且食汝。恐汝不免，虽然吾弗忍。诘朝可束箠为汝状，纳豕肚其内，汝必无恙。言毕遂去。

妻警甚，走告邻媪。且信且否，见至曰：汝试为之，其妻如其言为备。越明日馈馈以 sàn 宿静，日亭午果有一狼跃而入。频以头触-submit, 弗得入，转搏束饭，攫食。既毕复跃而出。其妻大呼邻里，邻无者群至，内有壮者尾其后，妻亦随之。至祠见狼方伏地，妻猛拙，杀绝，踏扈载弃。自是不复收舍。邻人见狼无尾者而呼其名，掉头去，不顧，亦不噬。迄今父老犹能道之。Khüh-wuh hien chi 曲沃县志；TS, sect. 禽兽，ch. 70.

1 百岁狼化为女人，名曰知女。状如美女，坐道旁告丈夫曰，我无父母兄弟，丈夫取为妻，三年而食人。以其名呼之则逃去。Poh tseh ču；TS, sect. 神异，ch. 345.
to allow us to infer, that he has ever been generally regarded in
the Far East as an artful diable à quatre. Only one tale in which
he appears in this rôle we can set before our readers. "Under the
"T'ang dynasty, a Governor of Ki-cheu (in the present Pehchihi)
"had a son, whose family-name and personal name I have for-
gotten. Being sent by his father to the Metropolis to solicit
"another post, he saw, ere yet he had crossed the frontier, the
"house of a notable man, crowded with visitors and followers.
"They had with them a girl of a countenance and form so charming,
"that our hero took a fancy to her and asked her in marriage.
"This called forth a general commotion in the house. 'Who
"are you', angrily exclaimed an old slave woman, 'who sur-
"prises us with such foolish nonsense?' she is a daughter of our
"Governor Lu of Yiu-cheu; this our lord will soon return to
"the Metropolis; and you are not even so much as a petty
"official in a department or a district; why shall we question
"this buffoon any further?' But he answered them that his
"father held office in Ki-cheu, and that he would ask him for his
"consent. This answer much surprised them, and their consent was
"gradually obtained; they lived together as man and wife for some
"days, and then the young couple were received on the road by
"the bridegroom's family, and conducted home.

"Too fond were the Governor and his consort of their son to
"importune him with questions; besides, the answers which the bride
"gave them were so rational as to arouse scarce any suspicion,
"and so many men and horses had come with her, that everybody
"in the house was elated. But after some thirty days had passed,
"it happened one evening that the horses of the newly married
"lady began to stampede. Slaves and others were repeatedly sent
"to see what was the matter, but she shut the door on them,
"and when at dawn the Governor's men came to the son's room,
"they found there none of her male or female slaves; and no
"horses were to be seen in the stable. Filled with suspicion, they
"reported all this to the Governor. This grandee went with his
"wife to the room and called the son, but he gave no answer.
"They ordered the window-shutters to be broken, when through the
"opening thus made a large hoary wolf rushed out upon the men,
"and ran away. Their son they found almost entirely eaten up".

1 唐冀州刺史子傅者，忘其姓名。初其父令之
京求改任，子往，未出境，見貴人家，賓從衆盛。中
3. Dog-demons.

As dogs do not devour men, they do not occur in China in the character of bloodthirsty demons. We have seen a dog-shaped devil represented by the Books of the Han Dynasty as employed by a human soul as its instrument of revenge to cause the death of an empress in the second century before our era (see p. 437). Almost exclusively, however, dogs appear, on a par with the fox, as spectral harbingers or bringers of evil, as crafty impostors, and abusers of women. A few tales may depict them in this rôle.

"Under the Sung dynasty, Wang Chung-wen was receiver in Honan, dwelling to the north of the city of the Keu-shi district. After his retirement from service, he was out for an airing in the evening between the lakes, and saw a white dog following behind his carriage. He took a fancy to it and would catch it, but on a sudden it transformed itself into a man resembling a Rescuer of the Country (Book I, pp. 161 sqq.). Red as fire were its eyes; its tusks were whetted, and its tongue hung out of its mouth; indeed, a very horrid apparition it was. Chung-wen and his slave, greatly scared, attacked it, but they could not master it, and fled. Before they reached their house, they fell to the ground and died."  

有一女, 容色美麗, 子悦而問之。其家甚愕。老嫗怒云: "汝是何人軾此狂妄, 我幽州盧長史家壻者, 夫主近亡還京, 君非州縣之吏, 何詰問顢劇。子乃稱父見任冀州, 欲求允好。初甚驚駭, 稍相許, 後數日野合, 中路卻還。刺史夫妻深念其子, 不復詰問, 然新婦對答無理, 異不疑之, 其來人馬且衆, 舉家莫不忻悅。經三十餘日一夕新婦馬相蹋, 遂使婢等往視, 遂自桓戶, 及聞刺史家人至子房所, 不見奴婢, 至轎中又不見馬。心頗疑之, 遂白刺史。刺史夫妻遂至房前呼子, 不應。令入後室開之, 有大白狼衝人走去。其子遇食略盡矣。 Kwang i ki; K K, ch.442.

1 宋王仲文為河南郡主簿, 居縉氏縣北。得休, 因晚行澗中見車後有白狗。仲文甚愛之, 欲取之, 忽變形如人狀, 似方相。目赤如火, 磬牙、吐
A similar ill-boding or evil-producing demon was "the house-dog" of the official Ts'ai Ch'ao, which visited him in the guise of a spectre. Squatted in the hall and using clapping-boards for beating measure, it chanted songs in a piteous tone of voice, and one morning he sought in vain for his kerchief, which the dog had put on, sitting in this attire upon the stove. In that same month Ch'ao met with a violent death" ¹.

With the same devilish deliberation for which the wolf is notorious, dogs wickedly assume human shape, with the purpose of gratifying their sexual lusts on modest maids and wives. "In Poh-p'ing one T'ien Yen was in mourning for his mother, and regularly lived in the mourning-shed; but one day about nightfall he entered his wife's private room. She received him with silent astonishment. 'Sir', she said, 'may you visit me in this place of abstinence?' but he did not listen to this remark, and nature had free course². Afterwards (the real) Yen entered for a moment, but he did not speak one word to his wife, and she, astonished at his silence, reprimanded him for what he had done the other day. This taught the husband that there must have been demonry in play. The evening came; he was not yet asleep, and his mourning-clothes hung in the shed, when suddenly he saw a white dog scratch at the shed. Taking the mourning-clothes between its jaws, the beast changed into a man, put on the clothes, and entered (the female apartment); Yen hurried after him, and found the dog ready to get into his wife's bed. He beat him to death, and his "wife died for shame" ³.

¹ 舌、甚可憎惡。仲文大怖，與奴共擊之，不勝而走。未到家伏地俱死。Sheu shen heu ki, ch. 7.

² 性交之時，必先試之以杯。The Chi kwai luh of Luh Hiun (see p. 252).

³ 北平田琰居母喪恆處廬。向一暮夜忽入婦室。密怪之。曰：君在毀滅之地幸可不聞，琰不聞而合。後琰暫入，不與婦語。婦怪無言，弁以前事責之。琰知鬼魅。臨暮竟未眠。衰服掛廬。須臾見一白狗攫廬。御衰服因變為人，著而入。
"In the Hung chi period (A.D. 1488—1506) there lived in the district of Yü-t'ai, which forms a part of the Yen region (in Shantung), a family of commoners, keeping a well-trained white dog, which always followed its master abroad. So also it once accompanied him when he set out to a far region for trading purposes. But unexpectedly it returned after thirteen days, in the shape of its master. The wife asked him what he came back for, and he told her he had fallen in with highwaymen, who had relieved him of everything he had with him, but fortunately he had escaped with his life. The woman did not doubt the veracity of his words. A year later the real husband came home. The two men resembled one another perfectly in shape, and while they were quarrelling about the question who was the true husband and who the false one, the wife and the neighbours informed the magistrate, who ordered them to be put in jail. A policeman then related the matter to his wife. 'The one that came home first,' she said, 'is the spirit of the dog, and this can be proved by discovering whether the breast of the woman bears marks of its paws'. The policeman told this the magistrate; this summoned the woman before him, and on her asking wherefore she was called, he stript her, thus discovering that there were indeed prints of paws on her breast. He then gave secret orders to suppress (that demonry) by means of blood, and the pseudo husband changed into a dog, which they instantly beat to death.\footnote{work as yet unknown to me, quoted in T.S. sect. 食蟲, ch. 118.}

There are also early instances on record of house-dogs which

![Image](https://example.com/image.png)
with astounding impudence have assumed the shape of dead men, with the object of devouring the food and drink devoutly sacrificed to their shades. Thus, according to a book of the second century of our era, “the corpse of the minister of works Lai Ki-teh, a native of Nan-yang, was still unburied in his house, when suddenly he sat down upon the sacrificial table. His countenance, clothes and voice were thoroughly his own. He told his grandsons, sons, wife and daughters to serve him in turn, and he whipped the slaves of both sexes, all of whom he found to blame. And when he had satiated himself with food and drunk his fill, he took his leave and went away. The family thus were in a great sorrow, and as this event was repeated three or four times, they felt more and more depressed and miserable. But then it happened that he drank (of the sacrificial spirits) till he was tipsy; his (human) shape collapsed, and — they found nothing but an old dog. They beat this to death, and on making inquiry, discovered it was the house-dog of the liquor-vendor of the village”.

We must not dismiss the dog in its character of demon without saying a few words about the so-called t'ien keu or “heavenly dog”, a mysterious devil, mentioned frequently enough in books to convince us that it has fascinated superstition for a long series of centuries. It appears as early as the sixth century in the Standard Histories: “in the thirteenth year of the T'ien kien period (A.D. 514), in the sixth month, there were stories abroad in the Capital (the present Nanking) that ch'eng-ch'eng (?) stole the livers of men, as also their blood, to feed the celestial dog therewith. The people were in great consternation for twenty days. And in the fifth year of the Ta t'ung period (A.D. 539)

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1 司空南陽來季德停喪在殯，忽然坐祭床上。顏色服飾聲氣熟是也。孫兒婦女以次教誨事有條貫，鞭撻奴婢，皆得其過。飲食飽滿、辭訣而去。家人大哀。如是三四，家益厭苦。其後飲醉，形壞，但得老狗。便捕殺之，推間里頭沽酒家狗。

2 天狗。

3 天監十三年夏六月都下訛言有得天取人肝
"the story was circulated in the Capital that the Son of Heaven took "livers out of men for food for the celestial dog. Old and young "thus affrighted each other so much, that after sunset they shut "their doors and armed themselves with clubs; this panic ceased "after several months". 1

The origin of the belief in that bloodthirsty anthropophagous monster we are not able to trace. Evidently, as its name indicates, it is related to the sky. We read indeed that in the second year of the Hwang Kien period (A.D. 561) a celestial dog came down, and ceremonies were performed to counteract the ill resulting therefrom, on which occasion the emperor fell from his horse which was scared by a hare, and expired soon after. 2 Looking into Chinese uranographical works, we find mention made of a luminary, called the heavenly dog, placed somewhere about Cancer. Szê-ma Ts'ien has the following notice concerning it: "It has the shape of a "large moving star, and produces a noise. When it descends and "reaches the earth, it resembles a dog. Whatever it falls upon 
becomes a flaming fire; it looks like a fiery light, like flames "flaring up to heaven. Its base is round and covers a field of "several acres; its upper part is pointed and spreads a yellow "colour over a thousand miles; it may defeat armies and kill "the commanders". 3 Evidently the great historian here describes an enormous dog-shaped meteor, which some time had come down somewhere and was confounded with a comet in the sky. Perhaps it is to this same thing that the Shan-hai King refers, which states: "Midway in the large plain or desert there is a red dog, called the "celestial dog. Wherever it descends, armed violence will prevail". 4

肺及血，以鰥天狗。百姓大懼，二旬而止。History of the South, ch. 6, l. 27.


2 History of the North, ch. 7, l. 30; and Books of the Northern Ts'î Dynasty, ch. 6, l. 7.

3 天狗狀如大奔星，有聲。其下止地類狗。所墮及炎火，望之如火光，炎炎衝天。其下圍，如數頃田處。上兌者則有黃色千里，破軍殺將。Historical Records, ch. 27, l. 31. See also the Books of the Early Han Dynasty, ch. 26, l. 16.

4 大荒之中有赤犬，名曰天犬。其所下者有兵。Ch. 16, 大荒西經.
There is, however, nothing in these extracts which accounts for the investment of the ominous comet with attributes of a devil craving for human blood and livers. We further learn that it has announced its advent by a thundering noise: “In the second year of the Chung hwo period (A.D. 882), in the tenth month, thunder resounded in the north-west in a cloudless sky, and this was called a descent of the celestial dog”. And in the third year of the T’ung kwang period (A.D. 925), in the ninth month, “on the day ting-wei, when dark clouds covered the sky everywhere at night, a noise as of thunder was heard in the north, and the wild pheasants screamed. This was what people call a descent of the celestial dog”.

Probably the heavenly dog lives everywhere in China in imagination as a dreadful demon. According to some of my Japanese friends, this is also the case in their country. In many Chinese almanacks we find that dog mentioned as a demon prowling (遊) in different points of the compass according to the seasons, the solstices and the equinoxes, the knowledge of which fact is highly useful to all who then have any business in those directions, and wish to avoid its pernicious influences. The monster thus plays a significant part in Chinese Chronomancy, and we shall therefore again have to give our attention to it when, in another Book, we treat of that important branch of the Taoist system.

4. Fox-demons.

Already in ancient China the fox was in bad repute as portending or causing evil, for we read in the Shi king: “Nothing here is red but evil foxes, nothing black but evil crows”. Chu Hi comments upon this verse in these words: “The fox was an ill-boding animal which men disliked to see. The fact that there was

1 中和二年十月西北方無雲而雷、名天狗墜. Old Books of the T’ang Dynasty, ch. 19, II, l. 25.
2 同光三年九月丁未夕徧天陰雲、北方有聲如雷、野雉皆鳴。俗所謂天狗落. Old History of the five Dynasties, ch. 33, l. 5.
3 岐赤匪狐、莫黑匪鳥. Section 頤風, ode 16.
nothing to see there except those animals, proved that the king-
dom was about to be imperilled and thrown into confusion".¹

In the third century before our era it was Chwang-tsê who
gave evidence of the prevalence of the belief in ill-boding foxes.
"In a hillock of not more than a pu or a jen in size", he wrote,
"no large beasts conceal themselves, but evil foxes there give
their omens".² And that the fox was associated with evil spirits
under the Han dynasty, we may infer from these two lines, which
Hwang Hien ³, who lived in the second century of our era, inserted
in a literary composition which he devoted to the fox:

"Its prints wind over the regions inhabited by ch'î-meï,
"And are traceable in the wilds where wáng-liáng abide"."⁴

But by what did Reynard show his dangerous character? This is
revealed to us somewhat later by Chinese writers. The Standard
Histories of the third and the fourth centuries of our era frequently
refer to him as the cause of insanity, disease, and even of death.
We read e.g. in the biography of Han Yiu⁵, a famous diviner
who died in A.D. 312:

"The daughter of Liu Shi-tseh had been visited with disease
"by a demon for quite a number of years. Wu's had fought,
"invoked and attacked it, and captured in empty graves as
"well as in the old city-walls several dozen foxes and lizards;
"but still the patient recovered not. Then Han Yiu consulted
"the divining-stalks on this matter, and ordered a linen bag to be
"made, which, when the woman had an attack, he hung out at the
"window. He then closed the door and blew from his mouth as if
"he drove out something, and shortly after, the bag was seen to
"swell as if blown up; but the air made it burst, and the woman
"had another violent attack. Now Yiu made two bags of leather,
"which he hung out together in the same way as the other bag;
"again they swelled up to their full volume. Quickly he tied up

¹ 狐不祥之物，人所惡見者也。所見無非此物，則國將危亂可知。
² 步仞之邱陵巨麤無所隱其軀，而孌狐為之祥。 Nan hua chen king, VIII, § 23.
³ 黃憲。
⁴ 足蟠乎魑魅之城，跡內乎魑魅之墟。
⁵ 韓友。
their opening with a rope, and suspended them from a tree, where
they began to shrink gradually for some twenty and odd days.
On being opened they were found to contain two pounds of fox-
hair. The woman recovered”.1

And of another magician and diviner, named Ku Hwan 2, who
died A.D. 493, history relates: “In the village of Poh-shih on the
north of the mountains, much disease was caused by demonry.
The villagers informed Ku Hwan of this, and implored his com-
passion. He repaired to the village, delivered a sermon about
Lao-tszê (?), and traced a prison on the ground. Instantly foxes
appeared, and turtles and lizards, which entered the prison of
their own accord in great numbers. He ordered them to be
killed, and all the patients recovered” 3.

Much light is shed upon the Chinese ideas respecting the fox
as author of disease by tales such as the following, which represents
him as entering into men so as to change them into raving lunatics.
In the seventh year of the T’ai hwo period (A.D. 483) there
lived in the Buddhist monastery of the Blue Dragon in Shang-tu
a monk, named Khi-tsung, whose lay family dwelt in Fan-chw’en.
His elder brother Fan-king fell ill of a burning fever, which made
him utter insane talk, and laugh stupidly. The monk kept
him in restraint with all the vigour his soul could muster, and
tried to exorcise the disease by burning incense, when suddenly
the patient began to revile and scold. ‘You monk’, he cried,
‘get back to your monastery and your abbot; why do you

1 劉世則女病魅積年。巫為攻禱伐、空冢故域
間得狸爨數十、病猶不差。友筮之言作布囊、
依女發時張囊著於其間。友閉戶、作大若有所
驚、斯須之間見囊大張如吹、因決敗之、女仍大
發。友乃更作皮囊二枚、紡張之施張如前、囊復
脹滿。因急縛囊口、懸著樹、二十許日漸消。開
視有二斤狐毛。女遂差。Books of the Tsin Dynasty, ch. 95, l. 10.

2 顧獻.

3 山陰白石村多邪病。村人告訴求哀。歡往村
中、為講老子、規地作獄。有頃見狸狸竄自入
獄中者甚多。即命殺之、病者皆愈。History of the South,
ch. 75, l. 18.
thwart my business? I am dwelling in Nan-ko, and I am in
love with you; but the grain grows thick and the harvesters are
abroad so numerously that I can come to you for a short time only'.
These words made the monk suspect that he was possessed by a
fox-demon. Again he held the (exorcising) peach tree branch over
his brother and beat him with it, but the patient merely laughed
and said: 'you beat your elder brother: this is against the rules
of submissiveness; the gods will kill you for it; beat harder; go
on'. Khi-tsung now conceived that there was no help in this
way, and abandoned the task.

Thereupon the patient rose impetuously. He dragged his mother
about with so much violence that evil (death) smote her; in
the same manner he treated his wife, who perished likewise,
and then he maltreated his younger brother; and when his
wife came home, she (so suffered at his hands that she) lost her
eyesight. When the day had passed, the patient was quite in his
old condition. 'As you do not go', he said to Khi-tsung, 'I shall
convoke my family'. No sooner had he spoken these words than
the squeaking of several hundreds of rats was heard; they were
bigger than ordinary rats, showed a bold front, and could not
be expelled. They disappeared indeed on the next day¹, but had
greatly increased Khi-tsung's fears ².

¹ This appearance of rats during a temporary abatement of the delirium of our
madman, that is, according to the Chinese idea, while the fox, the author of the illness, was
absent for the time being, is no doubt an allusion to the circumstance that the fox
is a great destroyer of rats, so that these animals only venture to swarm out when
it has gone. At the same time we have here a reference to the supremacy of the
fox over rats and mice, enabling it to call upon those creatures when it wants
their help, as in this case against the monk.

² 太和七年上都青龍寺僧契宗，俗家在樊川。其兄樊竟因病熱乃狂言怒笑。契宗精神總持，
遂焚香勸勤，兄忽詬罵。曰，汝是僧第，歸寺住持，何橫干事。我止居在南柯，愛汝，苗碩多積，
故暫來耳。契宗疑其狐魅。復禁桃枝擊之，其兄但笑曰，汝打兄不順，神當殛汝，可加力勿止。契宗
知其無奈何，乃已。

病者毎起，牽其母，母遂中惡，授其妻，妻亦卒，
迺暴其弟，婦回，面失明。經日悉復舊。乃詰契
宗曰，爾不去當喚我眷屬來。言已有鼠數百穀
"Spare your voice and breath", his brother now exclaimed; "I do not fear you, for my great brother himself now comes. Cool moon, Cool moon, come here!" cried he with a prolonged scream, and at the third summons there sprang a beast from the feet of the patient, a beast of the size of a fox and as red as fire. Moving over the coverlet, it crouched upon his belly; light sparkled from its eyes all around, but Khi-tsung seized his sword and aimed a blow at it, which struck one of its paws. It then ran out of the door, but the monk followed the bloody print by the light of a torch, and thus came to a house, where he saw the beast take shelter in an earthen jar. Taking a large dish, he placed it over the mouth of the jar, and closed the crevice with clay; and opening it after three days, he saw that the beast had become as (stiff as) iron and could not move. Khi-tsung killed it by frying it in oil, during which operation the stench extended for several miles. His brother then recovered, but one month later a family in that village lost by death its father with six or seven sons, and everybody opined that this was caused by pot-vermin sorcery which had been set up".  

Apart from its functions as author of disease and delirium, odium attached to the fox in those times as a harbinger of disaster in general; which quality in the homes of ignorant simplicity meant much the same thing as to be the causation thereof. In a biography of the renowned diviner Shun-yü Chi ², murdered in A.D. 396; we read: "Hia-heu Tsao of the Ts'iao region had a

穀作聲，大於常鼠，與人相觸，驅逐不去。及明失所在，契宗恐怖加切。 ¹

¹ 其兄又曰：憧駭聲陰、吾不懼爾，今須我兄弟日出。因長呼日，寒月，寒月，可來此。至三呼有物大如狸，赤如火，從病者腳走，緣衾止於腹上。目光四射，契宗持刀就擊之，中物一足。遂跳出戶，燭其血跡正一房，見其物潛走囊中。契宗舉巨盆覆之，泥固其隙，經三日發，視其物如鐵，不得動。因以油煎殺之，臭達數里。其兄遂愈，月餘村有一家父子六七人暴卒，衆意其興атег。 Yiu-yang tsah tsu, supplement, ch. 2.

² 淳于智.
mother, who was very ill. Therefore he went to Shun-yü Chi, in
order to consult the oracle about her; but just then a fox at
his door set up a howling against him. Much terrified he hastened
to Chi, who said: 'the misfortune which this case portends is
very imminent; hurry home, and howl and wail with your hands on
your breast on the very spot where the fox did so, so that all your
family, old and young, rush out in fright and amazement; go on
howling as long as there is one person in-doors, and they will be saved
from that misfortune'. Tsao went home and followed the advice.
His mother too, in spite of her illness, rushed out, and no sooner
were the members of the family gathered in the main apartment
than five side-rooms of the house fell in with a thundering noise'.

The superstitious fear of foxes, entertained in those ages, was
shared by emperors and courtiers. "In the second year of the
Ch'ing-ming period (A.D. 588)", we read in the chronicles
of the reign of Hsu-chu of the Ch'en dynasty, "this sovereign
dreamed that a fox crept under his couch, and on being seized
became invisible. The emperor, considering that this apparition
would cause evil, in order to avert the same sold himself as a
slave to a Buddhist monastery, and built a seven-storied pagoda
in the great imperial Buddhist monastery within the city-walls.
But ere this was finished, a conflagration burst out within it, and
devoured everything down to the stones with such rapidity that
a very great number of people perished in the flames'.

1 諸人夏侯藻母病困。詣智卜。忽有一狐當門
向之嗥。藻怖懼駭見智, 知日其禍甚急, 君速
歸, 在狐嗥處樹心啼哭, 令家人驚怪, 大小必
出, 一人勿出勿哭勿止, 然後其禍可救也。藻還,
如其言。母亦扶病而出, 家人既集堂, 家五間拉
然而崩。Books of the Ts'in Dynasty, ch. 95, l. 12.

2 Selling themselves as slaves to the Buddhist clergy as a token of the utmost
devotion to Buddha and his Church, was no uncommon practice for Sons of Heaven
in those halcyon days of Shakya's religion. As they had themselves forthwith
redeemed with large sums drawn from their treasury, the deed virtually became a
rich donation bestowed on the Sangha; which doubled its merit.

3 禪明二年後主夢有狐入其牀下, 捕之不見。
以為禍, 乃自賣於佛寺為奴, 以禳之, 於郭內大
皇佛寺起七層塔。未畢火從中起, 飛至石頭, 燃
Dangerous demonish propensities were especially attributed after the Han dynasty to foxes under human disguise, contributing a class of were-beasts with which we have acquainted our readers on pp. 188 sqq., promising to dwell upon them again here. They play their part in Chinese demonism mostly under the names of hu mei, hu tsing, or hu kwai: “fox-spectres” or “apparitions of foxes”. Tales about them occur in the literature of the Han dynasty. In the Histories of that epoch we read concerning Fei Ch’ang-fang⁴, one of the greatest magicians that ever trod the Chinese soil, who ruled demons and ghosts at pleasure: “While out for a stroll with a companion, he saw a student wearing a yellow kerchief and a fur coat, alight from an unsaddled horse and salute him by knocking his head against the ground. ‘If you restore this horse to him’, said Fei Ch’ang-fang, ‘I will exempt you from the penalty of death’. On his companion asking him what these words meant, he replied: ‘he is a fox, and has stolen the horse from a local tutelary spirit’”⁵.

In subsequent centuries, legends of fox-demons in human shape must have been current in great numbers, if we may conclude so from the fact that so very many have been preserved in writing to this day. They show that in all times the dangerousness of those beings was deemed to consist in the first place in that, like spectres of all classes, they caused disease and madness, sometimes acting in a spirit of revenge, but mostly from mere unprovoked malignity. Besides increasing our knowledge of Chinese demonism, the tales which place the were-fox before us in the character of a demon of illness, acquaint us with interesting notions on pathology and medical art. When Khū-tsih, the prince of the house of Han, who, as we saw on pages 289 and 397 of Book I, gratified his curiosity, and probably his capacity also, by ransacking ancient graves, opened that of one Lwan-shu⁶, “the coffin and the utensils for the use of the shade had been destroyed or had rotted away, to such an extent that nothing remained. There was

“a hoar fox in the grave, which, affrighted at seeing men, fled. The prince’s attendants pursued it, but they could not catch it, and only wounded its left paw with a javelin. Next night the prince dreamt that a man came to him with beard and eyebrows entirely white, and with the words: ‘wherefore did you wound my left leg?’ touched his left foot with his staff. On this the prince awoke with a swollen leg, and immediately an ulcer appeared thereon, which remained incurable till his death.”

The book, in which this tale occurs for the first time, is stated to have been written in the fourth century, but this fact does not, of course, exclude the possibility of the tale having become current at the date at which its author placed it. In ensuing centuries, were-foxes continue to appear in myth as beings smiting men and children with illness. Not to spin out this subject to an extravagant length, we will here pass on immediately to the T’ang dynasty, and translate an amusing legend of that time, which sheds some stronger light on the character of the fox as an agent of disease, and at the same time places him before us in the capacity of unparalleled impostor.

“In the Ch’ing yuen period of the T’ang dynasty (A.D. 785—805), Mr. P’ei of Kiang-ling (in the south of Hupeh pr.), a sub-intendant of the palace, whose personal name is lost, had a son over ten years of age, very clever and intelligent, studious, brisk, and accomplished both in manners and appearance, whom he therefore deeply loved. This boy was attacked by a disease, which grew worse and worse for ten days. Medicines took no effect, and P’ei was on the point of fetching a doctor of Taoist arts who might reprimand and thwart (the demon of the disease), in the hope of effecting a cure, when a man knocked at his door, announcing himself as one of the surname Kao, whose profession was to work with charms. P’ei forthwith invited him to walk in and look at his son. ‘This boy suffers only from a sickness which is caused by a demonic fox’, said the doctor; ‘I possess an art of curing this’. The father thanked him and im-

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1 棺柩 明器 悉 毀 煪 無 餘。惟 有 白狐， 見 人 驚 走， 左 右 逐 之 不 得， 戟 傷 其 左 足。是 夕 王 夢 一 丈 夫， 鬚 眉 盡 白， 來 謂 王 曰， 何 故 傷 吾 左 足， 乃 以 杖 叱 王 左 足。王 覺， 腫 痛 即 生 瘡， 至 死 不 差。Shen shen ki, ch. 15. This legend also occurs in the Si-king tsah ki, ch. 6.
plored his help; the other set to work to interrogate and call
(the demon) by means of his charms, and in the next moment
the boy suddenly rose with the words: 'I am cured'. The delighted
father called Kao a real and true master of arts, and having
regaled him with food and drink, paid him a liberal reward in
money and silk, and thankfully saw him off at the door. The
doctor departed with the words: 'henceforth I will call every day'.

But though the boy was cured of that disease, still he lacked
a sufficient quantity of soul (shen-hwun), wherefore he uttered
evory now and then insane talk, and had fits of laughter and
wailing, which they could not suppress. At each call of Kao,
P'ei requested him to attend to this matter too, but the other
said: 'This boy's vital spirits are kept bound by a spectre, and
are as yet not restored to him; but in less than ten days he
will become quite calm; there is, I am happy to say, no reason
to feel concerned about him'. And P'ei believed it.

A few days later, a doctor bearing the surname Wang called
on P'ei, announcing himself as an owner of charms with divine
power, and able to reprimand, thwart and expel therewith diseases
caused by demons. While discoursing with P'ei, he said: 'I have
been told that your darling son has been rendered ill, and
is not yet cured; I should much like to see him'. P'ei let
him see the boy, when the doctor exclaimed with terror: 'the
young gentleman has a fox-disease; if he be not forthwith placed
under treatment, his condition will become grave'. P'ei then told
him of the doctor Kao, on which the other smiled and said:
'how do you know this gentleman is no fox?' They sat down,
and had just arranged a meal and begun the work of reprimanding
and thwarting (the demon), when colleague Kao dropped in.

No sooner had he entered than he loudly upbraided P'ei:
'how is that! this boy is cured, and you take a fox into his
room? it is just this animal that caused his sickness!' Wang in
his turn, on seeing Kao, cried out: 'Verily, here we have the
wicked fox; of a surety, here he is; how could his arts serve to
reprimand and summon the spectre!' In this way the two men
went on reviling each other confusedly, and P'ei's family stood
stupified with fright and amazement, when unexpectedly a Taoist
doctor appeared at the gate. 'I hear', said he to the domestic,
'that Mr. P'ei has a son suffering of fox-disease; I am a ghost-
seer; tell this to your master, and beg permission for me to
enter and interview him'. The servant hastened with this message
“to P’ei, who came forth and told the Taoist what was going on.

With the words: ‘this matter is easy to arrange’ he entered, in
order to see the two; but at once they cried out against him:
‘this too is a fox; how has he managed to delude people here
under the guise of a Taoist doctor?’ He however returned their
abuse: ‘you foxes, go back to the graves in the wilds beyond the
town’, he shouted, ‘why do you harry these people?’ With that
he shut the door, and the trio continued for some moments to
quarrel and fight, the fright of P’ei still increasing and his servants
being too perturbed to devise a good means to get rid of them.

But at nightfall all noise ceased. They then opened the door, and
saw three foxes stretched on the ground, panting and motionless.
P’ei scourged them soundly till they were dead, and in the next
ten days the boy recovered.”

唐貞元中江陵少尹裴君者，亡其名，有子十
餘歲，聰敏，有文學，風貌明秀，裴君深念之。後
被病，旬日益甚。醫藥無及，裴方求道術士用呼
禁之，冀瘳其苦，有叩門者，自稱高氏子，以符
術為業。裴即延入，令視其子。生日，此子非他
疾乃妖狐所為耳，然某有術能愈之。即謝而祈
焉，生遂以符術考召，近食頃其子忽起，曰、某
病今愈。裴君大喜，謂高生為良術士，具食飲已
而厚贈紹帛，謝遣之。生曰，自此當日日來候耳、
遂去。

其子他疾雖愈而神魂不足，往往狂語，或哭
或哭，不可禁。高生每至裴君則以此且祈之，生
曰，此子精魂已為妖魅所繫，今尚未還耳，不旬
日當聞，幸無以憂。裴信之。

居數日又有主生者、自言有神符，能以呵禁
除去妖魅疾病，來謁裴。與語，謂裴曰，聞君愛子被
病，且未瘳，願得一見矣。裴即使見其子，生大
驚曰，此郎君病狐也，不速治當加甚耳。裴君因
話高生，王笑曰，安知高生不為狐。乃坐，方設
席為呵禁。高生忽至。

既入大罵，曰，奈何，此子病愈而乃延一狐於
It can hardly be questioned, that for an explanation of the character of the fox as an impostor, always ready to torment man with antic tricks, we need not look further than the fact that it possesses a cunning and shrewd disposition, disguised under a gentle, innocent look. We have shown (p. 582) by translation of a legend, that it already bore that character under the Han dynasty. We have also seen from one of Yü Pao’s tales (p. 189), that in the time in which this author lived, foxes were believed to change themselves into charming maids, with the object of tempting men to sexual intercourse. It is especially in this character of seducer that in all ages, down to the present day, Reynard has afforded to the Chinese mind a favourite topic for the exercise of its myth-making ingenuity. The fact that a work extant in Yü Pao’s time identified such bewitching were-vixens with a woman of loose morals who lived in very ancient times (see page 189), intimates a belief in the existence of such devils in times anterior to the fourth century.

The Hiuen chung ki, which existed before the sixth century, formulated the popular ideas on dangerous fox-elves in the following terms: “When the fox is fifty years old, it can transform itself into a woman; when a hundred years old, it becomes a beautiful female, or a wu possessed by a spirit (shen), or a grown-up man who has sexual intercourse with women. Such beings are able to know things occurring at more than a thousand miles distant; they can poison men by sorcery, or possess them, and bewilder them, so that they lose their memory and knowledge. And
“when a fox is a thousand years old, it penetrates to heaven, and "becomes a celestial fox”.¹

The continuation of Yu Pao’s book of marvels, written not much later than this, teaches us, that in the fourth century women of easy virtue were represented as formally enlisted by the fox-world for purposes of harlotry. Thus we read in one of its pages: “One "Ku Chen of Wu was hunting, and came to a hill, where he "heard a human voice say: "tut-tut, matters go badly this year". "He searched upon the hill with his companions, and discovered "in a pit, which was an ancient tomb, a hoary fox, squatting "behind a written scroll, over which it bent its fingers and made "an addition. They set the hounds upon it, which killed it with "a loud barking. He then picked up the scroll, and found that "it contained nothing but a list of lewd women, and that those "who had already submitted to illicit intercourse were marked "with a red circlet. There were more than one hundred names, "and that of Chen’s daughter stood in the list”."²

The belief in bewitching were-vixens, or, as we find them generally denoted in the books, hu mei ³, "vulpine enchantresses”, was specially prominent during the T’ang dynasty. A great number of tales devoted to them, still current nowadays, may be traced back to that period. The Kwang i ki, probably the principal book of marvels of that epoch, devoted much space to tales relating to such demons in the drama of human life. An idea of the ingenuity of fablers of that time, and of the tenor of their products, may be gathered from the following legend:

“A son of the family Wei in Tu-ling dwelt in Han-ch’ing (in

¹ 狐五十歲能變化為婦人、百歲為美女、為神巫、或為丈夫與女人交接。能知千里外事、善蠱魅、使人迷惑失智。千歲郎與天通為天狐。K.K, ch.447.

² 吳郡顧府獵至一岡、忽聞人語聲云、咄咄、今年衰。乃與衆尋覓岡頂、有一穿、是古時冢、見一老狐蹲冢中、前有一卷簿書、老狐對書屈指有所計校。乃放犬、咋殺之。取視簿書、悉是姦人女名、已經姦者乃以朱鈎頭所棄。名有百數、族女正在簿次。Sheu shen heu ki, ch. 9.

³ 狐媚.
“Shensi) and was the owner of a country-house, some ten miles
north of that town. In the first year of the K'ai ch'ing period
(A.D. 836) he left the town for it in the autumnal season,
and saw at nightfall a woman in plain dress coming from the
north with a calabash. ‘For a year I have dwelt in a village
north of the town’, said she; ‘my family is very poor; I suffer
ignominious treatment from a village tax-collector, and am now
on the way to denounce that man to the magistrates; I shall
be much obliged if you will write down the case on paper
and let me have the document, that I may take it to the town,
and thus wash away the shame that is brought upon me by
that man’. Wei consented to do this, and the woman bowing
to him politely, they sat down on the turf. Taking a wine-goblet
from her clothes, the woman said, ‘I have wine in my cala-
bash: let us empty it together, and be drunken’; and filling the
cup, she drank to his health. Wei in his turn raised the goblet,
but just then a huntsman on horseback came by from the west
with a pack of hounds. On perceiving them, the woman instantly
ran off eastwards, and she had not taken more than ten paces at
the most, when she was transformed into a fox. Wei’s fright was
great on seeing that the cup he held was a human skull, and that
the wine was something like cow-piss. He had an attack of fever,
which subsided however in a month’.

The following poetic formulation of the principal ideas entertained
by the Chinese of the T'ang period concerning the bewitching
influences of were-vixens on the minds and passions of men, we

1 杜陵韋氏子家于韓城，有別墅在邑北十餘里。開成元年秋自邑中遊焉，日暮見一婦人，素
衣，挈一瓢，自北而來。韋曰，妾居邑北里中
有年矣，家甚貧，今為里胥所辱，將詐于官，幸
吾子狡猾甚，於是以詐詐邑，冀雪其恥。韋
諾之，婦人即挈韋，坐田野。衣中出一酒卮曰，
瓢中有酒，願與吾子盡醉，於是注酒一飲韋。韋
方舉卮，會有獵騎從西來，引數犬。婦人望見即
東走，數十步化為一狐。韋大恐視手中卮乃一
髑髏，酒若牛溺之狀。韋因病熱，月餘方瘳。Süen-
shih chi.
owe to the writing-brush of Poh Kū-yih, a statesman of renown, who lived from 771–847, at the same time a prolific prose-writer and poet:

"When a fox-spectre of an old grave is growing old,
"It changes into a woman of lovely features;
"Its head changes into a female coiffure, its face into a painted countenance;
"The big tail trails behind becomes a long red petticoat.
"Slowly she strides along the paths between the rustic hamlets,
"And where at sunset no human sounds are heard
"She sings, she dances, and alternately laments and wails,
"Without raising her eyebrows velvety as the kingfisher, but bowing her pretty face.
"She bursts into a fit of laughter, a thousand, a myriad of joys,
"Eight or nine out of ten who behold her, are beguiled;
"If false beauties may fascinate man in such a manner,
"The attraction exercised by genuine beauties cannot fail to surpass it.
"Such false and such genuine beauties both can bewilder a man,
"But the human mind dislikes what is false, and prefers what is real,
"Hence a fox disguised as a female devil can do but little harm,
"Nor can beguile a man's eyes for longer than a day or a night;
"But a woman acting like a vulpine enchantress is the cause of absolute ruin,
"For man's mind she makes boil for a length of days and a series of months".

1 白居易.
2 古冢狐妖且為老，化為婦人顏色好，
頭變雲鬟面變妝，大尾曳作長紅裳。
徐徐行傍荒村路，日欲暮時人靜處，
或歌或舞或悲啼，翠眉不舉花顔低。
忽然一笑千萬忻，見者十人八九迷，
假色迷人猶若是，真色迷人應過此。
彼真此假俱迷人，人心惡假貴重真，
狐假女妖害猶淺，一朝一夕迷人眼，
女為狐媚害即深，日長月增漸人心。T.S, sect. 神異，ch. 315.
It is unnecessary for us to review at length the numerous adventures of men with bewitching were-foxes, that have been invented by Chinese fablers and committed to writing, or transmitted by oral tradition. It is sufficient for our purpose to translate only such legends and extracts as give us the main features of the subject; all the rest we may consider as mere repetition, and therefore quietly pass over. Among those which demand our attention, there are some which depict Reynard as an impostor so enormous that, far from contented with the simulation of human forms, he assumes the garb of religious holiness, nay, the shape of the Buddhas themselves, to insinuate himself into the favour of men, and even to obtain access to such awe-inspiring places as imperial palaces. Invested with this characteristic he appears especially in the tales of the T'ang dynasty.

"In the Yung hwui period of the reign of that House", thus the Kwang i ki relates, "there lived in T'ai-yuen (Shansi pr.) a man calling himself the Buddha Maitreya (the Messiah of the future). Those who went up to pay him their respects saw his stature so great that it reached to the skies; then after a while he gradually shrank unto the size of five or six feet; his body was like a red lotusflower amidst its leaves. 'Do you know, spake he to the people, 'that the Buddha has three bodies? (trikāya)? The greatest is his real body; worship it, prostrate yourself before it respectfully'. But Fuh-li, a monk in the city, deeply versed in the esoteric doctrine, heaved a sigh and said: 'After this Dharma (i.e. state) of reality, that of ideas will begin, and beyond this still lies a final Dharma (viz. a final state of perfect intelligence); and from this final Dharma till the state of ideas in Nirvāṇa still lie several thousand years. After the extinction of Shakya's doctrines our Great Kalpa will be destroyed, and after this event Maitreya will descend from the Tuchita heaven unto the Djambudwipa; but Shakya's doctrines have not yet vanished; hence I do not understand why Maitreya descends at so early a date; all that fervent and devout reverence then seems

1 Some have been translated or paraphrased by European authors, and contribute useful material to our knowledge of oriental animal lore. See e.g. the paper of Birch in the Chinese and Japanese Repository for 1863, p. 91; that of Watters in the Journal of the N. Ch. Branch of the Royal Asiatic Society, VIII, and that of Mayers in the Notes and Queries on China and Japan, I, p. 26. Some fox-myths may be found in Giles' Strange Stories from a Chinese Studio, which are fables selected from the Liao-chai chi i.
“to be merely paid to a counterfeit of him”. Suddenly he perceived
“from the sole of the saint’s foot that he was an old fox, as also
“that his pennons, flowers, yak-tail and canopy were mock paper
“money from a grave. ‘Is Maitreya something like this?’ exclaimed
“Fuh-li, rubbing his hands; and no sooner had he uttered these
“words than the fox returned to its true form. Down from its
“seat it came, and off it ran. They gave chase, but could not
“overtake it”.

The same work relates:

“When the empress Tseh-t’ien of the T’ang dynasty was seated
“on the throne (684—706), there was a woman who called herself
“a holy Bodhisatwa. Everything which men fixed their thoughts
“upon, she knew. The empress summoned her to Court, where
“all she said proved to be so reliable that she was surrounded
“with devotion for some months, and praised as a genuine Bodhi-
satwa. Then the monk Ta-ngan entered the Palace, and was asked
“by the empress whether he had seen the female Bodhisatwa.
“‘Where is she?’ he replied; ‘I long to see her’; and the empress
“gave orders to let them have an interview.”

唐永徽中太原有人，自稱彌勒佛。禮謁之者見其形抵于天，久之漸小纔五六尺，身如紅蓮
花在葉中。謂人曰，汝等知佛有三身乎。其大者
為正身、禮敬頓。邑僧服服者博于內學，欽曰，
正法之後始入像法，像法之外尚有末法，末法
之法至于無法像法處乎其間者尚數千年矣。
釋迦教盛然後大劫始壞，劫壞之後彌勒方去光
率下閻浮提，今釋迦之教未極，不知彌勒何處
下降，因是虔誠作禮如對彌勒之狀。忽見足下
是老狐，幡花鹿蓋悉是冢墓之間紙錢爵。禮撫
掌曰，彌勒如此耶，具言如狀。遂下走。追之不及。

2 唐則天在位有女人，自稱聖菩提。人心所在
女必知之。太后召入宮，前後所言皆驗，宮中敬
事之數月，謂為真菩提。其後大安和尚入宮，太
后問見女菩提。大安曰，菩提何在，願一見之，
勅令與之相見。
“The volatile soul of the monk (his thoughts) now soared away
for a while, and then he asked: ‘you can see thoughts; well,
try to see where mine have been’. ‘Between the bells at the
round disks on the top of the pagoda’, she answered. Immediately
he repeated his question, and the answer was: ‘In the palace of
Maitreya in the Tuchita heaven, listening to the preaching of the
Law’. And then he questioned her a third time, and she said
his thoughts were in the highest heaven where even no uncon-
sciousness exists; and those three answers all were correct.

“The empress was delighted; but Ta-ngan fixed his thoughts
upon the fourth fruit of sanctity, viz. on Arhatship, and this time
the saint could not find it out. Now Ta-ngan exclaimed: ‘you
cannot discover it when I fix my thoughts upon Arhatship;
how then can you do so when I fix them upon the (still higher)
state of Bodhisatwas and Buddhas?’ The woman confessed herself
beaten; she changed into a vixen, ran down the steps, and hurried
off, and nobody knew whither she ran” 1.

— “Under the T’ang dynasty there lived among the people of
Tai-ch’u (prov. of Shansi) a girl, whose brother was not at home,
but in a distant garrison. While thus the girl lived alone with her
mother, they unexpectedly saw a Bodhisatwa come, riding on a
cloud. ‘Highly virtuous is your house’, quoth he to the mother;
‘I desire to abide in it; hasten to put it into good condition, as
I will then visit it frequently’. The villagers emulously went
there to put the matter in order, and no sooner were they ready
than the Bodhisatwa descended into the house on a five-coloured
cloud. Numerous were the villagers who resorted to the spot
with sacrifices; but the saint ordered to make no stir about the
matter, lest believers should flock incessantly to and fro from all
sides. They accordingly admonished each other to hold their

1 和尚風神邈然久之、大安曰、汝善觀心、試觀我心安在。答曰、師心在塔頭相輪邊鈴中。尋
復問之、曰、在梵率天彌勒宮中聴法。第三問之、曰、在非非想天、皆如其言。
大安欣悅、大安因且置心于四果阿羅漢地、則
不能知。大安呵曰、我心始置阿羅漢之地汝已
不知、若置於菩薩諸佛之地何由可料。女詞屈、
"tongues, and the Bodhisatwa had intercourse with the girl, so that she became pregnant. A year passed by, and the brother came home; but the Bodhisatwa declared that he did not desire to see any male creatures, and prevailed upon the mother to drive her son out. The latter thus being unable to approach the saint, used his money for securing the help of a Taoist doctor, and finally found one who applied his arts on his behalf. They thus discovered that the Bodhisatwa was an old fox; sword in hand, he rushed into the house, and despatched the brute".

Popular superstition seems to have sometimes ascribed the bewitching faculties of were-foxes to the fact that they are possessed of a mysterious pearl, probably representing nothing else than their soul. Indeed, as we have seen on pp. 330 seq., pearls are deemed to be particularly animated, and hence the idea that souls of living beings may have the shape of pearls is perfectly natural. "Liu "Ts'üen-poh of the T'ang dynasty", runs a tale, "relates that Chung-ngai (lit. Every one’s Love), the son of his foster-mother, used to amuse himself in his youth by placing a net across the road in the night, in order to catch some wild pig, fox or other animal. Ts'üen-poh’s hamlet lay at the foot of a hill. One evening Chung-ngai set his net some miles to the west of the hamlet, hiding himself by it to observe what would come. There he heard in the dark the sound of steps, and saw a beast in crouching attitude, which, perceiving the net, reared itself up, and changed into a woman wearing a red petticoat. Evading the net, she walked to a car that stood before Chung-ngai, there caught a rat, and devoured it. Chung-ngai drove her into the net by his cries, and cudgelled her to death; but as she did not change her shape under the blows, he fell a prey to doubt and fear; and thinking

1 唐代州民有一女，其兄遠戍不在。母與女獨居，忽見菩薩乘雲而至。謂母曰：汝家甚善，吾欲居之，可速修理，尋常來也。村人競往處置，適畢菩薩駕五色雲來下其室。村人供養甚眾，仍敕衆等不可有言，恐四方信心往來不至。村人以是相戒不說其事，菩薩與女私通，有娠。經年其兄還，菩薩云不欲見男子，令母逐之。兒不得至，因領財求道士，久之有道士為作法。竊視菩薩是一老狐，乃持刀入，斫殺之。The same work, ch. 450.
“she might after all be a human being, he cast her, net and all, into a tank used for the soaking of hemp.

“It was night when he returned home. He consulted his parents, and at daybreak the family would flee, but Chung-ngai said to himself: ‘do women devour living rats? this one must be a fox’. He returned to the tank, and seeing that the woman had revived, he struck at the small of her back with a large axe, and lo, she turned into a hoary fox. Chung-ngai, elated, took the beast to the village, where an old Buddhist monk, seeing that it was not yet dead, advised him to keep it alive. ‘The mouth of the fox contains a bewitching pearl,’ said he; ‘if you get it, you will become a favourite of the whole world’. He placed the brute with tied paws under a large hamper, and when after some days it could take food, the monk buried a jug with a narrow mouth in such a manner that the mouth was on a level with the ground. Then he put two slices of fried pork into it, and the fox, craving for the roast, but unable to reach it, placed its jaws over the jug; and when the roast was cold, another couple of slices were put into the jug, with the result that the mouth of the animal began to water. They went on in this wise till the jug was full, when the fox vomited out a pearl and died. This pearl was shaped like a draughtsman, perfectly round, and of the purest water. Chung-ngai frequently wore it in his girdle, with the result that he was greatly esteemed by his people”.

1 唐劉全白說云，其乳母子衆愛少時好夜中將網斷道，取野猪及狐狸等。全白莊在岐下。後一夕衆於莊西數里下網，已伏網中以伺其至。暗中聞物行聲，覓見一物伏地，窺網因爾起立，變成緋裙婦人。行而逕網至愛前車側，忽捉一鼠食。愛遂呵之，婦人忙遞入網，乃棒之致斃。而人形不改，愛反疑懼，恐或是人，因和網沒漁池中。

夜還。與父母議及明舉家欲潰逃去。愛窘云，寧有婦人食生鼠，此必狐耳。復往漁池視之，見婦人已活，因以大斧自腰後斫之，便成老狐。愛大喜。將還村中，有老僧見狐未死勸令養之。云，狐口中媚珠，若能得之當為天下所愛。以繩繫
If the capacity of foxes to change into men is also ascribed to their alleged contact with human bodies in old graves (comp. p. 192), it is reasonable that they should often be represented as appearing in the form which men assume after death, that is, as human spectres. Yü Pao describes for us a goblin of this sort in the following tale: "In the western suburb of Nan-yang stood a pavilion, where nobody could sojourn without incurring harm. But one "Sung Ta-hien, a man of that town, imperturbable on account of "his having walked in the correct Path (Tao), has succeeded in "passing a night in the storey of the pavilion, seated in the dark and "playing on a lute, without any weapon or stick about him. At "midnight a spectre appeared; up the ladder it climbed and accosted "Ta-hien. It had a staring look, whetted teeth, and repulsive form "and features. As he went on strumming on the lute, the spectre "departed to fetch a dead man's head out of the street, with which "it returned. 'Will not you take a nap?' it said to Ta-hien, flinging "the head before his feet. 'Very good', retorted the other, 'I have "no pillow to lay my head on this night; this is just the thing I '"' want'. Again the spectre departed, to come back after a while. 'Shall "we now have some boxing?' it said. 'Very good', replied Ta-hien, "and ere these words were out of his mouth the spectre stood before "him, but was grasped so tightly about the loins that it only could "cry in distress: 'I am dying!' Ta-hien despatched it, and when the day "broke he saw that it was an old fox. Since that time there have "no more been any apparitions of spectres in that pavilion"1.

狐四足，又以大籠置其上，養數日狐能食，僧用小缶口窄者埋地中，合口與地齊，以兩鰓豬肉炙於缶中，狐愛炙而不能得，但以口屬缶，候炙冷復下兩鬢，狐涎沫。久之炙與缶滿，狐乃吐珠而死。珠狀如棋子，通圓而潔。愛每帶之，大爲其夫所貴。The same work, ch. 451.

1 南陽西郊有望亭，人不可止，止則有災。邑人宋大賢以正道自處，嘗宿亭樓，夜坐鼓琴，不設兵仗。至夜半時忽有鬼來，登梯與大賢語。瞑目、磋鍊、形貌可惡。大賢鼓琴如故，鬼乃去。於市中取死人頭來還。語大賢曰：‘寧可少睡耶‘，因以死人頭投大賢前。大賢曰：‘甚佳‘，吾暮臥無枕、
Although his double capacity of originator of disease, and of impostor under human guise amply suffices to assign to the fox a prominent place among the most dangerous demons that keep China in constant fear, there are yet other black stains in his character which add to the popular odium that attaches to him. Thus he lies under constant suspicion of arson. Conjecture seems useless to establish a reason for this, unless we attribute it to the old idea, mentioned on page 194 in an extract from the Yiü-yang tsah tsu, that he produces fire by beating his tail.

The fox appears as an incendiary as early as the traditions about the remarkable exploits of Kwan Loh, the peerless magician and soothsayer of the third century, of whom the reader has heard on page 1000 of Book I. "When Kwan Loh was lodging in a country-house, he visited a distant neighbour, who was harassed by frequent outbreaks of fire. Kwan Loh consulted the tortoise-shell about the matter, and ordered him to go the next morning to the end of the road towards the south, and wait there for a gentleman wearing a single-pointed kercchief and driving in an old car with a black ox; this man he was to take to his house, to detain, and to treat well as a guest, for it was he who could remedy the evil. The other obeyed these orders, and though the gentleman was in a great hurry and begged leave to pursue his journey, he was not allowed to do so, and was detained.

"When he retired to rest, a very uneasy feeling came over him. He took counsel with himself, and when his host had finally left his room, he grasped a sword and left the house. Between two piles of fuel he stood leaning, and feigned to doze, when suddenly a little animal passed right in front of him, resembling a quadruped and holding fire in its paw, which it fanned with its breath. The affrighted stranger raised his sword, struck the beast right through the loins, and then saw that it was a fox. Henceforth the host suffered no more from fire-disasters." 1

正欲得此。鬼復去，良久乃還。曰，寧可共手搏耶。大賢曰，善。詠未或鬼在前，大賢便迫捉其腰，鬼但言死。大賢遂殺之。明日視之，乃老狐也。自是亭舍更無妖怪。Sheu shen ki, ch. 18.

1 管轄在田舍，嘗候遠鄰，主人患數失火。詠卜，教使明日於南陌上伺當有一角巾諸生，駕
Those among the Chinese, who wish to realize what an enormous evil fox-demons are, can hardly do better than acquaint themselves with the following sad tale in Yü Pao’s collection: “Under the reign of the Ts’in dynasty there was in Wu-hsing (in Chekiang pr.) a man with two sons. These were harvesting in the field, when they saw their father appear and pursue them with invectives and even with blows. They complained of this treatment to their mother, who asked the father why he had done so. He was greatly startled by these words, and arrived at the conclusion that this must be a trick played by a spectre. So he told the sons to slay it with their axes, but the spectre kept quiet, and did not go there again. The father, fearing that it might harry his boys somehow or other, went to look after them, on which the sons, crying out ‘he is the spectre!’ killed him, and buried his body in the ground. Thereupon the spectre hurried to the house, assumed the shape of the father, and told the inmates that the boys had killed the spectre. In the evening they came home, and were congratulated cordially by every one.

The actual truth remained a secret to them for several years, until a priest passed their house. ‘Your father’, said he to the two sons, ‘exercises a very unpropitious influence’. They reported this saying to their father, who burst into such a rage that the sons hurried out of the door to advise the priest to beat a hasty retreat; but as the latter entered with a noise, the father, turning...
into a big old fox, crept under the bed, where he was seized and killed. The man they formerly slew was their real father. They re-interred him in another grave and observed mourning for him; but subsequently one of the sons committed suicide, while the other died of remorse.”

Far from being always so dangerous, the tricks played by foxes on men are sometimes of a rather humorous sort, though no less terrifying to the simple-minded people. Thus it was deemed an event worthy of record in the dynastic annals of the Wei dynasty, that “in the first year of the T'ai hwo period (A.D. 477) fox-elves cut off the people’s hair”, diverting themselves with the same play forty years later, “in the second year of the Hi p'ing period, in the imperial capital, from the spring of that year onwards, keeping the population in fright and terror. The empress-dowager Ling decreed in the sixth month, that all such cutters of hair should be whipped without the gate of the Thousand Autumnns by the good care of Liu T'eng, the chief of the guards of the Ch'ung-huiun palace”.

We find some particulars about this strange panic in the interesting “Description of Buddhist Convents at Loh-yang”, of which we made mention on page 344 of Book I. “To the north of the bazaar were two wards, named Ts'ze-hiao and Fung-chung, where the people sold coffins and grave-vaults, and hired out funeral carriages. There dwelt there a singer of dirges, named Sun Yen, who had been married for three years without his wife having ever slept undressed. This in the end aroused his curiosity to such a degree that he watched a moment when she was asleep, and undressing her discovered three hairs, three feet in length, resembling the tail of a wild fox. Out of fear he divorced her, and when the wife

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1 積年不計，後有一法師過其家。語二兒云、君尊侯有大邪氣。兒以白父，父大怒，兒出以語師令速去。師遂作聲入，父則成大老狸，入牀下，遂擒殺之。向所殺者乃真父也。故殟治服，一兒遂自殺，一兒忿懣亦死。Sheu shen ki, ch. 18.

2 太和元年有狐魅截人髻，熙平二年自春京師有狐魅截人髻，人相驚恐。六月靈太后召諸截髻者使崇訓衛尉劉騰鞭之於千秋門外。Ch. 412, I, 1, 25.
“departed she took a knife, cut off his hair, and away she ran.
“As the neighbours ran after her, she changed into a fox, which
“could not be caught.

“After this event, more than a hundred and thirty people in
“the capital were relieved of their hair. At first the fox moved
“on the roads in the shape of a woman, dressed, adorned and
“painted, who charmed everybody that saw her; but those who
“approached her had their hair cut off. Thus it was that women
“in gaudy dress were pointed at with the finger by every one as
“fox-elves. These things occurred in the fourth month of the second
“year of the Hsi p’ing period, and they did not end until the
“autumn of that year”.

The possibility of fox-demons depriving men of their hair
being thus established by history, fabulists have often framed tales
thereon. We need not, however, here pay any more attention to
their work, as the numerous fox-tales contained in Chinese books
posterior to the T’ang dynasty shed no new light on our theme.
They may all be said to move within the orbit of the ideas which
we have passed in review; which fact renders fox-literature rather
tedious, monotonous, and often insipid. But this does not imply that
much of it will not amply reward translation. It may considerably
increase our knowledge of Asiatic zoological myth, enlarge our
insight into the inventiveness and genius of the Chinese, acquaint
us with all sorts of tricks which their fancy has contrived and
ascribes to animals in general and to Reynard in particular. It
may also show us the ways in which tricks of malicious foxes may
be frustrated and they themselves unmasked. Apart from wounding
or killing were-foxes or setting dogs upon them, which, as we

1 市北慈孝奉終二里，里內人以賣棺椁為業，
賃轎車為事。有挽歌孫人士，娶妻三年不脫衣而
臥。巖因怪之，伺其睡，除解其衣，有三尺長三
尺，似野狐尾。巖懼而出之，妻臨去將刀，截巖
髮而走。鄰人追之，變成一狐，追之不得。
其後京邑被截髮者一百三十餘人。初變婦人，
衣服靚粧，行於道路，人見而誡之、近者被截
髮。當時有婦人著綾衣者人皆指其狐魅。熙平
二年四月有，至此秋乃止。Chapter IV.
know, are sure means to force them to re-assume the vulpine form, they may be unmasked by clever bookmen, priests, monks, and ghost-seers. They may be conjured back into their animal state by incantation, or should they have set themselves up as scholars or saints, by being outwitted or checkmated in discussion. The same result, according to some tales, may be obtained by giving them poisonous food, or by employing written charms against them. A good device for unmasking them is to investigate whether they have a complete tail or something like a caudal appendage, and then to cut it off, when they will be seen immediately take to flight on all fours.

It is not surprising after all this, that fox-literature leads to the conclusion that Reynard has always been an object of hot persecution. To unearth him and his progeny, and doom them all to a death by fire, was ever a commonplace sport in the Empire of the Midst, and the fact that the Code of Laws of the Ming dynasty and the present reigning house contains special provisions against damaging graves by smoking foxes thereout (see B. I, p. 872), certainly points to the frequency of such work of destruction.

Besides by means of human skulls and bones (comp. pp. 192 sqq.), the fox, like the tiger, often brings about his metamorphosis into a man by swallowing written charms or pronouncing spells. He may possess still other expedients for effecting the same end, but we do not find them mentioned in Chinese works.

5. Various wild Mammals as Demons.

Whereas every animal, according to the Chinese, possesses a soul, and, as Chapter X of Part I has shown, may assume the human shape, it is quite rational that they also admit that every animal may be a spectre capable of inflicting evil upon man.

As early as the fourth century Koh Hung warned mankind against quite a series of animals, especially against a dozen in connexion with the twelve Branches which each denote a day in every dozen (comp. page 987 of Book I), these animals thus exercising an influence each in its turn on the human fate during one day. "If on a yin day there is a being in the mountains calling "himself a forester, he is a tiger; if he calls himself a prince "on the road, he is a wolf; and he is an old fox if he declares "himself to be a chief. Should he appear on a mao day and
style himself a senior, he is a hare; but if he says he is the
royal father of the east, he is a deer, and he is a stag should
he say he is the royal mother of the west. On a ch'én day,
he is a dragon if he styles himself rain-master, a fish if he
says he is a river-chief, and a lobster if he says he is a bowellless
gentleman. He who on a szé day calls himself a widow, is a
snake living in the villages, or a tortoise if he says he is the
lord of time. On a wu day, he is either a horse or an old tree,
according as he says he is one of the three ministers, or an im-
mortal. And on a wei day, such a being is a goat if he says
he is a host, and a roe if he says he is an official. On a shén
day, he is either a monkey or a gibbon, according as he says he
is a prince or one of the nine ministers. On a yiu day, he is
a cock should he say he is a general, or a pheasant if he says
he is a catcher of insurgents. Should he say on a suh day
he bears a human surname and cognomen, he is a dog, but
if he states on such a day he is a lord of the accomplished
Yang, he is a fox. On hai days, those that call themselves
ladies are gold or jade, and those that say they are divine princes
are pigs. Those that on a tszé day declare themselves to be
tutelary divinities of the soil, are rats, and those that say they
are divine men are bats; and finally, such beings as assert on a
ch'ēn day that they are scholars, are oxen. If you only know
these their animal names, they can do you no harm”.

1 山中日有自稱虞吏者虎也，稱當路者狼也，稱令長者老狸也。卯日稱丈人者兔也，稱
東王父者麋也，稱西王母者鹿也。辰日稱雨師
者龍也，稱河伯者魚也，稱無腸公子者蟹也。已
日稱寡人者社中蛇也，稱時君者龜也。午日稱
三公者馬也，稱僕人者老樹也。未日稱主人者
羊也，稱吏者麂也。申日稱人君者猴也，稱九卿
者猿也。酉日稱將軍者雞也，稱捕賊者雉也。戌
日稱人姓字者犬也，稱為陽公者狐也。亥日稱
婦人者金玉也，稱神君者雉也。子日稱社君者
鼠也，稱神人者伏翼也。丑日稱書生者牛也。但
知其物名則不能為害也。 Chapt. IV, sect. 登涉.
The stag being neither dangerous nor malicious, save in certain exceptional cases, we should hardly expect it to occupy a place in Chinese folklore as a demon. Yet we find it in this rôle in the following old tale: “Sié Kwun of the Ch'èn province had resigned his office on account of ill-health, and was living in retirement in Yü-chang. There while making an excursion, he spent the night in an empty pavilion. Before that time, human lives had frequently been lost there. At the fourth watch, a man in yellow clothes called Kwun by his cognomen, saying: ‘Yiu-yü, open the door’, but, perfectly imperturbable and without any symptoms of fear, he bade the other to put his arm through the window. The man indeed offered his wrist to Kwun, who pulling at it with all his might, tore the arm right off the body. The owner beat a retreat, and the next morning Kwun saw that it was the foreleg of a stag. Tracing up the bloody prints, he caught the beast, and the pavilion was no longer haunted” 1.

The hare too occasionally becomes a dangerous spectre, especially if it is old, and (see p. 162) thereby apt to assume other shapes.

In the Hwang ch'ü period of the Wei dynasty (A.D. 220—227) a man of the Tun-khiu region was travelling on horseback in the dark, and saw in his path a beast of the size of a hare, with eyes like mirrors. Hopping before his horse, it prevented this from proceeding, affrighting the rider so much that he tumbled off. The spectre then approached, and seized him so that fright killed him, and it was a long time before he revived. By that time the spectre had gone, he knew not whither.

“Our hero remounted his horse, and after travelling a few miles fell in with a man, whom, after having exchanged the customary questions, he informed of his recent adventure, declaring how glad he was now to find a companion. ‘I too am quite alone’, replied the other, ‘and I cannot tell you how relieved I feel to have your company; your horse moves faster than I; if you

1 陳郡謝鲲謝病去職，避地於豫章。嘗行經空亭中夜宿。此亭舊每殺人。夜四更有一黃衣人呼鲲字云，幼輿可開戶，鲲澹然無懼色令申臂於窗中。於時授腕，鲲即極力而牽之，其臂遂脫。乃還去，明日看乃鹿臂也。尋血取獲，爾後此亭無復妖怪。Sheu shen hi, ch. 48.
ride on ahead, I will walk behind." While journeying together in this fashion, the wayfarer asked: "how did that beast look, that just now affrighted you so?" "Its body was like a hare," was the answer, "its eyes resembled mirrors; its shape was most repulsive." "Then look at me," said the other; so he did, and there he saw that same spectre again. It leapt on the horse, the rider fell off lifeless with fright. His family, astonished to see the horse come home alone, immediately ran out to seek him, and found him by the roadside. During that night he awoke, and told them the incident as we have here related it." ¹

The few tales of monkey-demons, which we have been able to unearth from the literature of China, differ too little, in so far as their general character is concerned, from those about other animal-devils to deserve translation. Only two of the oldest are of some interest, seeing that they show us the monkey in the rôle of the fox, the wolf and the dog, that is, as a lewd fornicator of wives and maids, and as a seductress, in beautiful female forms, of adults and inexperienced youths, whose senses it bewitches at the detriment of their health.

"In the T'AI YUEN period (376—396) of the Tsin dynasty they kept a monkey in the back palace of Tih Chao, prince of Tingling, in front of the chambers of his concubines. These women once upon a time simultaneously got in the family way, and each of them gave birth to three children that danced and hopped while

¹ 魏黃初中頻邱界有人騎馬夜行,見道中有一物,大如兇,兩眼如鏡。跳躍馬前,令不得前,人遂驚懼墜馬。魅便就地捉之,驚怖暴死,良久得甦。甦已失魅,不知所在。

乃更上馬,前行數里逢一人,相問訊已,因語向者事變如此今相得為伴甚歡。人曰:「我獨行,得君為伴快不可言。君馬行疾,且前,我在後相隨也。遂共行,語曰:「向者所何如乃令君怖懼耶。對曰:「其身如兇,兩眼如鏡,形甚可惡。伴曰:「試顧視我耶,人顧視之猶復是也。魅便跳上馬,人遂墜地怖死。家人怪馬獨歸,即行推索,乃於道邊得之。宿昔乃蘇,説狀如是。 Sheu shen ki. ch. 17.
discharging from the bowels. Chao thus being convinced that the
monkey was the culprit, killed the beast and the children; which
made the women burst out all at once into wailing. He inter-
rogated them, and they avowed they had seen a young man
dressed with a yellow silk robe and a white gauze cap, a most
lovely personage, jesting and chatting quite like a man. ¹
— "In the last year of the T'ai yueh period (A.D. 396).
Sü Tsih-chi, while out for a stroll in the open country, saw
a girl with a water-lily, who held up her hand and beckoned him
to approach. Tsih-chi was charmed, and she invited him to share
her dwelling. From that time they had intercourse as old friends,
but he began to suffer from wasting, talking sometimes of visions
of beautiful rooms and deep halls with odorous divans and
broad mats. After he had indulged with that woman in feasting
and reveling for several years, the attention of his brother Sui-chi
was attracted to a conversation of several people in the house.
He stole near to investigate the matter, and saw a number of
girls leave the house by the back door, while only one stayed
and concealed herself in a basket. He entered, and then his
brother angrily assailed him with the words: 'we were just so
merry together, why do you surprise us so unmannishly? There is
one in that basket', he immediately continued; Sui-chi opened it,
and saw a she-monkey, which he killed. Thereupon his brother
became quite well again.²

¹ 晉太元中丁零王翟昭後宮養一獮猴，在妓
女房前。前妓女時同懷妊，各產子三頭，出便
跳躍。昭方知是猴所爲，乃殺猴及子，妓女時
號哭。昭問之，云初見一年少，著緋繡單衣白紗
/of，甚可愛，笑語如人。Sheu shen heu ki, ch. 9.

² 太元末徐寂之嘗野行，見一女子操荷，舉手
摩寂之。寂之悅而延住。此後獨往如舊，寂之便
患疾病，時或言見華園極雲香茅廣筵。寂之與
女騁餞宴樂數年，其弟瑁之洞屋內群語。潛往
窺之，見數女子從後戶出，唯餘一者，隱在箕
篚。瑁之經入，寂之怒曰，今方歡集，何故唐突。
忽復共言云，箕中有有人，瑁之卽發看，有一牝
猴，遂殺之。寂之病漸瘳。I yuen; K K, ch. 446.
The position of the rat in Chinese demon-lore is rather significant. Like the fox and the monkey, it is, as we have showed by two tales on page 202, notorious for assuming the human shape to commit adultery with men, and for embracing Buddhist religious life with purposes not always deceitful. Should it wish to bewitch women for immoral purposes, it may do so without assuming human shape, as the following legend shows:

"In recent times there lived a man, who brought up a girl over ten years old. One morning she was missed. A year elapsed without any trace of her being discovered, when they heard from time to time in a room of the house underground wailing of a baby. They turned up the ground and discovered a hole, gradually increasing in depth and width, and more than a chang in length and breadth; here they found the girl sitting with a baby in her arms, and a bald rat as large as a bushel beside her. She saw them enter without recognizing her superiors, from which the parents concluded that she was under the demonish influence of that rat. They slew the beast, whereupon the girl burst into bitter weeping; 'he is my husband!' she cried, 'why do they murder him!' As they killed the child also, her lamentations were unceasing, and ere they could cure her she died".

Folklore also allows whole packs of rats, either in other animal forms, or as men, to haunt human dwellings and settlements, or swarm out of cracks and apertures and withdraw thither; and it represents such apparitions as omens of evil. Tales on this topic are numerous, a fact which we may, no doubt, readily assign to the frequent occurrence of rats in human dwellings, where daily they disturb the sleep and dreams of man. The following tale may characterize their position as harbingers or causes of evil. "In the last year of the Tien pao period (A.D. 755) the Censor Pih Hang was Governor of Wei-cheu, when this region fell into the power of the insurgent

1 近世有人養女年十餘歲。一旦失之。經歲無蹤跡。其家房中屢聞地下有小兒啼聲。掘之。初得一孔。漸深大。縱廣丈餘。見女在坎中坐。手抱孩子。旁有杝鼠。大如斗。女見家人不識主領。父母乃知為鼠所魅。擊鼠殺之。女便悲泣。云我夫也。何忽為人所殺。家人又殺其孩子。女乃悲泣不已。未及療之遂死。Kwang i ki; K.K. ch. 440.
"Ngan Luh-shan. He was just contriving the necessary stratagems to reduce him to submission, and had not yet marched out, when some days later he saw to his surprise several hundred pigmies, five to six inches in size, loiter and gambol in his courtyard. He ánd his family beat them to death. Next morning quite a troop of such dwarfs, all in white mourning dress, with lamentations took away the corpses in funeral cars and coffins, with quite as much care as is observed at funerals of the gentry; they then made a grave in the courtyard, and after the burial disappeared into a hole in the southern wall. In great fear and wonder, Pih Hang opened the grave, and found an old rat in it. He boiled water and poured it into the hole, and on digging it up after a while, found several hundred dead rats. Some ten days afterwards his whole family was killed, because he had not been victorious."¹

Of rats infesting the public roads as well armed highwaymen we hear in the following legend: "In the first year of the Wan sui period (A.D. 695) the roads to Ch'ang-ngan were infested by a gang of robbers, who concealed themselves in the daytime, and operated during the night. Every now and again itinerant strangers were murdered without a trace of the perpetrators being discovered next day; which disheartened the people so much that they dared not set out in the morning, even though inns might be reached in the evening.

When the matter reached the ears of a certain Taoist doctor who lodged there in an inn, he said to the crowd: 'to be sure, these are no men; they must be spectres'. In the dead of night he provided himself with an antique looking-glass, and took his post by the roadside to look out for them. On a sudden a troop of young men appeared, fully armed and accoutred. 'Who stands there by the road?' they shouted with one voice at the Taoist,

¹ 天寶末御史中丞畢杭為魏州刺史，陷於祿山賊。方尋欲謀歸順而未發。數日於庭中忽見小人，長五六寸數百枚遊戲。自若家人懾殺。明日群小人皆自服而哭，載死者以喪車凶器，一日士人送喪之備，仍於庭中作塚，葬畢遂入南蠻穴中。訣驚異之。發其塚，得一死鼠，乃作熱易沃中，久而掘之，得死鼠數百枚。後十餘日杭以事不剋，一門遇害。 Kvang ƙ'i; K.K, ch. 440.
do not you care for your life,’ but the doctor let his mirror shine upon them, with the result that they flung down weapons and shields, and ran off. For some five or seven miles the doctor pursued them with spells and formulas, until they all ran into a big hole. He kept watch over it till the morning came, and then returning to the inn summoned the people to dig up the hole. It was found to contain over a hundred big rats, which as they swarmed out were slain to the last. The evil was thereby ended.  

Rats may also haunt human dwellings in the shape of other animals. ‘Li Lin-fu’, a high magnate of the eighth century, ‘was unwell. In the morning he rose, washed and appareled himself, and intending to repair to the Court ordered his men to bring the letter-bag he was wont to use. Feeling it was heavier than usual, he opened it, and out sprang two rats, which on reaching the floor changed immediately into grey dogs. With ferocious eyes and showing their teeth these beasts regarded him; he seized his bow and shot at them, on which they vanished; but ‘Lin-fu was so deeply impressed with this incident that he died ere a month had passed.  

1 万歳元年长安道中有群寇，昼伏夜動。行旅往往遭殺害，至明旦略無蹤由，人甚畏懼。不敢晨發及幕至旅次。  
有一道士宿於逆旅，聞此事乃謂衆曰，此必不是人，當是怪耳。深夜後遂自於道旁持一古鏡潜伺之。俄有一隊少年至，兵甲完具。齊呵責道士曰，道旁何人，何不顧生命也。道士以鏡照之，其少年棄兵甲奔回走。道士逐之，仍誦咒語約五七里，其少年盡入一大穴中。道士守之，至曙復還逆旅，召衆发掘之。有大鼠百餘走出，乃盡殺之。其患乃絕。Siao siang lu h.  

2 李林甫有疾。晨起，盥飴，將入朝，命取平日所用書囊。忽覺書囊重于平日，開視之，有二鼠出投于地，即變為蒼狗。雄目張牙仰視林甫，林甫取弓射之，隱然即滅。林甫惡之，不踰月而卒。TS, sect. 禽虫, ch. 83. The TS mentions the Tshih i chi 集異志 or Record of Collected Marvels as the work from which it has borrowed this tale.
Among the many animals notorious in China for assuming the human shape with the object of enjoying sexual intercourse with men or women, we also find the otter. "In the Wu region," thus runs one of Yü Pao's tales, "there existed at Wu-sih (in the south of Kiangsu) the great dike of the upper-lake, the warden of which, Ting Ch'u by name, made his rounds over the dams at every heavy rainfall. Once when there was abundance of spring rains, he went out for a tour on the dikes, and was returning in the evening, when he discovered that he was being followed by a woman wearing blue upper and nether garments, and carrying an umbrella of the same colour. 'Officer Ch'u, wait for me!' she cried, and at first he felt attracted to her and was minded to wait; but he bethought himself that he had never seen this being at that place, and that the unexpected woman in the dark in such rainy weather could not possibly be anything else than a spectre. He quickened his pace, but on looking behind him saw that the woman came trotting after him with a like speed. So he actually took to flight, and on turning round again, saw her in the distance dive with a plump into the waves. Away flew her clothes and umbrella, and thus he saw that she was a big grey otter, and that her dress and umbrella were mere water-lily leaves. Such anthropomorphoses of that otter took place frequently with intent to seduce youths".

This is a little book attributed to the same Luh Hiun who wrote the Chi kwai huh (see p. 252). But in the copy we have of it, we do not find the tale among the eighty-two notes and tales on marvellous matters and events from the Han dynasty to that of T'ang, which it contains. This work occurs also under the title of Tsin h i 集異記; so it must not be confounded with the synonymous production we mentioned on page 243.

1 吳郡無錫有上湖大陂，陂吏丁初天每大雨輙循陂防。春盛雨初出行塘、日暮逝，顧有一婦人、上下青衣、戴青緞、追後。呼、初據待我，初時愴然意欲留俟之，復疑本不見此、今忽有婦人冒陰雨行、恐必鬼物。初便疾走，顧視婦人追之亦急。初因急行走之、轉遠顧視婦人乃自投陂中汜然作聲。衣蓋飛散、視之是大蒼獮、衣繫皆荷葉也。此獮化為人形數媚年少者也。Sheu shen ki, ch. 18.
— "In Ho-tung, Shang Ch‘eu-nu with a young lad collected rushes "on the borders of the lake, and usually spent his nights in a "cottage in a waste field. Once at sundown he saw a young girl "of very beautiful figure and countenance pass by there in a small "boat loaded with rushes. She came up to his cottage for a lodging, "and as he slept with her, he perceived she had a rank smell. "When the woman had enjoyed sexual pleasure, she asked per- "mission to go out, and when out of doors changed into an otter". ¹

— "According to the Fuh-kien t‘ung chi or General Memoirs "concerning Fuh-kien, there were false rumours abroad in the "35th year of the Kia tsing period (A.D. 1550) about spirits "(tsing) of water-otters shaped like fire-flies, which, if they settled "on the coat of a man, were sure to cause his death. In the "houses in the cities gongs and drums were beaten as if in "defence against gangs of robbers; at night people did not "even prepare their beds, and several Taoist doctors were selling "charms against the evil. The magistrates suspected them of "having invented the matter, and they were on the point of "chastising them, when they escaped, and the apparitions too "occurred no more".²

6. Domestic Animals in Demonology.

Notwithstanding the general prevalence in China of the domestici-
cated cat, tales about cat-demons are scarce there in literature, so that it is tolerably evident that this class of evil beings has never occupied a pre-eminient place in its superstition. Very interesting

¹ 河東常釀奴將一少兒湖邊取蒲，暮恆宿空 田舍中。時日向暝見一少女子，姿容極美，乘小 船載蒲徑前。投釀奴舍寄住，因臥覺有燥氣。女 已知人意便求出，戶外變為獅。1 yuen; T S, sect. 食 虱, ch. 79.
² 按福建通志嘉靖三十五年民間謠言有海駝（獅）精，狀若蟻，著人衣衣必死。城中家擊金鼓 若防巨寇，夜不帖席，數道士市符治之。有司疑 即道士所為也，將置之，法士逸去，怪亦絕。T S, sect. 禦 徵, ch. 162.
and instructive, however, is an episode of high court-life in the year 598, described in the Standard Annals, and teaching us that China at that time had her witches believed to employ cat-demons for works of iniquity. It is in the following words that the historian relates it:

"Tuh-hu T'o's character had a tendency towards heresy. Madam Kao, his maternal grandmother, served a cat-spectre and had therewith killed her brother-in-law Kwoh Sha-lo, and from her this practice had entered his dwelling. The emperor had been secretly apprised of it, but did not believe it.

"It then happened that the empress Hien, and madam Ching, the consort of Yang Su (see Book I, p. 1406 seq.), fell ill simultaneously. The physicians, called in to see the patients, declared unanimously that this was caused by a cat-demon. The emperor, taking into consideration that Tuh-hu T'o was a younger brother of that empress by a different mother, and that his wife was a younger sister of Yang Su by an other mother, concluded that it must be his work. He gave secret orders to his elder brother Muh to display his (fraternal) affection and admonish him, and having sent away his officers in attendance, warned him himself, but T'o denied everything, and the emperor, displeased with this, reduced his rank to that of prefect of Ts'ien-chen; and as he expressed discontent, he appointed Kao Kung, Su Wei, Hwang-fu Hiao-sü, and Yang Yuen in commission to bring T'o to justice.

"A female slave of T'o, named Su O-ni, made the following confession: The practice came from the house of T'o's mother, who regularly served cat-spectres; she sacrificed to them at night on every ts'ez day, because, as she said, ts'ez corresponds with the Rat, and whenever a cat-spectre had killed somebody, the possessions of the victim secretly came into the house where the beast was kept. Once T'o had asked his family for some liquor, and on his wife answering that she lacked money to buy it, he had said to O-ni: 'tell the cat-devil to go to the house of Mr. Yueh and procure us money enough', on which O-ni had uttered her spells. A few days after that, the cat-spectre had gone to Yang Su's house. And finally, on the emperor's return from Ping-chen, T'o had said to her in the park: 'tell the cat-spectre to go to the abode of the empress and make her give me more'; on which she had pronounced her spells.

1 See for the explanation on page 987 of Book I.
“as before and the spectre had entered the palace. Now Yang Yuen "in the outer office at the gate sent O-ni away to call the cat-"spectre. That same evening she set out a bowl of fragrant rice-"gruel, and drumming against it with the spoon, exclaimed: ‘come "pussy, do not remain in the palace now’. After some time her "countenance turned quite blue, and she moved as if she were trailed "by somebody, and she exclaimed: ‘here is the cat-spectre’.

“The emperor now put the matter into the hands of his "Ministers of State. The advice of Niu Hung, lord of Khi-chang, "was: ‘when spectral evil is produced by men, its effects may be "stopped by killing those men’. So the emperor gave orders to place "T'o and his wife on an ox-car, and was on the point of ordering "them to commit suicide at home, when T'o’s younger brother "Ching, a Chamberlain for the judgment of merits, appeared in "the palace and implored his mercy. The result was that T'o was "granted his life, but he was divested of all his dignities, and his "wife, madam Yang, was made a Buddhist nun. Before that time "a man had lodged a complaint that his mother had been murdered "by the cat-spectre of somebody, but the emperor had considered "this to be ghost-tale nonsense, and sent him away with indigna-"tion; now, however, he ordered the families accused of setting such "spectres to work to be exterminated. T'o died not long after”.

1 獨孤性好左道。其外祖母高氏先事猶鬼已殺其舅郭沙羅，因轉入其家。上微聞而不信。 "會獻皇后及楊素妻鄭氏俱有疾。召醫視之、皆曰此猶鬼疾。上以獻後之異母弟、猶妻楊素之異母妹，布是意獻所爲。陰令其兄穆以情喻之，又避左右諷獻，犹言無有，上不說，左轉遷州刺史，出怨言，令高頌蘇威宣皇甫孝緒楊遠等 "雜案之。 猜嫌徐阿尼言，本從獻母家來，常事猶鬼。每 "以子日夜禱之，言子者鼠也，其猶鬼每殺人者，所 "死家財物或移於畜猶鬼家。猶曾從獻家中索 "酒，其妻日無錢可酤，獻因謂阿尼曰，可令猶鬼 "向越公家使我足錢，阿尼便呚之。居數日猶鬼 "向獻家。後上初從表州還，敕於園中謂阿泥曰、
This is a valuable illustration, indeed, of the astounding credulity which in those times swayed even crowned head and ministers. The Standard Annals teach us, that in the following century imperial consorts implicitly believed also in the possibility of persons changing themselves after death into cats, to take revenge upon those who were their persecutors during life. Thus they relate how Siao Liang-ti, a favourite court-lady of Kao Tsung and of his consort Wang, was disgraced together with this empress, in consequence of the calumnies and intrigues of Chao-i, who supplanted the latter in the imperial favours and became the famous empress Wu or Tseh-t’ien (comp. p. 591). The two women being accused by her of sorcery, "the emperor decreed that they should be degraded to the rank of commoners and imprisoned in the palace, and that the empress’ mother and brothers with Liang-ti’s whole clan should be banished to the south of the Sierra (to Kwangtung and Kwangsi). On this, Hū King-tsung came forward with a memorial to demonstrate that Jen-yiu (the late father of the deposed empress) had no extra merits, so that his whole clan ought to be exterminated and his coffin hacked in pieces because of that offence now committed against the Court. A resolution then was issued to the effect that Jen-yiu was divested of all his (former) offices and dignities; the empress and Liang-ti were killed by the empress Wu. Before this, the emperor’s thoughts had reverted to his former consort and he had proceeded to the place of her confinement.

可令猫鬼向皇后所，使多赐吾物，阿尼復呪之，遂入宫中。楊遠乃於門下外省遣阿尼呼猫鬼，阿尼於是夜中置香粥一盆，以匙拓而呼曰，猫女可来，无住宮中，久之阿尼色正青若被牵搜者，云猫鬼已至。

上以其事下公卿，奇章公牛弘曰，妖由人興，殺其人可以絶矣。上令懸車載陀夫妻，將賜死於其家，陀弟司勳侍中整詣闕求哀。於是免陀死，除名、以其妻楊氏為尼。先是有人誣其母為人猫鬼所殺者，上以為妖妄，怒而遣之，及此詔誅被誣行猫鬼家。陀未幾而卒。History of the North, ch. 61, ll. 13 seq. See also the Books of the Sui Dynasty, ch. 79, ll. 4 seq.

1 蕭艮甥。 2 昭儀。
Here he was accosted by her; 'Your Majesty', said she, 'is so kind as to remember our former happy days; when I die, and revive to behold the sun and the moon again, then, I pray, make here (in the palace) an abode for me, to which my heart may revert'. 'I will do so immediately', was the imperial answer, but no sooner did the empress Wu know of it than she compelled him to order the two women to receive a hundred lashes and to have their hands and feet chopped off; these she tied together, and cast them into a wine-jar, saying she wanted to make the two ladies tipsy to their very bones. After some days they were dead, and then their corpses were mutilated. When the emperor’s order reached them, Liang-ti cursed their enemy, saying: 'the vulpine tricks of Wu even here hover over us, but I shall become a cat, and Wu shall be changed by me into a rat, and then I will throttle her in vengeance for the wrong she has done me'. The empress was informed of this threat, and forbade any cats to be kept in her six palace-buildings'.

A demon of a non-descript hazy shape, turning out to be a kind of horse, is represented to us in a tradition recorded in the Memoirs concerning the District of Wu-ch’ing, which forms a part of the province of Chehkiang. Its hero is a famous warrior who played a leading part in the bloody troubles connected with the downfall of the Ts’in dynasty in the third century before our era. "When Hsiang Yü beat a retreat before his enemies in the Wu region, he crossed a broad stream in which a strange beast lived, that

1 帝遂下詔廢后良娣皆為庶人，囚宮中。后母兄良娣宗族悉流嶺南。許敬宗又奏仁祐無它功，以宮掖罪宜夷宗、仁祐應弔棺。有詔盡奪仁祐官爵。而後及良娣儀為武后所殺。初帝念后，聞行至囚所。日，陛下幸念是日，使妾死更生，復見日月，乞置此為回心院。帝曰、朕即有處置、武后知之、促詔杖二人百。剔其手足、反接投釘壁中、曰令二嬪骨醉。數日死，殊其尸。初詔旨至、良娣罵曰、武氏狐媚綱覆至此、我後為猫，使武氏為鼠、吾當扼其喉以報。后聞、詔六宫毋畜猫。 New Books of the Tang Dynasty, ch. 76, ll. 6 seq.
every morning and every evening intercepted some people with its tail and devoured them. He placed himself astride of this brute, grasped its neck with one hand and threw the other around a tree, several big stems being thus uprooted in succession. When daylight broke, they saw that it was a horse, covered all over with the figures of a black dragon. 1.

The following tale furnishes a good illustration of the belief that donkeys are apt to haunt mankind in indistinct forms: — In the first year of the T'ien pao period (A.D. 742) there lived in Ch'ang-ngan, in the village of Yen-sheu, one Wang Hiun. One night some three persons had assembled in his dwelling to have a meal. They had just finished it, when on a sudden a big arm appeared under the candle-light. Hiun and his friends were startled, yet they inspected the thing together, and saw that it was black and very hairy. After a while a voice was heard beyond the light: ‘sir, you have guests, but may I call on you for one moment? I want some meat, put some into my hand’. Hiun, unable to discern from whom these words came, forthwith gave some; on which the arm was withdrawn.

Shortly after it was stretched out again. ‘I was so pleased, sir, that you gave me some meat’, said the voice; ‘it is almost finished now, give me some more’, and again Hiun put some meat into that hand, and again it vanished. Now the men after some deliberation concluded that it must be of a spectre, and that they should on its return hack off the arm. Some moments passed, and there it was again; they grasped their swords, and they hewed it off. As it fell to the ground, the body of the spectre made away; and the men stooping down to look at the arm, perceived that it was the leg of a donkey, and that quite a stream of blood stained the soil.

Next morning they followed the bloody print, in order to find the brute. It had run straight into a house in the hamlet. The inmates whom they interrogated, told them that they had had in their house an ass for more than twenty years, which had

1 項羽避仇吳中過大溪，有異物焉，早暮以尾翦人吞之。羽跨其背，一手扼頸，一手扼樹，連拔大樹數章。天曙視之馬也。循體黑龍紋。Wu-ch'ing hien chi 烏程縣志, quoted in the T.S, sect. 禽虫, ch. 98.
“lost a leg that night, apparently by a sword-blow, and that this case had just caused them much consternation. Hiun told them circumstantially what had befallen him, on which they killed the beast and ate it”\(^1\).

Thus again we see that the wounding of a beast in human shape entails a similar mutilation of the corresponding part of its animal body (comp. page 549). To pass now to other domestic animals.

The ancient Chinese, as we have seen on page 536, gave a goat-form to the spectres inhabiting the ground, probably because they took the written form of the name fe9-ya9ng of those beings for ideographic characters. In the literature of later ages those ground-demons no longer occur in a goat’s shape, and the rôle of the goat merely amounts to that of other animals, that is to say, under human or indistinct ghostly forms it plays antics and dangerous tricks, the effects of which may, however, be frustrated by human sagacity, wisdom and intrepidity.

Yü Pao relates:

“When Sung Ting-poh of Nan-yang (Honan pr.) was young, he, while walking in the dark, met with a spectre. Heinterrogated it, and it said: ‘I am a spectre, but who are you, sir?’ ‘I am also a spectre’, said Ting-poh, to deceive it. ‘And where are you going?’ the ghost asked again. ‘To the market of Yuen’ was the reply.

\(^1\) 天寶初有王薰者居長安延壽里中。嘗一夕有三數輩挈食會薰所居。既飯食，燭前忽有巨臂出燭影下。薰與諸友且懼，相與觀之，其臂色黑而有毛甚多。未幾影外有語曰，君有會，不能一見乎耶，願得少肉，置掌中。薰莫測其由，即與之、其臂遂引去。

少頃又伸其臂。曰，幸君與我肉，今食且盡，願君更賜之，薰又置肉於掌中，已而又去。於是相與謀曰，此必怪也，何其再來當斷其臂。頃之果來，拔劍斬之。臂既斷，其身亦遠，俯而視之，乃一驢足，血流滿地。

明日因以血跡尋之。直入里中民家。即以事問民，民曰家養一驢且二十年矣，夜失一足，有似刀而斷者焉，方駭之。薰具言其事，即殺而食之。
"I am likewise going there," rejoined the other; and they walked  
a few miles together, when the spectre remarked: 'we go too slow.  
what do you think of carrying each other on our shoulders in  
turn?' 'Very good!' retorted Ting-poh.  

The ghost was the first to carry him. After a few miles it  
said: 'you are too heavy to be taken for a spectre, sir'. 'I did  
not become a spectre till quite recently, hence I am still heavy',  
and with this answer he shouldered the spectre, which weighed  
almost nothing. Both had had their turn two or three times,  
when Ting-poh observed: 'being a new spectre, I do not know  
what we have to shun and to fear'. 'There is nothing we dislike  
so much as human spittle', was the reply.  

'Thus again they proceeded, till they come to some water.  
Ting-poh bade the spectre to wade it first, and listened sharply;  
but he heard no noise at all. He himself, however, while wading  
caused the water to gurgle, which led the spectre to say: 'what  
is that noise caused by'? 'By the fact that one who has died  
only a short time ago is not versed in the crossing of streams;  
do not feel astonished about me'.  

When close to the market of Yuen, Ting-poh, who just then had  
the spectre on his shoulders, suddenly grasped it. Heedless of its  
loud piercing shrieks, he bound it with a rope, and without paying  
any further attention to its words straightway took it to that market.  
Here on being put down it changed into a goat. He spat on the  
animal, lest it should re-assume its other shape, sold it for fifteen  
hundred coins, and passed on'.

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1 南陽宋定伯年少時夜行逢鬼，聞之，鬼言，我是鬼，鬼問，汝復誰。定伯詰之言，我亦鬼。鬼聞，欲至何所。答曰，欲至宛市。鬼言，我亦欲至宛市。遂行數里，鬼言，步行太遲，可共遞相擔何如。定伯曰，大善。鬼便先擔定伯。數里鬼言，卿太重將非鬼也。定伯言，我新鬼，故身重耳。定伯因復擔鬼，鬼略無重。如是再三，定伯復言，我新鬼，不知有何所畏忌。鬼答言，惟不喜人唾。於是共行道遇水。定伯令鬼先渡，聽之了然無聲音。定伯自渡，漕漕作聲。鬼復言，何以有聲。
In this tale it is the clever, bold man who outwits the spectre. In the following, however, the rôles are reversed, and spectres under the shape of goats delude the man:

"Chu Hwa, a Loh-yang man, used to make a living by trading in goats. In the first year of the Ch'ing yuen period of the T'ang dynasty (A.D. 785) he had travelled westward as far as Pin-ning, to exchange his goats for others, when a man saw him and said: 'you try to enrich yourself by dealing in goats... well, if you change yours for bigger ones, you will get a smaller number, and if you exchange them for smaller ones, you get more of them; in the latter case your gains will be great.' Hwa agreed to this opinion, and said: 'if you know somebody who has little kids, I will exchange all my goats against them'.

"After a few days, that same man introduced to him an owner of goats, to whom he parted with his own for one hundred and ten young kids. With his animals big and small in one flock, he returned to Loh-yang, but at the Pass-gate the kids he had obtained by that transaction one evening changed into spectres all at once, and ran away. Terribly scared, and not understanding what might be the cause of that phenomenon, Chu Hwa returned the next morning to Pin-ning to see the aforesaid owner of those kids. In the heat of his indignation he was about to arrest him and take him before the magistrates, when the man asked: 'what wrong did I do?' — 'You gave me those kids in exchange for mine; I drove them to the Pass-gate, and they all changed there into spectres; must not this be black art on your part?' — 'And you', rejoined the man, 'you traffic in goats by

定伯曰：新死不習渡水故耳，勿怪吾也。

行欲至宛市，定伯便擔鬼著肩上，急執之。鬼大呼聲咋咋然，索下不復聽之，徑至宛市中。下著地，化為一羊。便賣之，恐其變化唾之，得錢千五百，乃去。Shew shen ki, chap. 16.

1 洛陽人朱化者以販羊為業。唐貞元初西行抵邠寧，廼易其羊。有一人見化謂曰：君市羊求利，易之大者其羊必少。易之小者其羊必多。羊少則利厚也。化然之，乃告其人曰：爾知有小羊，我當盡易之。
whole droves, thus destroying lives for the purpose of gain; do not you know or remember that this is the acme of all crimes against Universal Heaven? you entirely overlook your own deeds, and against mine you turn your anger; I am a spectre; I shall set those goats to catch and murder you'. With these words he vanished, and Hwa was so terror-struck that he by his own hand died at Pin-ning".

To appropriate surreptitiously the worship and sacrifices destined by people for their patron divinities, is a trick played not by foxes only, but also by goats or bucks. Yü Pao tells us, that under the Han dynasty there lived a man in the Ts'í region, named Liang Wen, so devoted to Taoism that he had set apart in his house a room with three or four compartments for sacrificing to a god. A black curtain hung there above its throne, and for more than ten years it had always resided behind it. Once when a sacrifice was being offered to it, a human voice was heard behind the curtain: 'I am the prince of the high hills', it said; 'I am able to consume great quantities of food and liquor, and in curing diseases I work with good results; Wen, you have served me for a series of years with the utmost reverence, so you may come behind this curtain now; the god is drunken'. Wen begged permission to respectfully view the face of the god. 'Give me your hand', was the answer; he stretched it out, and

1 其人數日乃引一羊主至，化遂易得小羊百十口。大小羊相雜為羣，迴歸洛陽，行之闕下，一夕所易之小羊盡化為鬼而走。化大駭，莫測其由、明復往邠寧，見前言小羊之人。化甚怒，將執之詣官府，其人曰、我何罪也。化曰、爾以小羊遷易、我驅至闕下、盡化為鬼、得非汝用妖術乎。其人曰、爾販賣群羊、以求厚利殺害性命、不知記極罪已彌天矣、自終不悟而反怨我、我則鬼也、當與群羊執爾而戮之。言訖而滅、化大驚懼、尋死於邠寧焉 Khi shí luh 奇事錄 or Record of Strange Matters, quoted in the T.S, sect. 禽虫, ch. 114. Probably it is the work mentioned in the Catalogue of the New Books of the Tang Dynasty (ch. 59, i. 20) as Ta T'ang khi shí ki 大唐奇事記, Writings on Strange Matters of the Great Tang Dynasty, in ten chapters, written by Li Yin in the Hien t'ung period (860—874).
"caught hold of the beard on the god's chin. It was a very long beard; gently he twisted it around his hand, and then suddenly gave a tug, and — the blee of a buck was heard from the throne of the god. The affrighted bystanders sprang up and helped Wen to pull, and behold, it was a goat of Yuen Kung-lu, which had been lost seven or eight years ago, and was never traced. Now they put an end to its tricks by killing it".

The pig occurs in Chinese demonology with much the same attributes as the fox and the dog, inasmuch as shrewd specimens of its kind may assume the forms of women, to bewitch the other sex by their charms and indulge their passions. We learn this from the following tales:

"Li Fen was a man of the Shang-yü district in Yueh-cheu. He was fond of country scenery, and therefore dwelt on mount Szé-ming. Here below stood the farm of the commoner Chang Lao, whose family was very rich, and was interested in breeding pigs, which for several years they set at liberty, instead of butchering them.

In the last year of the Yung hwo period (A.D. 356), on the day of the full moon in the middle month of autumn, Li Fen was pacing up and down his inner courtyard in the moonshine, diverting himself with playing on the lute, when suddenly he heard some one without the gate, heave sighs of admiration, alternated by exclamations and laughter. Unable to guess from whom these sounds proceeded, he asked: 'who is there so late in the night at this country-house?' 'I am charmed by the nice voice of a talented man', replied a smiling woman. He opened the gate, and his eyes fell on a regular beauty, quite peerless, but who, as he perceived, had a deep black colour about her mouth. 'Are you not a ghost, or an immortal?' he asked. 'No', she replied; 'I am the daughter of Chang, who dwells here

1 漢齊人梁文好道，其家有神祠建室三十四間。座上施臘帳，常在其中積十數年。後因祀事，帳中忽有人語，自呼高山君，大能飲食，治病有驗，文奉事甚肅積數年，得進其帳中，神醉，文乃乞得奉見顏色。謂文曰：授手來，文納手，得持其頰髯。甚長，文漸繞手，卒然引之，而聞作羊聲座中。驚起；助文引之，乃袁公路家羊也，失之七八年，不知所在。殺之乃絕。Sheu shen ki, ch. 18.
in the hills; this night my parents are attending a feast in the
village to the east, and in the mean time I am coming here
furtively to pay you a visit . . . . . . . . . . . . . . . . . . . . . . . . .
They drew the curtains, and did no more pay any attention to the
lamp; and the lute was dumb.

On a sudden the morning cock announced daybreak. The
woman rose and took her leave, but Fen, quite in love and un-
willing to part with her, stole one of her blue felt shoes, and
concealed it in his clothes’ basket. Then, quite drowsy, he fell
asleep. The woman caressed him, and sought her shoe, wailing
and weeping. ‘Please do not keep it; I will come back here this
evening; if you keep it I am sure to die; respectfully I entreat
you to be so kind as to restore it to me’. But Fen refused to
give it up, and fell fast asleep; so the woman went away with
lamentations and in tears.

Fen awoke with a shudder; the woman was not there, but he
saw the floor before his bed stained all over with fresh blood.
In his astonishment he opened the basket, and saw that the
shoe had changed into the hard scale of a pig’s toe. His fears
were unbounded. He followed the bloody track downhill, and it
led him straightway into the sty of Mr. Chang, where the pig, on
seeing him come, grunted at him with an angry glare. He told
the whole matter to Chang with all the details, and this gentle-
man, affrighted and astonished, boiled the beast. Fen gave up
this country-house for another place to ramble in”

1 李汾越州上虞縣人也。性愛山水、乃居四明
山。山下有百姓張老莊、其家大富、好養豕、積
年不宰而縵之。永和末中秋月圓李汾步月於中
庭、撫琴自適、忽聽外有人嗟嘆之聲、或言或
笑。李汾不測其由、詰曰、何人夜久至此山院。
女笑曰、惟好秀才之妙聲。汾開門而看之、見
一女端正無比、惟覺口帶高緑黑色。汾問娘子
莫是神仙乎。女對曰、非也、兒是此山中張家
女、今夕父母作客東村、竊來奉謁……下帷、背
燈、琴瑟已盡。

忽爾晨雞報曉。女起告辭、汾戀慕惜別即倉
女青氈履子一隻、藏衣籠中。汾恍忽睡着。女撫
Yü Pao further relates: "A member of the gentry under the Tsin dynasty, bearing the surname Wang, lived in the Wu region. Journeying home, he came to a bend (in the river), where, as it was growing dusk, the crew pulled up the boat against a large dam. Here he beheld a maid of seventeen or eighteen, whom he called, and spent the night with her. At daybreak he untied a metal jingle and fastened it to her arm; then he told his men to follow her, and when they came to her house they found no maid, but on passing the pig-sty saw a sow with that jingle on its ankle" ¹.

Let us finally quote an interesting tale showing that buried domestic animals, if their carcasses do not decay, may haunt people as spectres: "A villager of T'üeng-tsing, situated in Kiang-ning, had kept a cow for more than ten years, in which time it had given birth to twenty-eight calves, thus yielding much profit to its owner. It was now too old to draw the plough, and all the butchers asked him to sell it, but the owner could not make up his mind to thus dispose of the animal. He entrusted it to a boy, to take devout care of it till it should die a natural death, and after its death he buried it in the ground. The next night a tapping was heard by him outside his house-gate. This occurred for several nights in succession, without it occurring to him that the cow was the cause; but when after a

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¹ 晉有一士人，姓王，家在吳郡。還至曲阿，日暮引船上當大埭。見埭上有一女子，年十七八，便呼之留宿。至曉解金鈴，繫其臂，使人隨。至家無女人，因過豬欄中見母豬，臂有金鈴。Sheu shen ki, the edition in eight chapters; ch. 7.

Shu Shen ki, ch. 18.
* month the haunting became still worse, even lowing being heard
* and the sound of hoofs, the villagers all conceived they had to
* do with apparitions of that cow. They disinterred it, and found
* the carcass undecayed. Its eyes glared as when it lived, and
* in its hoofs rice-ears were sticking, so that it evidently had
* broken out of the ground that night. The enraged owner seized
* a sword and hacked off its four feet; then he slit up its belly
* and poured out dung and filth over it; and the beast thereafter
* remained quiet. They opened the ground again, and found the
* "cow in a state of decay" 1.

7. Reptile-spectres.

Fei Ch'ang-fang, the matchless wonderworker, who, as we saw
on page 582, could discern horse-riding foxes through their human
disguise, is also stated in the Standard History of his time to have
unmasked and utterly baffled a horrid tortoise-spectre. "In Jü-nan
"there appeared year by year a spectre, which, assuming the
"attire of the Governor, haunted the drummers at the gate of the
"mansion of this grandee, much to the distress of the inhabi-
"tants of that region. Once the spectre fell in with Ch'ang-fang,
"who just then called on the Governor. Horror and fear nailed it
"to the spot; then advancing, it put off its official dress and cap,
"knocked its head against the ground, and begged for its life.
"Ch'ang-fang reprimanded it; 'and now', he concluded, 'forth-
"with resume your old shape here in the central courtyard'.
"Immediately it turned into an old tortoise as large as a car-wheel,

1 江寧銅井村人畜一牝牛十餘年，生犢凡二
十八口，主人頗得其利。牛老，不能耕，宰牛者
咸請買之，主人不忍。遺童喂養，僕自殞，乃
掩埋土中。夜聞門外有擊撞聲，如是者連夕，
初不意此牛，月餘為祟更甚，聞吼聲蹄響，於
是一村之人皆疑此牛作怪。掘驗之，牛尸不壞。
兩目閃閃，如生。四蹄爪皆有稻芒，似夜間破土
而出者。主人大怒，取刀斷其四蹄，並剖其腹以
糞穢沃漉之，嗣後寂然。再啓土視之，牛朽腐
矣。Tse' puh yü, ch. 14.
with a neck a chang long. He ordered the monster to go to
the Governor and avow its crimes, and he handed a letter to it,
containing some order to the king of the Koh dyke. Knocking
its head against the ground, the spectre with a flood of tears
accepted the letter, stuck it in the ground beside that dyke, wound
its neck around it, and expired.”

— “In the Khaiwang period (A.D. 581—601) the apartments
and courts of the Palace were haunted every night by a man who
“teased and provoked the waiters. The intendants reported it to
the emperor, who said: ‘the watch kept at the gates is so strict;
I do not understand where anybody could possibly pass and
“enter; it must be an evil spirit. Should you meet with it’, he
told the waiters, ‘then cut it down’. Thus, when a being like
a man appeared in the night and mounted their couch, they
drew their swords and struck. It was as if the blows fell upon
dry bones; the thing tumbled from the couch and ran away, the
“servants after it, and it plunged into a pond. Next day the
“emperor ordered this pond to be drained, and then a tortoise
“was found in it, over a foot in diameter, with sword-cuts on its
“back. They killed it, and the matter was herewith finished”.

With sundry other animals, tortoises have been the bugbears of
East Asia as authors of dangerous diseases. “In days of yore”,
T’ao T’s’ien relates, “a man was smitten with disease in his

1 汝南歲歲常有魅，僞作太守章服，詣府門椎
鼓者，郡中患之。時魅適來而逢長房為謁府君,
惶惶不得退，便前、解衣冠，叩頭乞活。長房呵
之云，便於中庭正汝故形。即成老鱗也，大如
車輪，頸長一丈。長房復令就太守服罪，付其一
札以劵葛陂君，魅叩頭，流涕，持札植於陂邊，
以頸繞之而死。Books of the Later Han Dynasty, ch. 112, II, l. 13.

2 開皇中掖庭宮毎夜有人來挑宮人。宮司以
聞，帝曰，門衛甚嚴，人何從而入，當是妖精耳。
因戒宮人曰，若逢但斫之。其後有物如人夜來
登牀，宮人抽刀斫之。若中枯骨，其物落牀而
走，宮人逐之，因入池而沒。明日帝令涸池，得
一龜，徑尺餘，其上有刀迹。殺之，遂絕。Books of the
Sui Dynasty, ch. 22, l. 15.
"abdomen, together with a slave of his. All attempts to cure them
were vain. When the slave was dead, they cut open his belly
and examined it, and found a white tortoise in it with very
bright red eyes. They poured (extracts of) poisonous herbs over
the beast and put such herbs into its beak; but nothing could
harm or even affect it, and they tied it to the leg of a couch.

"Unexpectedly a visitor arrived to see the patient. He rode a
white horse, the urine of which bespattered the tortoise. The
reptile took fright and sought to escape quickly from the urine,
but being tied up, it could not get away. It retracted its head,
neck and feet into its shell, and the sick man, who saw it, said
to his son: ‘perhaps my disease may be cured with such urine’.
They poured some urine of a white horse over the tortoise by
way of experiment, and forthwith dissolved some in several pints
of water; and the patient taking in this way more than a pint
of urine by potions, was cured thoroughly’".1

Tortoises may be extremely dangerous also when hidden in the
ground, and people have been suddenly smitten with disease and
other evil by passing overhead. "Li Tsung was Governor of Ch’u,
when within his territory a Buddhist nun, who made her round
in the market, suddenly sank to the ground, sat down, and could
not be made to move. For many days there occurred cases then
of people who could not eat or speak, so that the officials informed
"Li Tsung of it. He ordered the military to carry the nun away
and dig on the spot, and they found there a huge tortoise, some
feet in length. When they had taken the beast into the water,
the nun recovered".2

1 昔有一人與奴同時得腹痛病。治不能愈。奴
既死乃剖腹視之。得一白鱉。赤眼甚鮮明。乃試
以諸毒藥澆灌之。井內藥於鱉口。悉無損動。乃
係鱉於床腳。

忽有一客來看之。乘一白馬。既而馬溺漬鱉。鱉
乃惶駭欲疾走避溺。因繫之不得去。乃縮藏
頭頸足焉。病者察之。謂其子曰。吾病或可以救
矣。乃試取白馬溺以灌鱉上。須臾便消成數升
水。病者乃頓服升餘。白馬溺。病豁然愈。Sheu shen
heu ki, ch. 3.

2 李宗為楚州刺史。郡中有足方行於市。忽據
The t’o, a species of gavial or alligator stated by some native authors to attain a considerable length, is another beast with the doubtful reputation of changing itself sometimes into a woman to seduce lewd men, and acting as a devil of sickness. “Chang Fuh, a Yung-yang man, while travelling home by boat, one evening saw by the river-bank in a waste part of the country a maid with very beautiful features, who moved towards him in a small canoe and said: ‘it is dark, I am afraid of tigers; I dare not travel by night’. ‘Where are you going’, asked Fuh, ‘that you travel in such a thoughtless way without a rain-hat on? be quick, get into my boat; here you will not get wet from the rain’. After some friendly discourse, the woman entered Fuh’s sleeping-berth, tying her canoe to his boat. After the third watch the rain cleared off, and by the moonlight Fuh perceived that the woman was a big gavial, which was using his arm for a sleeping-pillow. He sprang to his feet with fright, and was about to seize the beast, but it quickly ran away, plunged into the water, and swam to the canoe, which was a rotten stump of a tree, over a chang in length”.

— “A prefect of the Kiai district had a daughter, who was under the influence of demonry. The doctors tried their arts upon her, with no result. Then the father applied to one Tung Fung to cure her, promising that if he managed to restore her health she should become his wife. Fung accepted this proposal, and called forth a white gavial, several chang long. It crawled over the ground to the door of the sick girl, where Fung told the attendants to kill it with their swords. Immediately the

地而坐。不可推挽。不食不語者累日所由。司以告宗。命武士扶起、掘其地、得大龜長數尺。送之水中、其尾乃愈。Ki shen luh; K.K. 472.

1 榮陽人張福船行還、野水邊夜有一女子、容色甚美、自乘小船來投福、云、日暮、畏虎、不敢夜行。福曰、汝何往作此輕行無雨笠、駛可入船就避雨。因共相調、遂入就福船寢。以所乘小舟繫福船邊。三更許雨晴月照。福問婦人乃是一大龜、枕臂而臥。福驚起、欲執之。遼走入水、向小舟、是一枯槎段長丈餘。Sheu shen ki, ch. 19.
“girl’s health was restored, and he accepted her as his wife.”

— “The Buddhist monk Chuh-yao had obtained a spell posse.
sing divine power, which enabled him to completely overpoe.
“demonry. The unmarried daughter of the prince of Kwang-ling
“fell sick under the influence of demonry, and Yao entered the house
“to cure her. With closed eyes he upbraided the spectre; ‘thou old
“devil’, he exclaimed, ‘why dost thou forget to behave in accordance
“with the Tao and dost attack men?’ Upon these words the girl
“loudly wailed; ‘they are murdering my husband!’ she cried, while
“the spectre beside her exclaimed: ‘my last hour has now come’.
“Then in an outburst of sobs and sighs it said: ‘against such
“godly power I cannot fight’, and changed into an old gavial,
“which ran out into the courtyard. Here Yao ordered it to be beaten
“to death’.”

The bites of some Ophidians being virulent or mortal, it is
rather natural that we should find the snake in China among the
many animals with whose forms evil spectres occasionally invest
themselves. Tales of snake-demons are remarkably numerous there.
They tell of victims to the wrath of snakes, incurring death, ill-
ness or misfortune, either themselves alone, or with their families;
in some legends we hear of such catastrophes brought about without
any provocation whatever. But impartiality compels us to avow,
that according to at least as many stories, apparitions of vipers
and serpents have proved to be propitious.

Like spectres in general, snake-demons appear in Chinese myth
as instruments of punishment. Thus, towards the close of the reign
of the Tsin dynasty such a being foreboded and prepared the ruin

1 解頲令有女，為詩邪所魅。齋療不效。父牧
童從治之，若得女愈當以侍巾構。奉然之，即召
得一白蠍，長數丈。陸行詔病者門，奉使侍者斬
之。女病即愈，奉遂納女為妻。Shen sien chiwen, chapter VI.

2 沙門僧竺瑤得神呪，尤能治邪。廣陵王家女
病邪，瑤治之入門。眩目罵云，老魅不念守道而
干犯人。女乃大哭，云，人殺我夫，魅在其側日，
吾命盡於今。因獻獻又曰，此神不可與爭，乃成
老蠍，走出庭中。瑤令撲殺之也。Chi kwai luh; K.K., ch. 468.
of Chu-koh Ch'ang-min\(^1\), a bold warrior who had routed many an army, but indulged in such insatiable rapacity in his territory, that his discontented subjects murdered him along with the principal members of his family. "After having become wealthy "and famous'', so runs the Standard History of his time, "he "was always frightened out of his sleep some ten nights in one "month, and then skipped about as if fighting with somebody. "Mao Siu-chi once passing the night with him, saw him in such "a panic, and asked him what was the matter. 'I see a beast, "quite black and hairy, but I cannot discern any legs of it; "its uncommon strength is more than mine, I cannot prevail over it'. "After this it returned several times, and everywhere in the house "the head of a snake appeared on the pillars and in the rafters "of the roof. Ch'ang-min told his men to hang up swords there "(to frighten it), and to strike at the monster; but it regularly "recoiled before those weapons, to re-appear as soon as they were "withdrawn. They beat it also with washing-mallets. It spoke "with the inmates as if it were a man, but nobody could under-
stand it. A huge hand some seven or eight feet long was then "seen on the wall with a wrist several spans thick, but it vanished "entirely when he gave orders to strike at it. Not long after this, "Ch'ang-min was murdered"\(^2\).

But not only the wicked were in old China persecuted by demon-
iacal serpents. The T'\(\text{i}-p'\(\text{i}ng\) kwang \(\text{ki}\) gives us a legend about such a monster having haunted no less a worthy than Confucius. "Yen Hwui and Tsz\(\text{e}-lu\) were seated at the gate of the sage, "when a spectre came and tried to call on him. Its eyes beamed "like suns, and at that moment it looked so awesome that

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\(^{1}\) 諸葛長民.

\(^{2}\) 初長民富貴之後、常一月中輟十數夜眠中

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Books of the Tsin Dynasty, ch. 85, l. 10.
“Tsze-lu lost his senses; his lips stiffened, and he could not utter
a sound, but Yen Yuen (Yen Hwui) took his shoes, his club and
his sword, stepped to the front, and seized the spectre by its hips.
On this it changed into a snake, which he slew immediately
with his sword. The Master came out to see what happened,
and said with a sigh: ‘the bold man has no fear, and wisdom
is not misled; the wise man is not bold, and the bold does not
always possess wisdom’”

A ghastly tale of a huge serpent deceiving under a human shape
a whole family with the object of gratifying its lusts on an innocent
girl, is recounted by T’ao Ts’ien. “In the T’ai yuen period
of the Tsin dynasty, a member of the gentry married a girl in a
neighbouring village. The time fixed for the nuptials having come,
the family of the bridegroom sent out their men to fetch the
bride, and the relations of the latter let her go, but sent her
 foster-mother to accompany her. The procession reached a double
gate and a series of halls, as if it were the mansion of a prince.
Torches flared before the pillars, and a slave maiden, gorgeously
apparelled, kept watch beside them. And the back apartment
was furnished with curtains and tapestry of great beauty.

The night came, and the maid embraced her nurse, weeping
silently. Then stealthily the matron passed her hand over her
behind the curtains, and felt a snake as thick as a pillar of
several spans, coiled around the bride from head to feet. Horror-
struck she ran out of the house, and saw that the slave maid
charged with the torches at the pillars was a smaller serpent, and
that the torch-lights were snake-eyes”

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1 彌回子路共坐於夫子之門，有鬼魅求見孔子，其目若合日，其時甚偉，子路失魄，口噤不得言，顏淵乃納履杖劍，前捲握其腰。於是形化成蛇，即斬之。孔子出觀，歎曰，勇者不懼，智不惑，智者不勇，勇者不必有智。Chapter 456.

2 晉太元中有士人嫁女於近村者。至時夫家遣人來迎，女家好遣發，又令女乳母送之。既至重門累閣，擬於王侯第。柱下有燈火，一婢子嚴粧直守，後房帷帳甚美。
至夜女抱乳母，涕泣而口不得言。乳母密於
We find the snake as a devil of disease as early as the writings of the Han dynasty. These relate, that “in the time of the emperor Chang (A.D. 76—89) there lived one Sheu Kwang-heu, who could prosecute and punish all kwei and mei, ordering them to fetter themselves and to render their forms visible. A fellow villager of his had a wife, smitten with sickness by a mei. Kwang-heu arraigned this being, and found a large snake of several chang, “dead outside the gate”. Variations on this theme are not uncommon in books of earlier and later time.

Old and numerous also are the tales of men and women who, having fallen ill, vomited snakes or vipers. And no wonder, for rustic simplicity, by stretch of fancy, would at all times have readily exaggerated intestine worms of all sorts to the bulk of snakes. In the Lieh sieh ch’wen, which may have been written under the Han dynasty or shortly after it, it is related of Yuen Suh, a famous seller of drugs and nodules with universal curative power, “that the prince of Ho-kien, who had constipation, bought “drugs of him and took them, with the effect that he excreted “more than ten snakes”. This maleficent vermin does not in China always glide into the human body in a gentle way or imperceptibly; they sometimes make their entrance with rough violence, raging and gnawing inside with ferocity. Peculiarly instructive on this head is the case of “one Ts’in Chen, a villager “of P’eng-hwang in Khüh-o, into whose brains a serpent-like beast “worked its way. When it came, he scented a foul stench; there-“upon it bored through his nose and coiled itself up in his head; “he perceived a buzzing sound, and distinctly heard a crunching, “as if something were gnawing at his brains. Some days afterwards “the thing left his head, but suddenly it came back: Ts’in Chen “this time tied his handkerchief before his nose and his mouth,
"thus preventing it from getting into those apertures, and for
"several years nothing ailed him, except a pressure in his head."1
There are also instances on record of snakes having caused
illness by sending their souls into the bodies of their victims.
"In the district of Pi, a commoner caught on the bank of a ditch
"at the south wall of the city, a little snake, somewhat more than
"a foot long. He cut out its five intestines, then coiled it up, put
"an awl through it, and dried it over a fire. After some days,
"a son of the family, a few years old, suddenly became red
"with vesicular eruptions over his whole body; his skin cracked as
"if it were roasted, and he exclaimed: 'you have murdered me
"without any charge of guilt having been brought against me;
"then you have cut the intestines out of my belly and put
"me over a fire; this is why I make your child smart under
"those sufferings'. The family on hearing these words were terror-
"struck and filled with amazement. They took the snake, extracted
"the bamboo awl, and moistened it with water; then they burned
"incense, prayed to it, and took it back to the place where it had
"been found. After some time it wriggled away, and the child
"was restored to health".2

Some books make mention of ophidian reptiles acting as devils
of disease under the name of "celestial snakes". We are unable

1 秦時居曲阿彭皇野，忽有物如蛇突入其腦中。蛇來先聞臭氣，便於鼻中入，盤其頭中，覺
哄哄，僅聞其腦開食聲咂咂。數日而出去，尋復
來，取手巾繚鼻口，亦被入，積年無他病惟患頭
重。Sheu shen ki, ch. 17.

2 鄰縣有民於南郭渠邊得一小蛇，長尺餘。剖
剔五臟，盤而串之，置於火熾之。數日民家孩
子數歲忽遍身腫赤，皮膚炮破，因自語曰：汝家無
狀殺我，剖剔腹中胃，置於火上，且令汝兒知此
痛苦。民家聞之驚異。取蛇拔去剖竹，以水覆之，
焚香祈謝，送於舊所。長久蜿蜒而去，兒亦平愈
焉。K K, ch. 459; from the Luh i ki, 錄異記 or Writings on Recorded
Wonders, eight chapters on fabulous matter, by Tu Kwang-t'ing 杜光庭,
a Taoist priest who lived in the latter part of the ninth century.

3 天蛇.
to discover what the Chinese understand by these beings. There exists an asterism of the same name, somewhere by Pegasus, but whether there is a connection between it and the demon in question, we cannot say. Perhaps we have here to do with a mere invention of quack doctors, magicians and exorcists. The only Chinese in whose writings we have found any mention of the matter is the author of the Mung khi pih t'an. "In the T'ai p'ing period" (circa A.D. 976), when Yun Kwan-khi was in government function in the circuit of Kwang-nan and Kwang-si (eastern Yunnan), a lower official was poisoned by some animal; his body was covered all over with gatherings, and a physician who declared himself able to cure him, was called in and bidden to examine the patient. "He is stung by a celestial snake", said this man, "and as the disease in now deep in his body, nothing can be done against it." By applying some drugs to the ulcers and thrusting needles into the swollen spots, he caught more than ten snake-like beasts, and the disease did not recur. — And close to my grandfather's tomb at Si-khi in Ts'ien-t'ang, a farmer was attacked by leprosy. His body was covered with running ulcers, and he cried and shrieked as if his last hour had come. A Buddhist monk of Si-khi, who understood the case, declared: 'here we have a case of poisoning by a celestial snake; it is no leprosy'. He fetched some bark of a tree, decocted it, and gave the patient over a pint of the juice to drink, prescribing him large doses of it; next day the disease was reduced to one half of its virulence, and after two or three days it was cured. I have found out that that bark was from the hazelnut.

"But after all I know not what a heavenly serpent is. Some say it is a yellow flower spider, living in the shrubs, and that when a man is stung by it and moreover moistened by the dew, he gets this disease. Thus let those who walk in the dew be careful".  

1 太平中允關杞曾提舉廣南西路，一吏人為蟲所毒，舉身潰爛，有一醫言能治，呼使視之。日，此為天蛇所螫，疾已深，不可為也。乃以藥傅其瘡，有腫起處以針投之，有物如蛇凡取十餘條，而疾不起。又子家祖坐於錢唐西溪嘗有一田家忽病癤。通身潰爛，號呼欲絕。西溪寺僧識之曰，此天蛇毒耳，非癤也。取木皮煮飮一
We thus learn that the diseases ascribed to that celestial reptile are certain forms of leprosy or ulcerous affections caused by its bites or stings. Even snake-like shadows may be very dangerous should they by any means enter a man’s body. This need not, of course, astonish us greatly, since we know quite well that the shadows of beings are identified with their souls. Ying Shao related the following anecdote in the second century of our era:

“When my grandfather Ch’en was prefect of Kih, he went to see the general tax-collector Tu Süen on the day of the summer-solstice, and offered him some liquor. Just then there hung a red bow on the wall at the north side of the apartment, which cast a snake-like shadow into the cup. This intimidated Süen and filled him with aversion against the liquor; but he dared not refuse to drink, and from that day he had cutting pains in his breast and belly. His power to digest food and drink was impaired; he became very weak and lean, and though his disease was combatted and treated in a myriad of ways, no cure was effected.

“Ch’en then went to the dwelling of Süen, having some business there, and saw him. He asked him how it was that this change had come over him, and the answer was, that he was filled with fear of that snake, this beast having entered his belly. Ch’en now returned to his judgment seat and pondered on the matter a good while, when his eyes fell on the suspended bow. Convinced that this object must have been the cause of all the trouble, he told one of his writers at the gate of his mansion to fetch Süen in a sedan-chair; then he set out spirits on the same spot, and again the snake actually appeared in the cup.

‘It was the shadow of the bow there on the wall’, he said to Süen, ‘and no spectre’. On these words the other cheered up and felt quite comfortable, and he regained his health from this very moment. He rose in official service to the rank of a Minister, and became Governor of four regions successively, in high repute as a man of commanding presence.”

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肆許，令其恣飲。初日疾減半，兩三日頓愈。驗其木乃今之秦皮也。
然不知天蛇何物。或云草間黃花蜘蛛是也，人遭其螫仍為露水所濡乃成此疾。露涉者亦當戒之。Chapter 25.

1 予之祖父鄉為汲令，以夏至日詣見主簿杜
We will conclude with a tale of a toad-demon, related in a work of the T'ang dynasty. "The revisor Ch'en Khing states, that there "was in his country a petty officer, whose daughter was ill by "reason of demonry. She ate and drank irregularly; sometimes "she sang, then she burst into wailing, and ran about in the "garb of nature, tearing her face with her nails. A wu was called "in to treat her, who put up a sacrificial altar, had drums and "clarinets played, and operated on her with spells.

"Just then a man in a passenger-boat, which happened to be "moored in the river at the end of the quay, laid himself down "by the gangway to sleep, and saw in a concealed ditch a toad as "big as a bowl, with red eyes and hairy legs, dancing at the sound "of the drums. He took a bamboo pole, hauled up the beast, and "tied it to an oar. At the same moment he heard the girl exclaim: "'why do you bind my husband?' On this he knocked at the "house, and said to the owner: 'I can cure diseases like this'. The "other, rejoiced in his inmost heart, asked how much pay he "desired. 'Not more than a few thousand coins', was the answer. "'I love my daughter above everything, and the attempts to cure "her have relieved me up to this time of so many hundred strings "of coins, that I do not care about a few thousand coins more "if her health can be bought for them; I will give you twice that "sum'. The passenger now simmered the toad in oil, and next "day the girl was hale and healthy" 1.

1. A similar anecdote we find in the Books of the Tsin Dynasty (ch. 43, l. 32) related of a guest of the mandarin Yoh Kwang 樂廣, the mischievous shadow being in this case that of a horn decorated with a painted snake.

Cases of human souls changed into bipeds are, as we saw in our treatise on Were-birds (p. 220), mentioned frequently enough in Chinese literature to suggest the idea that there must also exist tales about bird-shaped demons, being for instance wrathful souls of men who suffered death by violence or injustice. This presumption is largely confirmed by the facts.

"In the reign of the emperor Hwui, in the second year of the "Yung hi period (A.D. 291)" we read in a book of the fourth century, "a ‘wounded soul bird’ was presented to that monarch from the principality of Shang-shan. Its shape was that of a fowl, but its feathers were coloured like a pheasant. The emperor refused to accept it, because he abhorred its name. But on the other hand he liked it for its feathers. Then a man with much knowledge of animals spoke: ‘When the emperor Hwang had put to death Chi-yiu (see Book I, p. 1403), an ounce attacked a woman with its teeth, mistaking her for another person, but she was still breathing on the seventh day, and the emperor out of pity buried her in a double coffin in a vault of stone. Then a bird soared over the grave, screaming out that it was the wounded soul; it was indeed the soul of that woman. Thenceforth, whenever people died without the ordinance of fate that so it must be, such birds gathered in that kingdom in the fields and forests. So it was under the dynasty of Han, at the close of the reign of Ngai and Ping, when (the usurper) Wang Mang destroyed so many wise and good men; the bird then appeared so often with piteous

無恆、或歌或哭、噪形奔馳、抓毀面目。遂召巫者治之、結壇壇、鳴鼓吹、禁咒之。

次有乘航船者偶駐泊門首河內、枕舷而臥、忽見陰溝中一蟾蜍大如柚、朱眼毛腳、鳴鼓聲作舞。乃將篙撥得、縛於榜板下。聞其女叫雲、何故縛我婿。船者乃扣問、語其主曰、某善除此疾。主深喜、問其所欲。云、祇希數千文、別無所求。主曰、某惟此女偏愛之、前後醫藥已數百縂、如得愈何惜數千邪、願償酬之。船者乃將其蟾以油熬之、女翌日瘥。The Chi kwai luh of Luh Hiun.
screaming, that mankind loathed its name. Orders were then
sent to Shang-shan to drive away the birds with arrows, but it
was not until the rise of the present Tsin dynasty, when shields
and spears were laid aside and the world between the four seas
was subdued far and wide, that the birds only from time to time
appeared in the wilds. Out of the dread which their name aroused,
this was changed from sîang hwen (wounded soul) into sîang
hung. Sun Hao (the last sovereign of the house of Wu, dethroned
by that of Tsin) then was invested with the dignity of feudal
ruler of Kwei-ming (to prevent his soul from becoming revengeful
and changing into such a bird), and the meaning of the term
sîang hung (generous treatment) was consonant to this measure.

At the close of the Yung ping period (291) there prevailed again
much bloodshed and trouble. Sighs then resounded at the gates,
and wailing in the streets, and Shang-shan came forth again with
its tribute; but the birds were let loose and chased away. ¹

Notwithstanding that every bird, as indeed any sort of animal,
may turn into a spectre, yet a rather limited number of species of
the feathered tribe appear in Chinese demonology. Among them
we find the cock. “Within the Tai-kiün principality”, a fabulist
of the fifth century relates, “stood a pavilion haunted by spectres,
to whose tricks it was impossible to put an end. One evening, some
students, men strong and bold, went thither, wishing to pass the
night in it. The keeper of the building told them not to do so,

¹ 惠帝永熙二年常山郡獻傷魂鳥。狀如雞、毛
色似鵰。帝惡其名，棄而不納。復愛其毛羽。當
時博物者雲、黃帝殺蚩尤、有姨虎誤噬一婦人
七日氣不絕，黃帝哀之，葬以重棺石椁。有鳥翔
其塚上，其聲自呼為傷魂，則此婦人之靈也。後
人不得其令終者此鳥來集其園林之中。至漢
哀平之末王莽多殺伐賢良，其鳥亟來哀鳴。時
人疾此鳥名，使常山郡國彈射驅之。至晉初干
戈始戢，四海攸歸，山野間時見此鳥，憎其名，
改傷魂為相宏。及封孫皓為歸命侯，相宏之義
去於此矣。

永平之末死傷多故，門嗟巷哭，常山有獻，遂
故逐之。Shih i ki, ch. 9.
"but with the words: 'we can by our nature dispel those spectres',
they put up in it. On taking supper, a hand playing a flute with five
holes came forth in front of the place where they sat. This sight made
them burst into laughter. 'How can you handle a flute over its whole
length with the one hand you have?' they said to the spectre, 'we
will play it for you.' But the spectre rejoined: 'do you think that
I have not fingers enough?' and it put forth another hand with
several times ten fingers on it. Now the graduates conceived that
the right moment to deal their blows had come; they drew their
swords and hacked at the hand, and they found an old cock' 1.

In the year 614 of our era, one Wang Tsih, the happy possessor
of a very miraculous mirror, 'departed for Pien, in the land of
Sung (Honan pr.). A certain Chang Khi, who was his host there,
had a daughter at home, vexed by some complaint, which at the
beginning of every night made her utter cries of woe, which were
really too pitiful to bear. Tsih asked what was the matter with
her, and was told that she had now been ill for more than a
year, and that, while during daytime she felt fairly comfortable,
every night she fell into that sorry state. Tsih stayed there for a
night, and no sooner had he heard the shrieks of the girl than he
brought forth his mirror and let it flash upon her. 'He with the comb
is murdered', she exclaimed; and under her bed there lay a large
cock, quite dead, the host's old cock of seven or eight years" 2.

1 代郡界中亭作怪, 不可止。有諸生壯勇者
暮行, 欲止亭宿。亭吏止之, 諸生日, 我自能消
此, 乃住宿。食夜諸生坐前出一手吹五孔笛。諸
生笑。謂鬼日, 汝止有一手那得遍笛, 我為汝
吹來。鬼云, 吾為我少指耶, 乃復引手, 即有數
十指出。諸生知其可擊, 因拔劍砍之, 得老雄雞.
Yiu ming lu h; K K, ch. 461.

2 王勳出於未汙。汭主人張琦家有女子, 患入
夜哀痛之聲, 實不堪忍。勳問其故, 病來已經年
歲, 白日則安, 夜常如此。勳停一宿, 及聞女子
聲遂開鏡照之。病者日, 戴冠即被殺, 其病者
床下有大雄雞死矣, 乃是主人七八歲老雞也.
Wang Tu ku king ki 王度古鏡記, The antique Mirror of Wang Tu,
Wang Tsih's brother, who lived under the Sui dynasty. The copy which I possess
consists of only ten leaves.
"A certain Yang, a Ts'ing-yuen man (Shansi pr.), was a vice-
commander of the garrison of that province. There was a plot
of open ground by the western wall. Once when he had hurried
to the office in the early morning and had not yet returned, his
family were having their meal, when suddenly they saw a goose
with some paper mock-money on its back pass through the house-
gate, straight into a room looking on to the western wall. 'Does
this goose come out of the temple of the god?' the family
exclaimed, and they told the slaves to drive it away; but these
men, on entering the room, saw nothing but an old man with
two tufts of hair on his head, and white whiskers. All the family
without exception ran away in a panic. Yang then came home,
and hearing of the incident seized a stick and attacked the
spectre, but it appeared and disappeared in the four corners with
so quick a succession of metamorphoses that the stick could not
in any way hit it. With increased rage he exclaimed: 'I shall
come back after dinner to beat it to death'; on which the spectre
stepped forward with a bow, and said: 'be it so'.

Yang had two daughters. The elder one went to the kitchen
to cut meat and prepare his dinner, but when she placed the
meat on the cutting-stone, it suddenly vanished. With the knife
in her hand she told this to her father, when from under the
stone a big, black feathered hand appeared, and a voice said:
'cut it, please'. The girl ran away till she was out of breath,
and became ill from the effects. The other daughter took some
salt out of a great pot, when a big monkey burst forth from it
and climbed on her back; she ran away, and not till she was in
the hall did she get rid of the beast. She too became ill.

清源人楊某為本郡防遏營副將。有空地在
西郭。侵晨趨府, 未歸, 家人方食, 忽有一鶴負
紙錢自門而入, 徑詣西郭房中。家人云, 此鶴自
神祠中來耶。令其奴逐之, 奴入房, 但見一雙髻
白鬢老翁。家人莫不驚走。楊歸, 聞之, 怒持杖
擊之, 鬼出沒四隅, 變化倏忽, 於莫能中。楊益怒
曰, 食詐當復來, 擊殺之。鬼乃折腰而前, 曰諾。
楊有二女。長女入厨切肉共食, 肉落砧軒失
去。女執刀自父, 碰下露一大黒毛手, 曰請斫。'
女走氣殆絕, 因而成疾。犬女於大甕中取鹽, 有
“A wu was then called; he erected an altar to cure the girls, but the spectre put up an altar also, and performed (counter-)rites in a still more effectual way. No other wu proved able to conquer the spectre; each of them was seized with fright, and fled. Shortly after, the two daughters and the wife died. Then a man versed in the methods of dealing with demons, named Ming Kiao, was invited to recite holy books; and in the first night the spectre went away, after having spit at Yang and scolded him. Thus these visitations ceased; but Yang too died in that same year”¹.

Spectral animals in particular are crows or ravens, and owls. The voice and the presence of these birds are not merely ill-boding, but decidedly productive of evil, and that this was the case with the crow in very ancient times, is intimated by the verse of the Shi king, of which we gave the translation on page 576. “The white-necked crow”, says the commentator of the Classic of Birds ², is called by the people in the southwest the spectral sparrow, and its cawing means misfortune and evil” ². “Its knowledge”, writes another author, “is great enough to give it an insight into good and bad fortune; therefore wherever the bird lives, people are afraid of it, and in the south-western regions they look upon crows as spectres able to foreknow things” ⁴. The

一猴自竄突，上女之背。女走，至堂前復失之。亦成疾。

¹ 乃召巫，立壇治之，鬼亦立壇，作法愈盛。餘巫皆不能制，亦懼而去。頃之二女及妻皆卒。後有善魔法者，名曰明教，請為持經，一宿鬼乃唾罵高而去。因而遂絶，楊其年亦卒。Ki shen luh; quoted in TS, sect. 神異, ch. 319.

² Khin king 竇經, a small collection of short notes on birds, in one chapter. From quotations in some early works it appears that a book of this name existed under the Han dynasty, but many of those quotations not being found in the work now extant with this title, this may be a spurious production of posterior date, perhaps, as the editors of the great Impérial Catalogue surmise (ch. 115, l. 60), of the thirteenth century. It is published with a commentary ascribed to Chang Hwa, the learned minister of the third century of whom we spoke on page 189.

³ 鳥之白頸者西南人謂之鬼雀，鳴則凶咎。

⁴ 其智足以通禍福，故所在則人忌之，而西南人視鳥為鬼，以鬼能知未然也。’Rh-ya yih, in its section on the crow.
souls of slain crows may persecute their murderers with a shrewdness that souls of dead men could hardly improve upon. Thus a work on the T’ang dynasty tells us: “When Pei Chung-ling was Governor of Kiang-ling, he sent his military commanders Tan Hung-shou and Wang Chih to the south of the Sierra (extending along the north of Kwangtung and Kwangsi). Having carried out their mission there, these men while travelling home came at a lodging-house in Kwei-lin, where they were croaked at by a flight of crows. Wang Chih flung a stone at them, and dashed out the brains of one, so that it dropt down dead into a bamboo grove. His companion Tan Hung-shou then suddenly got so severe a headache that he could not proceed with the journey. He told Wang Chih to travel on before him, and await him somewhere, or to inform his family of his condition, that they might send people to go and fetch him.

“Suddenly Pei Chung-ling dreamt that Tan Hung-shou told him he had been murdered on the way by Wang Chih, and that this man, after appropriating his money and other effects, had left his corpse in a bamboo copse. Before two days had elapsed, Wang Chih arrived and asked him for new orders, but the Governor summoned him to court, and as soon as he appeared before him delivered him over to the officers, who bamboo-ed him and subjected him to all the rigours of the law. Ten days later Tan Hung-shou came back, and the Governor then learned how the stone had been thrown at the crow, and how the spectre of this bird had avenged itself.”

1. T’ang kwoh shi pu, or The History of the T’ang Dynasty amended; three chapters of notes and tales on the eighth century and the first quarter of the ninth, ascribed to Li Chao, a high officer. A copy in our possession does not contain the above narration. We borrow it from the T.S. sect. 鳥, ch. 23.
We have also tales of manslayers haunted mercilessly by the souls of their victims in the shape of crows. "Li Ch'ing-sze was a man of Ngoh-cheu in the time of the T'ang dynasty. His family was rich, counting its wealth by myriads of coins, but he had an ugly wife, and a son of ten years old, both diseased in their loins and lower limbs. He had always hated them, and married four concubines, with whom he spent his days in pleasure.

"Once these concubines, when tipsy, advised him to divorce the ugly one with a hundred thousand coins. But the latter's resolution to bring the matter before the authorities withheld him. So he and the concubines contrived another plot. That night they gave the poor woman liquor to drink, and then poisoned her, together with her son. But from the tenth day after the burial they saw two crows appear at every noontide to peck Ch'ing-sze's heart, causing him intolerable sufferings. It was impossible to drive them away; senseless with despair he sank to the ground, and it was long ere he recovered consciousness. This went on for a year, a myriad of expedients to which recourse was had, proving ineffective to help him.

"It chanced that one Lo Kung-yuen, a Taoist doctor of Ts'ing-ch'ing, was wandering between the Hwai and Szé rivers. Him Ch'ing-sze entreated to visit his house, and asked if he had any magical art to avert the evil and help him. 'Wronged souls are at work here', the doctor replied; 'they have laid an accusation before the Emperor of Heaven, and have been authorised by Heaven to wreak vengeance upon men; in such cases no magic can stop them; the only way to obtain absolution from the sins committed is to put up a Taoist altar adorned with yellow charms, and there to appeal to Heaven with reverence'. Ch'ing-sze did so for the space of three days and three nights. After the second day the black birds ceased their visits, and then, his wife and his son appeared to him in a dream. 'Unjustly you destroyed by poison the lives of us both, mother and son', they said; 'we denounced you for it to the Emperor of Heaven, and He has allowed us to take revenge; but on account of the virtuous work performed with the yellow charms, the Most High has sent down an order, to the effect that we shall be reborn in Heaven, there to be rewarded with bliss; we therefore loosen for ever the ties of revenge that bind us to you'.”

1 李承嗣者鄠州唐年人也。家富巨萬而娶妻
As to the owl, of which several varieties are found in China, its nocturnal life and screeching no doubt are the principal reasons for its general investment with demoniacal attributes. It is deemed to be extremely ill-boding, especially the tufted species, called keu-koh, or denoted by various other names. Ch’en Tsang-khi wrote in the first half of the eighth century: “When it enters a city, the city will be depopulated, and the same fate will befall the house into which it flies; but it is harmless when it steadfastly remains in the same spot. When any one hears it emit a cry like a laugh, he should hurry away. In the northern countries there exist two varieties of this kind, called hiun and hu, resembling each other, and yet being distinct species; they are named so from the sounds hiun and hu which they utter, have eyes like kittens, and are of the size of the kū-yuḥ; should these birds emit a cry like a laugh, somebody is sure to die. Further we have the hiu-liu, also belonging to this kind, but smaller, and yellow; it enters houses at night, and there gathers finger-nails, becoming

貌醜、有子、年十歲、仍患腰腳。承嗣常惡之，乃娶小婦四人、終日伎樂。

忽因酒醉、小婦妄言與醜妻一百千錢令其離異。妻欲詣官訟之、因此方免。承嗣遂與小妻爲計、夜飲之、次以毒藥殺其醜妻及兒。葬後旬日以來每至午時即見二鳥來啄承嗣心、痛不可忍。驅之不去、迷悶於地、久而方定。如此一年、萬法不能救。

青城道士羅公遠遊淮泗間。承嗣請至家、問禳救方術。公遠曰、覐魂所爲、皆上告天帝、奉天符來報人間、方術不能免之、只有修黃籙道場、拜表奏天、可解斯罪爾。承嗣遂修黃籙道場三日三夜。二日之後鳥鳥不復來、其妻與兒現于夢中。曰、汝枉殺我母子二人併命毒藥、我上訴於天帝、許報汝寛、今以黃籙善功太上降敕我己生天、受諸福報、與汝永解冤結。Yun kih tsih ts’ien; T.S, sect. 食虫, ch. 23.

1 鉤駱.
acquainted (therefrom?) with the good and bad fortunes of the
inmates. When it is caught, nails are found in its crop; hence
those who clip their nails bury them within the house”.

The ku-woh can fetch away the dual soul of man. According
to the Huien chung ki, this is a bird-spectre, a kind of spirit,
which, when it dresses itself with feathers, is a flying bird, and
when it puts the feathers off, becomes a woman; this is said to
be a woman transformed after having died in childbirth, and there-
fore has two nipples on her breast, and is bent on snatching
away the sons of others, to bring them up as her own. No
family with young infants should leave the clothes of the latter
in the open night-air, for if the bird, while flying around at night,
marks them with spots of blood, the child will suddenly get
convulsions from terror and also suffer from a kind of atrophy,
named atrophy of the guiltless. This bird is abundant in King-cheu,
and there too is called the spectre-bird”.

In the ninth century, Twan Ch'ing-shih deemed this ornitho-
gical lore good enough for a place in his writings. He added that
this nocturnal wanderer was called Daughter of the Emperor
of Heaven, and tiao-sing, which may be the name of a
star. He acquaints us with an owl, called “the spectral chariot”,
notorious as a devil devoting itself to the theft of human souls:

1 入城城空入室室空常在一處則無害若聞
其聲如笑者宜速去之北土有訓狐二物相似各有其類訓狐聲呼其名兩目如貓兒大如鳩
鵲作笑聲當有人死又有鳩鵲亦是其類微
小而黃夜能入人家拾人手爪知人吉凶。有人
獲之嘗中猶有爪甲故除爪甲者埋之戶內為
此也。Pen-t'ao shih i, quoted in the Pen-t'ao kung muh, ch. 49.

2 姑獲能收人魂魄其中記云姑獲鳥鬼神類
也衣毛為飛鳥脫毛為女人云是產婦死後化
作故胸前有兩乳喜取人子養為已子。凡有小
兒家不可夜露衣物此鳥夜飛以血點之為誌
兒軽病驚癇及疳疾謂之無辜瘀也。荆州多有

3 天帝女

4 鈎星
The bird called the spectral chariot formerly had, according to tradition, ten heads, and could ravish human souls, but one of its heads was devoured by dogs. In the Ts'in region, when the sky is dark, that bird sometimes produces a noise like of swords and chariots, but, according to some, this noise is caused by water-fowls passing through the air. 1 Before T'wan Ch'ing-shih committed these notes to paper, Ch'en Tsang-khi had written something about this dreaded soul-robber: "The spectral chariot flies about in the dark, crying, and sneaks into human dwellings, there to gather the souls and breath of men. Time was, according to tradition, when this bird had ten heads; one was then devoured by dogs, and nine remained. Out of the place of that one head blood trickles continually, and should this come down upon a house, misfortune will befall it. When the inhabitants of King and Ch'u (Hunan and Hupeh) hear the bird fly and cry in the night, they extinguish their lamps, and in order to prevail over it drum on the doors and twitch the ears of their dogs, for, they say, it is afraid of dogs (which once bit off its head)." 2 We read, indeed, in a "Calendar of Customs in the King and Ch'u regions" 3, which was written in the sixth century: "In the first month of the year many spectre-birds migrate during the night. In every house the inmates hammer on the beds, and beat against the doors, pinch and twist the ears of the dogs, and extinguish lamps and candles, in order to ward them off." 4

The stately crane, so highly esteemed and so generally appreciated in China as an emblem of longevity, there dishonours and

1 鬼車鳥相傳此鳥昔有十首，能吸人魂，一首為犬所噬。秦中天陰有時有聲，聲如刀車鳴，或言是水鷄過也。Yiu-yang tsah tsu, ch. 16.

2 鬼車晦暝則飛鳴，能入人家吸人魂氣。相傳此鳥昔有十首，犬齧其一，猶餘九首。其一常滴血，血着人家則凶。荆楚人夜聞其飛鳴，但滅燈打門撃狗耳以厭之，言其畏狗也。Pen-t'sao shih ch, quoted in the Pen-t'sao kung muh, ch. 49.

3 Ch'ü sui-shi ki 荊楚歲時記.

4 正月夜多鬼鳥度。家家槌牀打戶，撃狗耳，滅燭燭，以禳之.
debases itself now and then like a fox, by playing the devil of lewdness in human disguise. Thus, "in the reign of the emperor Hwai of the Tsin dynasty, in the Yung kia period (A.D. 307—313), one Sū Shih was out for a stroll, and in the field perceived a young maid of nice complexion, fresh and white. She approached him, they exchanged some words of endearment, and the girl sang this verse:

"Your good repute reached my ears a long time ago,
"And my heart has since waited for you for days and months;
"How could I meet you, excellent man?
"I longed for you, but owing to the distance no attachment could be formed.

"As soon as Shih's love was in harmony with hers, she, in delight, invited him to a house, and there placed food and drink before him, with much fish. As he did not come home next day, his brothers tracked him, and found him sitting on the bank of the lake, face to face with the lady. They attacked her with their rattan canes, but she changed immediately into a white crane, which flew high up into the sky. Shih was quite bewildered, and it was more than a year ere he recovered." 1


Confucius, whose holiness, as we saw on page 628, did not safeguard him from attacks of serpent-demons in human shape, is stated by early authors to have had also a visit from a most diabolic man-fish. "In a fit of melancholy he was seated in a lodging-house at the ordered strings (of his lute), and was singing, when in the night a man appeared, over nine feet high, in a blackish dress and with a high cap. His harsh voice set all the attendants in commotion. Tsze-kung stepped forward and asked: 'who are

1 晋懷帝永嘉中徐奧出行田見一女子, 姿色鮮白。就奧言諭, 女因吟日、嘔昔好音; 日月心延併。如遇良人, 中懷邇無緒。爽情既訖, 欣然延至一屋, 女施設飲食, 而多魚。遂經日不还, 兄弟追聞。於湖邊見與女相對坐。兄以藤杖擊女, 即化成白鶴, 翻然高飛。爽恍惚, 年餘乃差。" I yuen, quoted in the K.K., ch. 460.
"you?" but the intruder seized him and gripped him under his "arm. Then Tszé-lú came forth with a drawn bow, and fought the "stranger in the courtyard. When after some moments the latter "still stood unconquered, Confucius scanned him, and perceived "that the pivots at the joints of his coat-of-mail opened now and "then like the palm of a hand. 'Why do not you test those joints?" "he exclaimed, 'shoot him there, and run up the steps!' Tszé-lú "did so, and thus stretched the stranger flat on the ground, where "he became a big t'ie fish of over nine feet. Then Confucius said: "'Wherefore did this beast come here? I have heard, that "when animals become old, all vital spirits (ts'ing) may possess "them, and that then they appear where there is adversity. It "must be this which brought this beast here; would not its "coming have some connexion or other with my fit of melancholy "and distaste for food, or with diseases of those who follow "me? Yes, the six domestic animals, as also tortoises, snakes, fish, "turtles, shrubs, trees, and so on, all become possessed in the long "run by shen, and then they can haunt mankind as spectres, "which I call the five yiu, that is to say, the five regions (points "of the compass) corresponding with the five elements, as all those "regions contain such beings. Yiu means old, as such beings "haunt when they are old. But their activity ceases when they "are killed; what evil then can impend now over me? This "incident may even be created by Heaven's undiminished goodness "to bind my fate (with firmer ties); wherefore else should that "beast have come here? Accordingly I need not desist from my "lute-playing and my songs'. Tszé-lú cooked the fish, which had "a fine flavor; and the ailing followers rose from their beds, so "that next day the party could pursue its voyage."

1 孔子厄於陳絃歌於館中，夜有一人，長九尺餘，著臘衣高冠。大弔聲動左右。子貢進問何人耶，便提子貢而挾之。子路引出，與戰於庭。有頃未勝，孔子察之，見其甲車間時時開如掌。孔子曰，何不探其甲車，引而奮登。子路引之，應手仆於地，乃是大鎖魚也，長九尺餘。孔子曰，此物也何爲來哉。吾聞物老則羣精依之，因衰而至。此其來也，豈以吾遇厄援糧從者病乎。夫六畜之物及龜蛇魚鱉草木之屬久者
In a specially bad repute as a demon of disease is a fish designated by the name of shang. We read of it as follows:

"The shang resembles the tench, and has red spots; the largest specimens are over a ch'ih long. It occurs in Yü-chang, where it lives mostly in dirty and muddy ponds, sometimes by hundreds. These fishes can become tsu spectres, evil apparitions bewitching and bewildering men, and also capable of possessing them. The owners of fields and grounds in the neighbourhood of such pools dare not injure them, but they invoke them sometimes and present sacrifices to them, in order to improve their harvests, and thus they make their fields yield double crops. But the owners have to conceal their names, and to desert their fields after having cultivated them for three years, this being the sure way to escape the misfortune which those fishes cause.

"The ill they may bring upon men consists in this, that they turn the posture of their faces, hands and feet; the way to be delivered from this evil is to pray and sue out a pardon. At night they can move over land, where they mark their path by muddy prints; and on the spots they visit a sound like seu-seu is heard. The general-in-chief of the twenty-fifth division of the Emperor of the North has a charm which may conquer those tsu of the waters. Written on bricks or stones, it may be thrown into their pools; or, written on boards, it may be nailed on the edge of waters, and the fish then are sure to remove in consequence of a storm of wind and rain, or a thunderbolt. Those who understand this magic should apply it."  

神皆憑依，能為妖怪，故謂之五酉，五酉者五行之方，皆有其物。酉者老也，物老則為怪。殺之則已，夫何思焉。或者天之未喪斯文以是繫子之命乎，不然，何為至於斯也。絳歌不輟。子路賾之，其味滋，病者飲，明日遂行。Shēn shèn kī, ch. 19.

1 鰲魚狀如鱉，其文赤斑，長者尺餘。豫章界有之，多居污泥池中，或至數百。能為魅鬼幻惑妖怪，亦能魅人。其污池側近所有田地人不敢犯，或告而亂之，厚其租直，田即倍豐。但匿已姓名，佃之三年而後捨去，必免其害。

其或為人患者能揵人面目、反人手足、禱謝
To act as a devil of sickness, a fish needs by no means belong to a special kind. "Under the T'ang dynasty", a story runs, "one Liu I of Ho-tung sojourned in Loh-yang, and availing himself of the vernal weather was angling in the I, and caught a big fish, which he took home and placed in a basin with water. He had a child, not more than six or seven years old, which he dreamed that same night was bitten in the breast by a fish. With a shudder he awoke, just in time to hear the child cry. 'I dreamt that a big fish was biting its breast', said he; 'it is crying because it cannot endure the pain'. As this tallied with his dream, he, in surprise, inspected the child's breast, and his fright was great when he found on it pustules and blood. At daybreak he flung his fish into the stream; then he ordered some Buddhist clergymen to recite sutras before painted images of the saints; and in a little more than ten days the child's pustules were cured. He never angled again".

The cold blood peculiar to the fish tribe has not prevented Chinese authors from recording tales of fishes that, like so many other animal-demons, have cheated men and women by tempting, seducing or marrying them in human forms. Such stories are even told of crabs. "In Kin-ling, where crabs abound, there is an old tradition abroad of a crab the back of which measured five feet, and the legs of which had twice that length; it appeared regularly in the dead of night to bite people. At that time there

之而後免。亦能夜間行於陸地、所經之處有泥踪跡，所到之處聞嘯嘯之聲。北帝二十五部大將軍有破泉魁符。書於礎石上投其池中，或書板刺釘於池畔，而必因風雨雷霆以往他所。書此術者方可行之。Lun i ki; K.K. ch. 467.

1 唐河東柳沂者僑居洛陽、因乘春釣伊水、得巨魚、拏而歸、置於盆水中。先是沂有兒、始六七歲、是夕沂夢魚以喙嚼嬰兒臍。沂悸然而寤、果聞嬰兒啼。日、向夢一大魚嘐其臍、痛不可忍、故啼焉。與沂夢同、沂異之、乃視嬰兒之臍果然有瘡而血、沂益懼。明日、以魚投伊水中、且命僧轉經畫像、僅旬餘、嬰兒痊愈。沂自後不復釣也。Silen-shih chi; K.K. ch. 467.
"was in the country a chaste woman, still unmarried, though thirty "years old. One night her house was assailed by robbers and she ran "out of it, but found the giant crab across her path. On a sudden it "stood before her as a beautiful youth, who seduced her. With deep "indignation this immaculate virgin exclaimed: 'what spectre are you "that dares dishonour me? when I am dead I shall transform myself "into a poisonous fog and therewith kill you'; and with these words "she dashed her head against a rock with so much vehemence that "she died. Next morning people found the crab dead on the road in "a dense fog, and wayfarers were then no longer molested. And "to this day many crabs lie torpid when fog is thick".

10. Insects as Demons.

Even insects are not too insignificant in China for a place among animal-demons. "In the I hi period of the Tsin dynasty", we learn from T'ao T'ien, "one Koh Hwui-fu of Wu-shang was passing "a night at the house of his wife's family, when after the third "watch two men with torches appeared in front of the steps. "Apprehending that they were there with evil intent, he went to "give them a thrashing and was on the point of laying his stick "about them, when they changed into butterflies, which flew about "in confusion and dashed against Hwui-fu's flank; he tumbled to "the ground, and was dead in a short time".

1 金陵極多蟹，古傳有巨蟹，背圓五尺，足長 "倍之，深夜每出獵人。其地有貞女，三十不嫁。 "夜遇盜逃出，遇巨蟹縱道。忽化作美男子，誘 "之。貞女怒曰，汝何等精怪乃敢辱我，我死當化 "毒霧以殺汝，遂自觸石而死。明日大霧中人見 "巨蟹死於道，於是行人無復慮矣。至今大霧中 "蟹多僵者。Yuen chi shwoh lin 元池說林，a work I have not seen, "and about which I find nowhere any particulars; the tale is given in the T'S, "sect. 禽虫, ch. 162.

2 晉義熙中烏傷葛輝夫在婦家宿，三更後有 "兩人把火至塲前。疑是凶人往打之，欲下杖，悉 "變成蝴蝶、繽紛飛散，有衝輝夫腋下，便倒地， "少時死。Sheu shen heu ki, ch. 8.
Cicadas in human disguise are no less prone than sundry mammals and reptiles to seduce women. "In the reign of Sun Hao of the Wu dynasty (third cent.), Chu Tan of Hwai-yvian, prefect of the capital, whose cognomen was Yung-ch'ang, was Governor of Kien-ngan. One of the delegates in his service had a wife, labouring under demonic disease, but her husband suspected her of illicit sexual intercourse. Afterwards he started on a journey, but spied upon her through a cleft in the wall, and presently saw her seated within her loom to weave, looking at something in a distant mulberry tree, and then approaching this, speaking and jesting. And the delegate discovered a lad in the tree, fourteen or fifteen years old, wearing a blue quilt with sleeves, and a headband of the same colour. Supposing that this was the true gallant, the delegate drew his bow and shot at him; but the knave turned into a chirping cicada as large as a refuse-basket, and fluttered away. The wife, affrighted by the hissing of the shot, exclaimed: 'beware! they are shooting at you', rather to her goodman's astonishment. Erelong the delegate saw two lads in the street, holding the following discourse: — 'Why did not I see you again?' 'Well', replied the other, who was the lad in the tree, 'I was so unfortunate as to be ill with a wound for a long time, having been shot at. 'And how do you feel now? 'I cured myself with an ointment standing on the rafter of Governor Chu'. Now the delegate said to Chu Tan: 'do you know that your unguent has been stolen? 'I have had it upon the rafter for a long time', was the reply, 'how could it be stolen thence? 'You are wrong', mylord; examine it'. Tan did not believe a word of it, but he examined the unguent, and found it wrapped up as before and with its old label. 'Thou villain, thou liest wilfully and knowingly', he exclaimed, 'the ointment is, of course, quite in the same condition as it was'; but the delegate retorted: 'open it', and in fact, one half of the contents was gone, and the remainder bore clear marks of having been scraped off with a finger. Great now was Tan's fright. He interrogated the man minutely, who told him everything from beginning to end".

1 吳孫皓世淉南內史朱誕，字永長，為建安大守。誕給使妻有鬼病，其夫疑之為奸，後行，密穿壁隙窺之，正見妻在機中織，遙見桑樹上，向之言笑。給使仰視樹上有少年，可十四
Spiders too have shown themselves very dangerous to man’s morals. “To the south of the city of Kiang-hia (Hupeh pr.) there “is in the convent of the Iron Buddha a spider-well. According “to popular tradition, there existed there in the time of the T’ang “dynasty a red and a white spider, which adopted the shape of “charming women to bewitch men; hence the Iron Buddha was “cast to subdue them” ¹. In their rôle of maleficient ghosts, spiders appear in Amty especially as authors of nightmare. People there hold the bái-kún or “bái-spectre”, a large, harmless domestic octopod, in great abhorrence, on the ground that it places itself on the ceiling right over sleeping persons, oppressing their chests if they happen to lie on their backs, until they change their posture and turn their breasts away from the monster. This is said to be distinguishable from ordinary spiders by a missing leg Unmistake-able marks of its grasps are the blue and red wales, sometimes visible on parts of the body which have been subjected to pressure during sleep.

To conclude with a tale that acquaints us with a centipede as harbinger and cause of evil: — “In the fifth year of the “Yuen kia period (A.D. 428), on an evening of the autumnal

五、衣青衿袖青幗頭。給使以爲信人也，張弩射之，化爲鴻蟬、其大如箕、翔然飛去。妻亦應聲驚日、噫人射汝，給使怪其故。

後久時給使見二小兒在陌上，共語日：何以不復見汝。其一即樹上小兒也，答日：前不遇爲人所射，病瘡積時。彼兒日：今何如。日：頼朱府君梁上膏以傅之得愈。給使白誕日、人盗君膏藥頗知之否。誕曰：吾膏久置梁上，人安得盜之。給使曰：不然，府君視之。誕殊不信，試爲視之，封題如故。誕曰：小人故妄言，膏自如故，給使曰：試開之，則膏去半。爲柉刮見有趾跡。誕因大驚。乃詳問之，具道本末。Shew sheri ki, ch. 17.

"season, it happened in Yü-chang to one Hu Ch'ung, that a large
"centipede, two feet long, fell down before his wife and his sister;
"they told a slave maid to pick it up and throw it away, but no
"sooner was the slave out of doors than they saw an old hag
"with stinking and ragged clothes and without eye-balls. In the
"third month of the next year, while his door was closed, they
"died one after another" ¹.

Insects, as also vipers, toads, and perhaps yet other small reptiles,
in one word, various crawling vermin really poisonous or thought
to be so, are especially dangerous to men if they or their souls are
sent out against them on purpose by malicious people, in order to
poison them or otherwise destroy their health and lives. Such arti-
ficial animal-demonism is sorcery, of a kind which the reader will
find treated in the next Part of this Book.

¹ 宋豫章胡充元嘉五年秋夕有大蜈蚣、長二尺、落充婦與妹前。令婢挾姪、婢執出戶忽覩一
姥，衣服臭敗，兩目無精。到六年三月閉門時患
死亡相繼。1 yuen, quoted in the K.K, ch. 474.
CHAPTER VI.

ON PLANT-DEMONS.

As set forth in our chapter on Plant-spirits (p. 272), trees, shrubs and herbs are admitted in China by philosophy and folklore to possess souls, as much as men and animals. That chapter has also shown the correctness of the obvious inference, that there must be among plants a considerable number bent on inflicting evil on man, and thus fully entitled to be ranked in the demon class.

And in the third place, that chapter has taught us, that animated plants are distinguished into two categories, viz. those which contain amorphous shén substance, and those which are possessed of spirits in human or animal shape. The former, we have also seen, exercise a salutary power upon man, curing him of mental and bodily infirmity and disease, prolonging his life, and even making him live for ever. We may then expect to find plant-devils exclusively in the other category; and this is confirmed implicitly by the evidence set before us in Chinese books.

On page 286 we gave a tale which shows, that, like foxes, wolves and other beasts, anthropomorphic plant-devils waylay married or unmarried women, seducing them for the satisfaction of their vile lusts. From numerous tales we may learn how they bewilder such victims and make them mad or ill, how they allure them to their haunts by shrewd tricks, and abduct them or their souls. Thus, "under the Tsin dynasty, a member of the gentry purchased a fresh-looking slave woman who answered to the name of Hwai-shun, and was told by her that the daughter of her paternal aunt had been possessed by a red hień plant. Having seen a lad with a nice, fresh complexion, in a red dress, who told her that his dwelling stood to the north side of the privy, the girl had been carolling continuously with marks of great satisfaction; every evening she suddenly stopped working, and went behind the
house, and her family who watched her, saw nothing but the
hien with the girl's bracelets and fingerings hanging on it.
They cut down the plant, on which the girl, having wailed and
wept the whole night through, breathed her last." 1

"In the first year of the Ching kwan period (627) the
darling daughter of Li Tsih died. She was buried in Poh-mang,
and he ordered a house-slave to dwell beside her grave. One day
the girl came to this man with the following words: 'In reality
I am not dead, but I have been kidnapped by the shen of a
big tree; he happens to be away now for an audience with the
god of the Western mountain, which gave me a chance to escape,
and knowing you are here, I come to you, for the disgrace I have
suffered since I left my parents prevents me from going home;
I hope you will conceal me somewhere; I shall reward you for it
by making you a wealthy man.'

The slave stood aghast for a long while, but he promised to
do it, and constructed a separate dwelling for her. Sometimes the
woman left it in the morning, to return at the end of the day,
but it happened also that she went away in the evening, to
come back at daybreak. She walked with the lightness of the
wind. When a month had passed, she brought with her ten
pounds of gold and gave it to the slave, who accepted it and
sold a few ounces. But then some one among the people, whose
gold had disappeared, seized him and lodged a complaint against
him before the Loh-yang authorities, who enquired whence he had
got the gold. On being informed by the slave of all the details of
the event, they tried to catch the woman, but she had disappeared.
The rest of the gold transformed itself entirely into yellow stone" 2.

1 晉有士人買得鮮卑女，名懷順，自說其姑女
為赤蕪所魘。始見一丈夫，容質妍淨，著赤衣，
自云家在遼北，女於是恆詎詎自得，每至將夕
輒結束去屋後，其家伺候，唯見有一株赤蕪，女
手指環桂其蕪。及之，而女號泣經宿遂死焉。  
yuen; R K, ch. 416.

2 貞觀元年李勤愛女卒。葬北邙，使家僮廬于
墓側。一日女子忽詎家僮曰，我本不死，被大樹
之神竊我，今值其神出朝西嶽故得便駛出，知
爾在此是以前，我已離父母後有此辱恥不可
We read in a work of the highest class:

"When Chang Ping had been promoted to the third literary degree in the eighth year of the Ch'ing hwa period (1472), he was invested with the prefectural dignity of the Yen-shan district (in Kiangsi). There a girl had been given in marriage, but on the arrival (of the bridal procession) at the house door of the son-in-law she had vanished. Wherefore both families had lodged complaints before the magistrate, who, however, had found it impossible to give a verdict. Then Chang Ping made an excursion through the demesnes of the city, and seeing a big tree which prevented the ground on the spot from being cultivated, would fell it; but the people said that there were shen nestled in its top. Ping did not heed their words, and at the head of the crowd went thither to fell it, whereupon three men, dressed and capped after the fashion of ceremonial attire, on the left side of the road made reverences to him; but he scolded them, and they disappeared of a sudden. His men then set to the work of felling, and a stream of blood gushed out of the tree. At this sight Ping flew into a passion; he swung the axe with his own hands, and brought down the tree, and out of the nest two women tumbled, who declared that a gale had blown them somewhere to an upper story. One of them was that woman who had been given in marriage".

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帰、幸爾匿我。我能以致富報爾。

家僮騷愕良久，乃許、遂別置一室。其女或朝出暮至，或夜出曉來，行步如風。一月後忽挎黃金十斤以賜家僮，受之，出賣數兩。乃民家所失主者，執家僮以告洛陽令，推窮其由。家僮具述此事，及追取此女，已失。其餘金盡化為黃石焉。Sun siang luh, a work unknown to me; K K, ch. 328.

1 張昪舉成化八年進士，授鎭山知縣。有嫁女者，及婿門而失女。互以訟於官，不能決。邑行邑界、見大樹繫稼欲伐之，民言樹有神巢其巔。邑不聽，率衆往伐，有衣冠三人拜道左，邑叱之，忽不見。比伐樹，血流出樹間。邑怒，手斧之；卒仆其樹，巢中墮二婦人，言狂風吹至樓上。其一即前所嫁女也。History of the Ming Dynasty, ch. 161, l. 18.
But let us lay aside the instances of crafty abduction and seduction perpetrated by tree-devils, and turn to those which speak of mischief of a more serious description. Koh Hung stated, that in the time of an immortal, named Liu P'ing 1, who was quite youthful in spite of the three centuries which had passed over his head, "there existed an old temple with a tree, over which there continually hung a glare of light, while many cases of violent death occurred among people stopping under its foliage. No bird ventured to build its nest in it. P'ing arraigned and punished it, "with the result that, though it was the height of summer, it "withered and died; while a big snake of seven or eight ch'ang "was found hanging in it, and died. After that, the tree did no "more harm" 2. A similar story was related of Sheu Kwang-heu, the wonderworker of whom we spoke on page 629. "There was a "tree possessed by a spirit, at which whosoever stopped imme-
"diately died, and birds flying overhead always fell down. Heu "arraigned it, on which the tree withered, though it was mid-"summer, and fell down; and a big serpent of seven ch'ang by "eight was seen hanging in it, dying" 3.

Accordingly, by felling trees in which demons house, the latter may be disabled and killed. Conversely, attacking trees may be very dangerous work, as it may anger the indwelling spirit and unchain its wrath. Yu Pao relates, "that in Yang-cheu the sister "of one Ku Khiu of P'ieh-kia had been ill from her tenth year, "and that he asked Kwoh Poh, when she had already passed her "fiftieth, to give an oracle about her condition. This sage obtained the kwa called shing, meaning a serious offence, and the "appendeed verse of explanation ran thus: 'The meaning of the kwa "'serious offence' is not favourable; a withered willow growing on "a tomb is not clothed with bloom; a busy wandering soul beholds

1 劉憑.
2 有古廟，廟間有樹，樹上常有光，人止其下多遇暴死。禽鳥不敢巢其枝。憑乃劾之，盛夏樹便枯死，有大蛇，長七八丈，懸其間而死。後不復為患。Shen sien ch'wen, ch. 5.
3 有神樹，人止者輒死，鳥過者必墜。侯復劾之，樹盛夏枯落，見大蛇長七八丈，懸死其間。Books of the Later Han Dynasty, ch. 112, II, i. 17.
a dragon's chariot; a person being involved seriously, a child is afflicted with a devil; this is caused by the felling of a tree, and the killing of a snake possessed of spiritual power; but these are not offences of his own, but of his ancestors'. Khieu then searched the history of his family; and discovered that certain of the last generation had felled a big tree, and killed a large snake which they found in it; from that moment the woman had sickened, and when she was ill, thousands of birds had soared round about over the roof, which had astonished all, as nobody could give a reason for it; and a farmer of that district, passing by the house and looking up at them, had seen a dragon drawing a chariot, and a dazzling five-coloured glare of light, which most extraordinary sight had disappeared after a while.

And Sui Yuen relates:

"When Yin Wen-twan was Governor General of Shensi, he received a missive from the prefect of the district of Hwa-yin, to the following effect:

"‘Hèrewith I detail the particulars of my collision with an evil spirit, and report my death. In front of my third hall stood an old Hvai tree (Sophora), making the rooms very dark; I wished to fell it, but the petty officers in the city all said: ‘there is a spirit in this tree; it may not be felled’. I did not believe them, and felled it; moreover I had the roots dug up, and when these had been removed I saw fresh flesh, and under it a painted paper showing a naked girl in a reclining attitude. With great detestation I burned the picture and gave the flesh to the dog to eat, and that same night I felt that my soul was uneasy; I was not ill, but dejected, and this has become worse every day; alarming sounds are drumming in my ears; my eyes see nothing, but my ears hear; I feel that I shall live no longer in this world.

1 楊州別駕顧球姊妹十年便病，至年五十餘合郭璞筮。得大過之升，其辭曰：大過卦者義不嘉，家墓枯楊無榮華，振動遊魂見龍車，身被重累嬰妖邪。法由斬樹殺靈蛇，非已之咎，先人瑕。球乃迹訪其家事，先世曾伐大樹，得大蛇殺之，女便病，病後有群鳥數千廹翔屋上，人皆怪之，不知何故。有縣農行過舍邊，仰視見龍車，五色晃爛，其大非常有頃遂滅。Shen shen ki, ch. 3."
Therefore I beg Your Excellency to send another functionary hither. 

Yin put this missive in his sleeve, and then gave it his private 
secretary to read, who asked: 'what reply shall we send to this?' 
He had not finished these words when another missive arrived, 
announcing the death of the prefect of Hwa-ying in consequence 
of his illness' 1.

Plant-spirits being sometimes, as we saw on page 282, dog-
shaped, they may harry mankind in such a form. "Towards the 
end of the Liang dynasty, an empty house in Pu-sih-kia, in Ts'ai-
cheu was declared by those who had successively dwelled in it 
to be unlucky and not habitable. A man named Wei Fuh-t'o 
entered that house with a light, and stopping in the front hall 
saw in the twilight a being with a human face and a dog's 
body without a tail, running and jumping in the apartments. 
Our hero put an arrow into that beast, and this one shot 
sufficed to make it vanish. Next day they opened the house, 
and saw the arrow buried up to its feathers in a rotten tree-
stump over a ch'ih in length, with some coagulated blood under 
it. Thenceforth apparitions occurred there no more" 2.

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1 尹文端公督陝時接華陰縣某稟、啟云。
為觸犯妖神陳情稟死事，卑職三重前有古槐
一株、遮屋甚黑，意欲伐之、而邑中吏役僉曰、
是樹有神，伐之不可。某不信，伐之、並掘其根、
根盡見鮮肉一方，肉下有畫一幅，畫赤身女子
橫臥。卑職甚惡之、焚其畫，以肉餵犬，是夜覺
神魂不寧、無病而憔悴日甚、惡聲洶洶、目無
見而耳有聞、自知不久人世。乞大人別委署篆
者來。

尹公得稟袖之、與公示傳觀、曰、此等稟帖作
何批發。言未畢華陰縣報病故文書至矣。Tezé puh yû,
ch. 7.

2 梁末蔡州布席家宅相承云凶、不可居。有人魏佛陀將火入宅、前堂止息、暈黃之際堂舍
有一物、人面狗身無尾、在舍跳躓。佛陀覇弓射
之、一發卽不復見。明日發屋、看箭髥羽得一朽
木、可長尺許、下有凝血。自後遂絕。K.K, ch. 415.
Tree-demons may appear as monsters in black giant forms. "In the T'ai hwo period (827—836) there lived one Kiang Hia, a secondary officer, in whose official mansion mysterious and strange things occurred. Every night they saw a giant, totally black and very shining; all who beheld him were forthwith seized with fright, fell ill, and died. Afterwards there was there one Hù Yuen-ch'ang, an able devil-seer, who, when the officer had ordered him to arraign the spectre with his written magical charms, sat down one evening under the western balcony of the hall. On a sudden the giant came; Yuen-ch'ang drew forth a charm and let fly at the monster; it struck its arm with a sound as if it were cut through, and the arm fell to the ground. Off ran the giant, and Yuen-ch'ang perceived that the arm which had dropped off was a dry branch of a tree. Next morning a slave of the house said to him: 'your charm is sticking to the dead tree by the north-east corner of the hall'; they immediately went to see, and perceived a branch severed from the tree: in fact the arm cut off from the giant. Forthwith they felled the tree and burned it, and from that moment there were no more apparitions in that house" 1.

Thus we learn, when a tree-spirit in human shape is wounded, the wound shows itself in the corresponding part of the tree. So, also, as we have seen on page 549, when men transformed into animals are wounded, the wound is visible on the same limb of their human body, and their dangerous character is thus disguised. Here is another illustration of that trait of tree-spirit lore:

"To the north-west of Lin-lai a Buddhist convent stood, where a monk, named Chi-t'ung, regularly sank into dhyâna-abstraction

1 太和中有從事江夏者，其官舍嘗有怪異。每夕見一巨人，身盡黒甚光，見之即悸而病死。後有許元長者，善視鬼，從事命元長以符術考召，後一夕元長坐於堂西軒下。巨人忽至，元長出一符飛之，中其臂，剖然有聲，遂墜於地。巨人即去，元長視其墜臂乃一枯木枝。至明日有家僮謂元長曰，堂之東北隅有枯樹焉，先生符令在其上，即往視之，其樹有枝梢損者，果巨人所斷臂也。即伐而焚之，宅遂無怪。Süen-shih chi; K.K., ch.45."
with the Saddharma-pundarika Sutra in his hands, every evening
sitting down thus in some quiet spot in the cool forest, whither
hardly any one came. When several years had elapsed, it hap-
pened one night that a man strolled around the convent,
calling out the monk's name, till daylight broke. He did so again
till the third night, when his voice penetrated the door, so
that Chi T'ung could not help asking: 'wherefore do you call
me? come in and tell me'. It was a being of more than six
chih, wearing a black robe, with a blue face, wide-opened eyes,
and big lips. On seeing the monk it also joined its hands
together, and Chi-t'ung having regarded it sharply for a while,
said: 'are you cold? come here by the fire'. The being sat down,
while Chi-t'ung went on reciting his holy book.

Towards the fifth watch, the creature, sleepy under the influence
of the fire, snored loudly by the stove with closed eyes and gaping
mouth. Seeing it in this condition, Chi-t'ung took his incense-spoon
and put some hot ashes into its mouth. With a loud shriek
it jumped up, ran off to the sill of the gate, and there was a
sound in the hill behind the convent as if it stumbled. Chi-t'ung
searched that spot next morning, and found a piece of bark.
Then, in search of the creature, he ascended the hill, and saw,
some miles off, a large green Sterculia, the branches of which
were quite fresh, but a dent in the root looked as if freshly
chipped. He placed the piece of bark upon that spot, and
found that it fitted the dent perfectly, leaving no trace of a
chip. Halfway up the trunk a woodcutter had cut out a step in
the tree, over six ts'un in depth; this was the mouth of the
spectre, for it was full of ashes and fire still glimmering and
sparkling. Chi-t'ung set fire to the tree therewith, and from that
moment the spectre ceased to appear'.

1 遠瀕西北有寺, 寺僧智通常持法華經入禪, 
毎晩坐必無寒林靜境, 淹非人所至。經數年忽
夜有人呼智通, 至曉聲方息。歷三夜聲
侵戶, 智通不耐應日, 女呼我何事, 可入來言也。
有物長六尺餘, 皂衣青面張目巨吻, 見僧初亦
合手, 智通熟視良久, 謂日, 歲寒乎, 就是向火。
物亦就坐, 智通但念經。

至五更物為火所醉, 因閉目開口燥爐而歎。智
The dangerous character of tree-devils manifests itself in nothing so much as in their being very frequently the causes of disease and death. Their position as demons of illness has been illustrated already by a tale on page 655; here are two to the same effect, from a book of the ninth century of our era: — “Some ten miles south of the district city of Kiao-ch’ing there were always nocturnal apparitions, producing much consternation and illness among the people, and even cases of death. The villagers had been afflicted thereby a long time, when one of them, walking in the dark with a bow and arrows, saw south of the city a monster like a giant in human form, dressed in red, with a black kerchief over its head. It approached him at a slow pace in a stooping attitude, like a very drunken man; whereupon the villager in his consternation drew his bow to its full strength and let fly an arrow, which hit the spectre. It made away, and the other, as soon as his fright had subsided a little, took to his heels in a northerly direction, and reached an inn, where he related his adventure. Next morning he saw by the city, to the west of the moat, a red Cassia with an arrow sticking in it, which he recognized for his own. He pulled it out to take it home, and found much blood adhering to the point. The district magistrate, being informed of the matter, ordered the tree to be burnt; and from that moment no further evil occurred southward of the city”.

通覩之乃以香匙舉灰火賞其口中。物大呼起走至闆，若蹶聲其寺邁山。智通及明視蹴處，得木皮一片。登山尋之，數里見一青桐樹，梢已童矣，其下凹根若新缺然。僧以木皮附之，合無蹤跡。其半有薪者創成一蹬深六七餘，蓋魅之口。灰火滿其中，火猶熾熾。智通以焚之，其怪自絕。

1 夜城縣南十數里常夜有怪見，於人多悸而病且死焉。里人患之久矣，其後里中人有執弧矢夜行者，縣南見一魁然若巨人狀，衣朱衣，以皂巾蒙其首。緩步而來，欽倔若甚醉者，里人懼即引滿而發，果中焉。其怪遂退，里人懼少解，即北走至旅舍，且語其事。明日抵縣城見郭之西丹桂有一矢貫其上，果里人之矢。取之以歸
— "On the eastern Loh river (near Loh-yang) stood an old house, the hall and main room of which, decorated with windows of perforated masonry and steps, were particularly spacious. The people dwelling there had met with violent deaths so often, that it stood empty, firmly bolted. For a long time it had been in this condition, when the Minister in constant attendance on the Throne, Lu Khien from Fan-yang, became a Censor in the Ch'ing yuen period (A.D. 785—804), and was appointed to the censorship in the east (i.e. in Loh-yang). Desiring to purchase that house, he lodged in it. Some one said to him: 'this house is haunted and not habitable'; but he retorted: 'I can by my nature put an end to that'.

Then one night he laid himself to sleep in the hall, accompanied by an underling, and told his servants to abide quite outside the gate. A brave man that underling was, an excellent archer; he sat down with his bow and arrows under the window in front.

In the dead of night somebody was heard knocking at the gate. The underling at once asked what was the matter, and the answer came: 'here is a messenger with a letter from the commander Yang (or Willow, a family-name) to the censor Lu'. Then, as Khien answered no further, the letter was thrown through the perforated brickwork. Khien ordered the underling to read it; it ran as follows: 'I have dwelt here for a year; this hall and main room with the perforated brickwork and steps are my dwelling; the spirits of this gate and these doors are my subordinates; is it then just and right of you, sir, to intrude into my house? If you had a house and I entered it, would you approve of that?"
"you do not fear me, but should not you rather cherish some
sense of shame? be quick, get away from here, sir, lest you call
down upon you the disgrace of being destroyed'.

"No sooner was this letter read than it dispersed in all directions
as if carried away by the air, just like flying ashes. And on a
sudden another voice rang out: 'the commander Willow desires
to call on the censor Lu'; and there he was, a tall spectre
several tens of fathoms high, standing erect in the courtyard,
with a gourd in his hand. But the underling had already bent
his bow with all his strength; the arrow whirred, but hit the
gourd. And the spectres made off, leaving his gourd behind.

"After a while it came back, and with its hands on the brick-
work stooped down to peep through it, showing a face of
very singular description. The underling shot again, and sent the
arrow into its breast. The spectre started and, seized with fright,
rann away in an easterly direction. Next morning Khien ordered
his men to track its footprints. These led them to an empty plot
of ground on the east of the house. Here they found a willow
over a hundred feet high, with an arrow sticking in it. This was
the so-called commander Willow. Khien had the tree chopped
for fuel, and from that moment no more evil befell the inmates
of that house.

"After another year the hall and rooms were being repaired,
when they found under its roof-tiles a gourd, over a chang in
size, with an arrow sticking in its handle. This was the gourd
which the commander had carried in his hand".

4 夜將深、聞有叩門者。從吏即聞之，應聲曰、
柳將軍遺書於盧侍御。盧不應已而投一幅
書軒下。盧命從吏視其字云、吾家於此有年矣、
堂奧軒譎皆吾之居也、門神戶靈皆吾之疑也、
而君突出吾舍豈其理耶、假令君有舍、吾入之
可乎、既不懼吾、豈不愧於心耶、君遠去、勿招
敗亡之辱。

讀既畢、其書飄然四散、若飛燼之狀。俄又聞
有言者、柳將軍願見盧侍御、已而有大厲至、身
長數十尋、立庭下、手執一瓢。其從吏即引滿而
發、中所執瓢。其厲遂退、委其瓢。
Writers on tree-devils follow the lines of the preceding narratives as a rule. It would in consequence become tedious to quote more of their tales. Let us conclude with the statement, that to this day the belief in tree-spirits dangerous to man is obviously strong. In southern Fuhkien it deters people from felling any large trees or chopping off heavy branches, for fear the indwelling spirit may become irritated and visit the aggressor or his neighbours with disease and calamity. Especially respected are the evergreen banyan or ch'ing 榕, the biggest trees to be found in that part of China. In Amoy some people even show a strong aversion from planting trees, the planters, as soon as the stems have become as thick as their necks, being sure to be throttled by the indwelling spirits. No explanation of this curious superstition was ever given us. It may account to some extent for the almost total neglect of forestry in that part of China, so that hardly any except spontaneous trees grow there.

久之又來、撫軒而立、俯其首窺焉、貌甚異。從吏又射之、中其胸、厲驚、若有懼遂東向而去。至明廬命窮其跡、至宅東隅地、見柳高百餘尺、有一矢貫其上、所謂柳將軍也。廬伐其薪、自此其宅居者無患。

後歲餘因重構堂室、於屋瓦下得一瓢、長約丈餘、有矢貫其柄。即將軍所執之瓢也。Süen-shih chi.
CHAPTER VII.

LIFELESS THINGS AS SPECTRES.

The animation of what we call lifeless things or dead matter passes in China for undisputable reality. We also know from Chapter XIII of the first Part of this Book, that the soul of a thing is able to appear and work outside the same as a man or animal, or that it may make that thing a living and working being, especially if the thing is an image. Such conceptions or doctrines lead directly to the belief that lifeless things may exercise baneful demoniacal influences, or, in plain terms, may haunt, and harass mankind.

We find such "object-spectres", like animal-spectres, mentioned in books as ts'ing or vital spirits (see p. 10), and their visitations as ts'ing kwai, "apparitions of ts'ing" (comp. p. 429). In this class of demons a large category consists of the ground-spectres already treated of in Chapter IV, which, nestling in heavy things seldom moved, may be irritated by shifting these, and vent their wrath by attacking pregnant women and babies. The general belief in the existence of these spectres does not, however, imply that every indwelling ghost of an object is a ground-demon.

Spirits of lifeless things manifest their pernicious existence very often by announcing untoward events, which therefore, according to illogical simple minds, they actually prepare and cause. Very often we read in books of cases of death, conflagrations, or calamities of any kind having occurred as a consequence of things tumbling over without any apparent cause, or after the apparition of strange objects in indistinct hazy forms, as clots of blood, extraordinary colours or coloured things in the air, clouds or vapours within dwellings and abroad. In many cases all doubts concerning the animation of such things were removed by their emission of a glare, or, much more often, by their showing themselves for some moments in a shape which, as we know from Chapter XIII of Part I, souls of objects mostly possess, viz. that of a man or a beast. Koh Hung
(see p. 601) mentioned ill-boding, evil-brewing spectres of gold and jade in the forms of women, infesting mountains and forests. We read of miniature men or animals of stone or iron, appearing and vanishing as living spectres; and according to an old work, "it has occurred in Kiang-hwai that a woman, who, being lewd, cherished thoughts which she could not dismiss, and which always infatuated her day and night, saw, on rising in the morning, two young lads behind her house, very fresh and clean, resembling court pages; she was just going to clasp them in her arms, when on a sudden they became brooms, which she thereupon burned! Thus hysterical hallucinations are seriously taken for women-seducing ghosts. Still worse may lifeless things behave. "Tsiang Wei-yoh feared neither devils, nor spirits. Once sleeping alone under a window, he heard human voices outside. 'Are you wronged spectres?' he exclaimed with a curse, 'if so, walk in and see me; but if you are spectres without any business here, then it is unseemly to frighten me.' On these words the spectres burst in the door, and were about to step on his bed, when they saw Wei-yoh's intrepid attitude, and retired to the wall of the apartment. They were seven strong. He asked them wherefore they stood there, and receiving no answer, attacked them with his pillow. Then they ran away alltogether through the door, and he ran after them, only to see them disappear in the courtyard. Next day he turned up the ground, and found seven broken "wheel-spokes"."

— "And in the Khai ch'ing period (836—841) it occurred that the family of Shih Tsung-wu, the Assistant Commander of Kwei-lin, a good bowman from his youth, were visited by a

1 江淮有婦人，為性多慾存想不捨，日夜常醉，旦起見屋後二少童，甚鮮潔，如宮小吏者，婦因欲抱持，忽成掃帚，取而焚之。Yiu ming luh; KK, ch. 368.

2 薛惟岳不懼鬼神，嘗獨臥寢下，聞外有人聲。岳祝云，汝是冤魂，可入相見，若是閱鬼，無宜相驚。於是窣然排戶而欲昇其牀，見岳不懼，旋正壁下，有七人焉。間其所為立，而不對，岳以枕擊之，皆走出戶，因走赴，沒於庭中。明日掘之，得破車輞七枚。Kwang i ki; KK, ch. 369.
contagious malignant disease, which left scarce any of the elder
and younger people among them hale and sound. Daily, in the
death of night, they saw a man come from outside, enveloped by
a glare of light, whose arrival was a signal for the sufferers to
cry and to moan more bitterly. As no physician could effect a
cure, Tsung-wu one evening took his bow, and watched the
doors, in wait for the spectre. Suddenly it arrived; Tsung-wu
took aim, and the first shot took effect, scattering the demon’s
flaming light into sparks. He then called for a torch to inspect, and
they found a candlestick of camphor wood, in use among the family
for a long time, knocked over. They chopped it into fragments,
which they burned, strewing the ashes into the river; whereupon
the patients entirely regained their health” 1.

The mountain-devils treated in Chapter II, so notorious in China
for the dangerous tricks they play on men, have been known for
centuries to change themselves into objects for evil purposes. “In
the first year of the Yuen kia period of the Sung dynasty
(A.D. 424), a Fuh-ya-lang man of the Wang clan had made a
crab-weir in a dry canal, and going to look at it in the morning,
found a block of wood in it, some two ch‘i-h in size, and a gap
through which the crabs had all escaped. He repaired the weir
and cast the log upon the bank; but next morning it was again
in the weir, and the latter was broken as before. A second time
he mended it, and threw out the block; and next morning there
was the same tale to tell. No wonder that he took the thing
for a spectre. He put it into his crab-basket, fastened the cover
on the latter, and thus carried it home, saying he would chop
it there in pieces and burn them. When still two or three miles
from his dwelling, he heard in the basket a confused movement.
He turned his head to look, and — the wood had become a

1 開成中桂林裨將石從武、少善射，家染惡疾，
長幼罕有全者。每深夜見一人自外來，體有光
曜，若此物至則疾者呼吟加甚。醫莫能效，從武
他夕操弓映戶，以候其來。俄而積物復至，從武
射之，一發而中，熒光星散。命燭視之，乃家中
舊使樟木燈擎已倒矣。乃劈而燬之，棄灰河中、
於是患者皆愈。Kwei-lin fung-t'u ki 桂林風土記，Description
of Land and Customs in Kwei-lin, in Kwangsi province; quoted in K K, ch. 370.
"being with a human face and a body like a monkey, with one
hand and one foot. 'I am instinctively fond of crabs', it said to
Wang, 'so I entered the water to-day, broke into your weir, and
ate the crabs; I have committed an offence against you, but
please pardon me, sir; open the basket and let me out; I am a
hill-spirit; I will help you and cause you to catch in your weir the
biggest crabs'. 'You molest and worry us here', Wang repli\'d;
"this is not the only crime you have committed in course of
time; this shall cost you your life, for certain'. In divers terms
the being begged to be let free, but Wang simply looked into
its face without answering. Then it said: 'which is your family-
name and your name, sir? I want to know them', and it asked
this question over and over again; but Wang gave no answer.
On nearing the house, the being muttered: 'he does not let me
free, nor does he give me his names, what then can I contrive
to do? if he only answers, he is a dead man'. On reaching
home, Wang kindled a fire and burned the thing, whereupon it
was permanently laid, and never again uttered a sound. According
to the country-people, it was a hill-sao; they say, that if such a
being knows a man's names, it can strike and wound him, and
hence it was that it asked so urgently for Wang's, intending to
harm the man, and thus liberate itself'\textsuperscript{1}.

\textsuperscript{1} 宋元嘉初富陽人姓王於窮潦中作蟹鬮，旦
往覲之，見一材，長二尺許，在斷中，而斷裂開，
蟹出都盡。乃修治鬮，出材岸上，明往視之，材
復在斷中，斷敗如前。王又治鬮出材，明視視，
所見如初。王疑此材妖異。乃取內蟹籠中，攀頭，
擔歸，云至家當斧斫燃之。未至家二三里聞籠
中倉倉動。轉頭顧視，見向材頭變成一物，人面
猴身，一手一足。語曰，吾性嗜蟹，此日食入
水破君蟹鬮，入斷食蟹，相負已爾，望君見恕，
開籠出我，我是山神，當相佐助，令我斷得大蟹。
王曰，汝此暴人，前後非一罪，自應死。此物種
類轉請乞放，王廁顧不應。物曰，君何姓名，我
欲知之，頻問不已，王遂不答。去家轉近物曰，
既不放我，又不告我姓名，當復何計，但應就死
Tales of a nature similar to the few quoted above occur in Chinese books in considerable numbers, also in those of modern date. Sui Yuen e.g. relates:

"When passenger-ships in the Poh-yang lake were surprised by a gale, there always appeared a black cable resembling a dragon, to beat them, and they invariably incurred damage. It was called the Cable-general. For a series of years sacrifices had been offered to it, when in the tenth of the Yung ching period (1732), during a long drought, in a spot where the lake stood dry, a rotten rope was found lying across the sand. A farmer chopped it to pieces and burned them, so that all the liquid it contained disappeared and the blood gushed out; and from that time the Cable-general no more caused any spectral evil, and the crews accordingly no more presented any offerings to him".¹

We read of whole gangs of anthropomorphous spectres of large or small dimensions, spreading consternation and fear, and being later on found to be leaves blown about by the wind. We read of people over hearing conversations in the dead of night, which at daybreak were discovered to have been held by utensils or other things, and were no more heard after the things had been burned or utterly destroyed. For reasons which we need not explain, ming khi (page 6) or vessels and other articles placed with the dead in their graves, are often described as doing harm in the shape of spectres, and returning to their real shape when beaten or hacked, stabbed or shot. Lids of coffins have shot through the air, wounding people or crushing them to death, and they could not be laid but by burning the coffins and their contents. A great number of such flying object-spectres emitted a nauseous smell of decaying human or animal matter, and when touched were found to be soft and slippery. Objects which were in the

¹ 鄱陽湖客舟遇風，常有黑繩如龍撲舟而來，舟必損傷。號繩將軍。年年致祭，雍正十年大旱，湖水乾處有朽繩橫臥沙上。農人斫而燒之，涎盡血出，從此繩將軍不復作崇，而船工亦不復致祭矣。 Tsē puh yū, ch. 18.
possession of ancestors, may recall the remembrance of these to superstitious minds, that is to say, haunt them. “Liu Hüs, who lived in the city of Yueh, was surprised to see after sunset a being come, with black breeches and coat. He took a torch, and saw that its face and head lacked the seven apertures, so that it ran blindly against everything. He asked a soothsayer to consult the divining stalks about this event, who said: ‘this is a thing coeval with your forefathers; if it exists any longer, it will become a spectre and murder men, but having no eyes yet, you may still ward it off in time’. Liu caught it and tied it with a rope, and dealt it several blows with a sword, whereupon it changed into a pillow, which was discovered to date from his grandfather’s time’.”

Rotten wood and old brooms may haunt houses in China as incendiary spectres. “In the year Ting-mao, Liu Wei, Governor of Lü-cheu, was removed to Kiangsi to administer the government there. After his departure great conflagrations broke out in that province, and certain beings from time to time wandered about at night with torches. As it was found impossible to arrest them, some were killed with arrowshots, and thereupon seen to be coffin-boards, rotten wood, old brooms, and such like things. This discovery still more disheartened the people of that province, and it was not until several months afterwards, when Chang Tsung became Governor of Lü-cheu, that the conflagrations ceased”.

We need not remind our readers, that objects are assimilated in China with real men and beasts especially vividly when they represent these by their shape. As a consequence, images are firmly believed to be capable of haunting; Chinese books contain many tales which show that this conclusion is correct. “There was

1 劉玄居越城，日暮忽見一著鳥褐袴來。取火，面首無七孔而莽撞然。乃請師筮之，師曰，此是家先代時物，久則為魅殺人，及其未有眼目可早除之。劉因執縛，刀斷數下，乃變為一枕，此乃是祖父時枕也。Tsüh i ki; K K, ch. 368.

2 丁卯歲廬州刺史劉威移鎮江西。既去任而郡中大火，而往往有持火夜行者。捕之不獲，或射之殪，就視之乃棺材板腐木敗帚之類。郡人愈恐，數月除張宗為廬州刺史，火災乃止。Ki shen luh; K K, ch. 373.
"in the house of Lu Tsan-shen a porcelain figure of a bride.  
When it had been there for some years, his wife jokingly told it  
to become her husband’s concubine, and from that moment Lu  
was agitated, and always saw a woman lying within his bed-  
curtains. When this had frequently taken place, it occurred  
to him that the porcelain statue might be haunting him; hence  
he sent it to a monastery, to be worshipped there with sacrifices.  
Next morning, the servant in employ there swept the temple-hall  
and saw a woman, and asking her where she came from, she said  
she was the concubine of Lu Tsan-shen, sent hither because  
the principal wife was jealous of her’. And then seeing there  
one of Lu’s family, that servant told him about the concubine,  
which induced Lu Tsan-shen to interrogate him on every point;  
thus he learned that the man had seen her in the same dress  
and with the same countenance as those of the image. He then  
ordered this to be smashed to pieces, and — at its heart there  
was a spot containing blood, as large as a fowl’s egg”.

— "At the north gate of Kia-hwo (Hunan pr.) there was a  
Children’s bridge, so called because at the four corners the  
balastrades ended in images of children, cut in the stone. The  
date of its erection is unknown, but when that year was long  
passed, it gave forth spectral apparitions. This sometimes occurred  
in the night; they knocked at the doors and asked for food, or  
in the moonshine strolled and gambolled in the bazaar, where  
people often saw them. Once some brave and hardy fellows  
secretly watched them at nightfall, and actually saw the second  
and the third stone child slowly descend from the bridge. With  
loud cries of spectres! spectres! they hurried after them with  
their swords, till they reached the statues and hacked away their  
heads; and from that time the visitations ceased.”

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1 劉贊善家有瓷器一個，新婦子。經數載其妻戲謂日，與君為妾，劉因爾惘惘，恒夢一婦人臥於帳中。積久，意是瓷器為祟，送往寺中供養。有童  
人見于殿中掃地，見一婦人，問其由來。云是劉贊善妾，為大婦所妒，送來在此。其後見劉家人  
至，因言妾事，贊善窮覈本末，所見服色是瓷器。  
遂命擊碎，心頭有血，大如雞子。Kwang i Ki; K K, ch. 368.

2 嘉和北門有誤兒橋，橋欄四角皆刻石為兒，
— "A military judge of Yueh-cheu, Liu Ch'ung by name, was
suddenly smitten with ulcers in his head, which caused him to
moan and sigh in a manner intolerably piteous. He called a
doctor of arts. This man contemplated him in the night, and
said: 'there is a woman, dressed in a green petticoat; she does
not answer my questions; she is under your window; have her
removed without delay'. Ch'ung searched the place under his window,
but saw nothing except a porcelain singing-girl accurately modelled,
the ornaments of which were of green porcelain. They pounded
it in an iron mortar and burned the powder, on which the ulcers
healed".

— "During the reign of the T'ang dynasty it chanced in
the capital of the empire, that one Wei Hui spent a holiday
at home in his study reading the Wradja Sutra, when he saw
outside the gate a woman, three chang in size, wearing a
purple petticoat. She scaled the wall and straightway entered the
house. She seized that gentleman by his hair, pulled him to the
ground and pushed him with her hands, but he firmly clasped
the Sutra in his arms, and thus, though trembling all over with
fright, managed to extricate himself. While thus being dragged,
all the inmates of the house were running after him, crying at
the spectre, thus causing it to take refuge in a large dung-heap.
The gentleman was by this time quite blue all over, and
his tongue was hanging out of his mouth more than a foot;
the inmates of the house bore him into his closet, and it was
long before he recovered his senses. Hereupon they had the dung-
heap turned up by the villagers to a depth of some feet, and

因名之。不知何時所建，歲時既久遂出為怪。或
夜出，叩人門戶求食，或于月夜遊戲於市，人多
見之。一夕有膽勇者至夜密伺，果見其二三石
孩兒徐徐自橋而下。遂大呼有鬼，以刀逐至其
處，斫去其頭，怪遂絕。Kwah i chi; T.S, sect. 神異，ch. 319.

1 越州兵曹柳崇恕瘡生於頭，呻吟不可忍。於
是召術士。夜觀之云，有一婦女緋裙，問之不應，
在君窟下，急除之。崇訪窟下，止見一瓷妓女，
極端正，緋衣爲飾，遂於鐵臼摧碎而焚之，瘡遂
愈。Chao ye ts'ien tai.
"found a figure of a bride in it, made of patches of cloth, with a
red petticoat on and a white coat. They burned it in a place
where five roads met, and thus put an end to its visitations" 1.

Among the images which sometimes haunt mankind, we find
also mentioned the large paper Rescuers of the Country, which,
as we remember (see pp. 160 sqq. of Book I), are carried in front
of funeral processions to drive away spectres. It seems strange that
these images, instead of honestly doing what they are made for,
should on the contrary themselves act as devils; but the impres-
sion which their hideous appearance makes on simple minds, is
strong enough to create the conviction that they may prowl about
as living demons. "Hwan Yen-fan, prince of Fu-yang", went out
with some guests to take part in a drinking bout among the lakes.
At sunset his guests dispersed, but he and a few others were
so dead drunken that they had to sleep among the lakes. After
the second watch there suddenly appeared a being upward of
a chang in size and more than ten spans in circumference,
with a halberd in his hand. With furious looks and loud cries it
made up straight to Fan and his comrades, all of whom kept
themselves hidden and did not stir. But Fan possessed courage
and strength. He sprang to his feet, yelling and shouting, and
with his fists up advanced, thus causing that being to turn
tail and run away. Chancing to see a big willow, he broke
off a branch and fell on the spectre, dealing it blows which
sounded as if they fell on a hollow object; but he had to give
it a good number of them before it fled on all fours. With
increased vigour Fan pursued it, till it sank into an old grave-

1 唐京兆韋訓暇日於其家學中讀金剛經, 忽
見門外繋裙婦人, 長三丈。踰牆而入, 巡按其
家。先生為童子曳下地, 又以手捉訓, 訓以手
抱金剛經, 遍身倉卒得免。先生曳曳, 至一家人
隨而呼之, 乃得其鬼走入大糞堆中。先生遍身
已污髒色, 舌出長尺餘, 家人扶至學中, 久之方
蘇。率村人掘糞堆中深数尺, 乃得一繋裙白衫
破帛新婦子。焚於五達衢, 其怪遂絕焉。Kuang i ki;
K K, ch. 368.

2 A biography of this famous grandee of the eighth century occurs in ch. 120
of the New Books of the T'ang dynasty, and in ch. 91 of the Old Books.
"pit. When the day dawned our heroes approached, and saw that "they had to do with a broken Rescuer". 1

And a tale of an incident assigned to the middle of the eighth century, runs as follows:

"Teu Puh-i was Vice-president or Chancellor of a Board, and "being about to ask leave to retire on account of old age, returned "home. His home was in T'ai-yuen (Shansi pr.), where his house "stood by the north wall, in the Yang-khüh district. He was a "bold man, brave and strong. Some miles north-east from T'ai-yuen "city the land was incessantly haunted by a road-spectre, two "ch'ang in height, usually appearing when the atmosphere had "been obscured by thick rain. People who saw it sometimes died "of fright. Young people had promised more than five thousand "coins to him who dared go and shoot it, but no one responded "to this call, except Puh-i, who offered to go. Just before dark he "set out. The crowd said: 'this man will hide himself somewhere "when outside the city, and then cheat us with the tale that he "shot it; must we then believe it?' And they secretly followed him 2.

"Puh-i reached the haunted place just when the spectre came "out. He pursued it, and shot an arrow into its body, and the "spectre feeling itself hit, ran away. But Puh-i ran after it, and

1 扶陽王恒彥範嘗與諸客遊俠倀於荒澤中。日暮諸客罷散。範與數人大醉。遂臥澤中。二更 "後忽有一物。長丈餘。大十圍。手持矛戟。瞋目 "大喚直來襲範等。衆皆俯伏不動。範有膽力。乃 "奮起。呼張拳而前。其物乃返走。過一大柳樹。 "範手斷一枝。持以擊之。其聲策策如中虛物。數 "下乃匍匐而走。範逐之愈急。因入古塚中。洎明 "就視。乃是一敗方相焉。Kwang i ki; K K, ch. 372.

2 寶不疑為中郎。將告老歸家。家在太原。宅 "於北郭陽曲縣。不疑為人勇有膽力。太原城東 "北數里常有道鬼。身長二丈。每陰雨昏黑後多 "出。人見之或怖而死。諸少年言日能往射道鬼 "者與驚五千餘。人無言。惟不疑請行。迫昏而往。 "衆日。此人出城便潛藏而後給我以射。其可信 "乎。蓋密隨之。
hit it twice more, whereupon it threw itself into a ravine. Puh-i
returned, and was met by the crowd with merry laughter; they
gave him the money, and Puh-i spent it on a drinking-bout.
The next day they set out to seek the being he had shot, and
in the ravine they found a Recuer of king twigs, with the
three arrows buried in its flanks. Since this incident the road-
spectre had disappeared”.

In the next Part of this Book, devoted to Sorcery, the reader
will hear again of images and other objects working as spectres in
the employ of people desiring to do harm to others by their
intermediacy.

1 不疑既至魅所，鬼正出行。不疑逐而射之，
鬼被箭走。不疑追之，凡中三矢，鬼自投于岸
下。不疑乃還，諦人笑而迎之，因授之財，不疑
盡以飲焉。明日往尋所射，岸下得一方相，身則
編苇也，其傍仍得三矢。自是道鬼遂亡。Ki wen; K K,
ch. 371.
CHAPTER VIII.

DEMONISM IN PATHOLOGY.

A perusal of the foregoing chapters will have convinced the reader that spectres, naturally performing in the Universe the leading part in the distribution of evil, in particular visit mankind with disease. We have so often seen them represented by Chinese authors as doing so, that it seems superfluous to devote any further attention to this point, were it not that they are also acknowledged as authors of illness by the Chinese system of pathology and medical art, so that this opinion of China's leading men in these branches of knowledge demands our attention.

The belief in spectres as authors of disease is of long standing in China. Chwang-tszé by a curious tale proves that it prevailed in his age, and was then shared even by men of the highest rank. "The ruler Hwan (of Ts'i, 683—642 B. C.) was hunting "beside a marsh, with Kwan Chung driving his carriage, and saw "a spectre. Grasping Kwan Chung's arm, he said: 'do you see it, "father Chung?' 'Your servant sees nothing', was the reply. The "ruler then returned, giggling and smitten with sickness, so that "he did not go out for several days. Among the officers of Ts'i "there was one Hwang-tszé Kao-ngao, who said: 'Your Grace is "injuring yourself — how could a ghost injure you!...... The "ruler Hwan then said: 'yes, but do there exist spectres?' The "officer replied: 'yes; in the mud there are li, about furnaces "hieh, and in the dust-heap inside the door the lei-t'ing dwell; "in low places in the north-east the pei-o and the wa-lung "hop about, and in low places in the north-west the yih-yang "dwell; in the waters the wang-siang live (see p. 521), in the "hills the chen, in the mountains the khwei (see p. 496), in "the fields the fang-hwang', about the marshes the wei snakes'.

1 A commentator of the surname Szé-ma 司馬, evidently a great authority in matters relating to ghosts, says that wa-lung have the shape of a child of one foot and four inches, with black clothes, a red turban, a sword, and a spear; a
‘Let me ask your what is the appearance of a wei snake’, said the ruler. ‘It is as thick as the nave of a wheel, and is the length of the shaft; it wears a purple robe and a red cap; it is a being which dislikes the noise of the rolling thunder, and when it hears this it puts both its hands to its head and stands up; he who sees it is likely to become a chief among the feudatories’. The ruler smiled, laughed, and said: ‘this was what I saw’. On this he duly arranged his robe and cap and made Hwang-tsze sit with him. Before the end of the day his illness had insensibly passed away’.

The antiquity of the belief in demons of disease is illustrated also by the fact, noticed on page 499, that traditions, preserved by authors contemporary with the Han dynasty, assigned special health-destroying functions to three deceased sons of a mythic emperor of the twenty-sixth century before our era, describing them as distributors of fever and plagues, which by their frequency and destructiveness must always have deeply impressed the Chinese mind. In the sixth chapter of the writings of Lieh-tsze we find a description of visits of three doctors to a sick friend of Yang Chu (see Book I, p. 684), two of whom declared his disease not to be

yih-yang has the head of a leopard or a dog, and the tail of a horse; a chen or sin 萤 is a dog with horns and a striped, five-coloured body, and a fang-hwang is a snake with two heads and five-coloured stripes. Other descriptive information about those spirits we have not so far discovered.

桓公田於澤，管仲御，見鬼焉。公撫管仲之手，日：仲父何見。對曰：臣無所見。公反詔詔為病，數日不出。齊士有皇子告敖者日，公則自傷，鬼惡能傷公。桓公曰：然，則有鬼乎。日有，沈有履，竈有爨，戶內之煩攘雷霆處之，東北方之下者倍阿鲑薾躍之，西北方之下者則汙陽處之，木有罔象，邱有崒，山有夔，野有彷徨，澤有委蛇。公日：請問委蛇之狀何如。皇子曰，委蛇其大如毆，其長如轅，紫衣而朱冠，其為物也惡聞雷電車之聲，則捧其首而立，見之者殆乎匿。桓公軫然而笑日：此寡人之所見者也。於是正衣冠與之坐。不終日而不知病之去也。 Nan hua chen king, ch. 7, sect. 19.
caused by spectres. Still it may be noted that in the Shih ming, which dates from the second century of our era, it stands written, that "yih (which means epidemic, plague or contagious disease) is the same word as yih (which means to employ); that is to "say, there are kwei that set plagues to work" 1.

Wang Ch'ung, though so generally sceptical about superstitions of his time, was quite unable to rise above those notions. "One "opinion", he writes, "is, that kwei which are visible to man are "breaths (khi) which may render him ill. Breaths not congenial "to his nature may strike him, and when they do so they become "kwei, assume human forms, and become visible. When an illness "is in its worst stage, those breaths are in the plenitude of their "intensity; in that condition they come to the patient in a human "shape, and on reaching him he may see them. Should he have "incurred his disease in a hill-forest, the kwei he sees is a forest-spirit; one who is ill in Yueh will see in his disease men of this "region sit beside him. From this we see, that the apparitions of "Kwan Fu and Teu Ying (see p. 437) were probably breaths of "the prevailing season, assuming visible forms. . . . . . And still "another opinion is that spectres take their origin from men, and "become diseases when they collide with men" 2.

Attribution of disease to spectres has never ceased to predominate in China's popular lore and pathology. From the Han dynasty onward, the books of every age abound with instances of their inflicting sickness and death in various ways. They are described as announcing their arrival and presence overtly by cold, icy winds, for they belong to the Yin, which is cold; or by a noisome stench; or by tapping on doors and windows, throwing stones and other missiles, and producing mysterious sounds, preferably on house-roofs; or by calling their victims by their names; or by

1 疫役也，言有鬼行疫也. Ch. 1, sect. 1.
2 一曰鬼者人所見得病之氣也。氣不和者中人，中人為鬼，其氣象人形而見。故病篤者氣盛，氣盛則象人而至，至則病者見其象矣。假令得病山林之中，其見鬼則見山林之精，人或病越地者，病見越人坐其側，由此見之鬼王賈、賈之徒或時氣之形也。一曰鬼者本生於人，與人相觸犯者病. Lun heng, ch. 22, 訂鬼篇.
holding dialogues clearly overheard; and such events were always readily taken by the people as the causes of the ensuing ill. The common conception, and the most natural, is that spectres occupy the bodies of those they afflict with sickness; it prevailed already in pre-Christian times, as the following anecdote of B.C. 580, narrated by the Tso chüe'en, shows:

"The ruler (King) of Tsin dreamt of a tall demon with dishevelled hair reaching to the ground, which beat its breast and stamped the ground, saying: 'you have killed my grandsons unjustly, but I have had my request granted by the Emperor (of Heaven). It then broke down the great gate, reached the inner gate, and entered; the started ruler fled into the back chamber, the door of which it also broke. The ruler then awoke and called for the Wu of Sang-t'ien, who told him everything 'which he had dreamt. 'What does it signify?' asked the ruler. "You will not taste the new wheat', she replied.

"And the ruler became ill. He asked Ts'in for a doctor, and "the ruler of this kingdom sent the physician Hwan to treat "him. Before this man arrived, the ruler dreamt that his illness was "caused by two boys, who said: 'he is a skilful physician; I fear "he will hurt us; shall we run away?' Then one of them said: "'if we nestle above his diaphragm and below the place which lies "above his heart, what can he do to us?" The physician arrived, "and said: 'nothing can be done for this disease, for it is settled "above his diaphragm and under the place which lies above his "heart; I cannot assault it there; (my needles or caustics?) cannot "penetrate so far; my medicines cannot reach that spot; nothing "can be done for it'. The ruler said: 'you are a skilful doctor'; "he gave him large gifts and sent him home.

"In the sixth month the ruler of Tsin wished to eat new wheat, "and made the superintendent of his fields bring him some. The cook "prepared it, and the ruler ordered the Wu of Sang-t'ien to come, "showed her the wheat, and put her to death. About to eat of it, "he had a tension of the bowels; he went to the privy, fell into it, "and so died. An official of lower rank had dreamt that morning that "he carried the ruler on his back up to heaven; at noon he bore "him out of the privy, and was thereupon buried with him".1

1 晉侯夢大厲，被髮及地，搏膺而踊曰，殺余孫不義，余得請于帝矣。壞大門，及寢門而入，公
That diseases are considered to be demoniacal possession is also clearly showed by the following narrative from a book of the fourth or fifth century of our era: "Li Tszê-yü, though still young, was an able medical expert, whose perspicacity and spirit his contemporaries extolled. Hû Yung was Governor of Yü-cheu, and resided at Lih-yang when his younger brother fell ill; his heart and his belly ached severely for more than ten years, and he was almost dead, when one evening he overheard a spectre from behind the screen accosting the demon within his belly. 'Why do not you kill him immediately?' it said; 'if you do not, Li Tszê-yü when passing along here will strike you with something hitherto unused, and this will cost you your life'. On which the spectre in the belly said: 'I do not fear him'. Next morning Hû Yung sent somebody for Tszê-yü; he came, and no sooner did he pass through the gate than the patient heard within himself a plaintive voice. The doctor entered, saw the sufferer, and said: 'this is a demoniacal disease'. Taking a red ball, compounded of eight poisonous substances, out of his linen box, he gave it the sick man to swallow, and through his belly immediately rolled a thundering noise; several times he had a copious discharge of diarrhoea, and then he was quite well. That medicine was the eight-poisons ball, used to this day".

1 李子豫少善醫方，當世稱其通靈。許永為豫州刺史，鎮歸陽。其弟得病，心腹疼痛十餘年，殆
Demons which are souls of dead men may inflict disease by means of things which their relations have placed with them in their graves. We read e. g. the following of Kwan Loh, the peerless soothsayer: "In his time the wife and the daughters of the prefect of Sin-tu lived in a state of fright, and they fell ill successively. "He told Kwan Loh to divine their condition, who said: 'My lord, "on the west side of this hall two dead men lie, one with a spear, "and the other with a bow and an arrow; their heads lie inside "the wall, and their feet outside; that with the spear pierces "the heads of your family, and this is it why their heads ache so "much that they cannot even raise them; the other aims at their "breasts, whereby their hearts feel so anxious and pained that "they cannot eat or drink; in the daytime those beings soar about, "but at night they come and make people ill, striking them with "fright and anxiety'. On this they grubbed up the skeletons and "removed them elsewhere, and everybody in the house recovered"."

The exercise of demoniacal influence upon a man, either by possession or in any other way, is expressed in Chinese books by the same word mei which, as our readers know (see pp. 505—507), denotes mountain or forest spectres, and also spirits in general, especially of old beings; and indeed, many pages of the three preceding chapters have taught us that it is a very common thing

死、忽一夜閒屏風後有鬼謂腹中鬼曰、何不速殺之、不然、李子豫當從此過、以未先打汝、汝其死矣。腹中鬼對曰、吾不畏之。及旦許永遂使人候子豫、果來、未入門病者自聞中有呻吟聲。及子豫入視曰、鬼病也。遂於巾箱中出八毒赤丸子與服之、須臾腹中雷鳴彭轉、大利數行、遂差。今八毒丸方是也。Shou shen heu ki, ch. VI.

1 時信都令家婦女驚恐、更互疾病。使殲之、殲曰、君此堂西頭有兩死男子、一男持矛、一男持弓箭、頭在壁內、腳在壁外、持矛者主刺頭、故頭重痛不得舉也、持弓箭者主射胸腹、故心中痛不得飲食也、晝則浮游、夜來病人、故使驚恐也。於是掘徙骸骨、家中皆愈。Memoirs concerning the Three Kingdoms, ch. 29, l. 45.
for spirits of animals, plants, and even objects to possess and afflict men. Mei then is, besides a noun, a verb, translatable by "to bedevil", e.g. in 鬼魅人, "kwei bedevil man", or in 人為鬼所魅, "men are bedevilled by kwei"; etc. Other terms with the same meaning, likewise of frequent use, are i 依 and p'ing 頻, the primitive meaning of which is "to lean upon"; besides we have fu 附, "to attach one's self to"; t'o h 託 or lai 賴, "to rest on for support"; j'an 染, "to infect", etc.

It is especially when acting as avengers of wrongs inflicted on them by men that spectres appear as authors of disease. We have already demonstrated by a special chapter (pp. 436 sqq.) that such vengeance mostly causes the victim to labour under delirium or frenzy, and kills him in the end; how, in truth, could it occur to the mind of the simple that the random, incoherent talk of a raving patient is other than an expression of what he really sees and feels, or that the spasmodic movements of his limbs are aught but a frantic wrestling with unseen tormentors, or symptoms of pain suffered from invisible, merciless hands? Such torturers are represented in many a tale as having told the bystanders through the mouth of the victims themselves the reason of their presence in the body; and in such cases exorcisms and medicines proved as a rule totally ineffectual.

The identity of disease with the operation of demons may have been invented in primal times, but it has held its place in China as a fundamental principle of pathology to this day. Pathologists, who in every age have enriched China's literature with numerous and voluminous treatises, are wont to denote therein such demonic work by the word sié which our readers know (see p. 466), and which, in the narrower sense of disease-inflicting, we find in the Su wen and the Nan king, the oldest compilations of Chinese medical lore we have. The word sui, likewise familiar to the reader (p. 467), has ever been the special medical term denoting the effects of the sié, and is found with this meaning in the Tso ch'wen, where we read that in the year 540 B.C. the ruler of Tsin was ill, and the diviners declared the cause to be that the spirits of "Shih-ch'en and T'ai-t'ai produced sui" 1. Also the term sié sui, "sui of sié", though pleonastic, is very common in medical and other works.

1 實沈臺駑為祟. First year of Chao's reign.
There have, however, been some authors who denied explicitly that diseases are caused by spectres, pretending with peculiar emphasis that the sié are the culprits. But if their contention proves anything, it is merely this, that the word sié has gained its position as a technical term denoting certain mysterious, ungenial, unwholesome influences, the true character and operation of which every Chinaman, even the most learned, ignores, but which unschooled people bluntly identify with spectres, just as their ancestors always used to do.

Pathologists and other medical men divide the sié into several sorts. In particular they babble about extraneous and internal sié which work respectively on man from without, or within him; accordingly they conceive the sié as capable of dwelling in men, and as the sié are practically identified with the spectres that produce them, disease thus virtually amounts to demoniacal possession.

Clear distinction is also made between yáng sié, and sié which are yín. The former injure man’s health by thwarting and neutralizing the yín influences which ought to work upon and within him, while the latter effect the same end by opposing his yáng influences. The yáng sié attack man especially in the daytime; the yín sié during the night. Particular stress is laid upon the existence of wind-sié; indeed, winds disturb the weather, change the temperature, and therefore are main sources of disease, the more so as the venerable medical bible of Hwangti has decreed, once for all, that “winds are the originators of the hundred diseases that exist”. Further we have sié of heat, which work especially in the hot season; sié of cold, authors of catarrhs and rheumatism; sié of humidity and vapours, and of drought. Fire-sié dry up the blood and humors, or coagulate them, and suppress perspiration; and those of the element Wood manifest their unwholesome presence especially in spring, which is the season associated with Wood; — and so forth.

The theories about the ways in which those different sié operate, are many and various, but they agree on this point that all sié produce within man health-destroying tuh khi, “poisonous

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1 外邪 and 内邪.
2 風邪.
3 風者百病之始也. Hwang-ti su wen, ch. III.
4 暑邪.
5 寒邪.
6 濕邪.
7 燥邪.
8 火邪.
9 木邪.
10 毒氣.
breaths or influences", or simply tuh, "poisons". If sié thus kill him, they are shah sié¹ or "murdering sié", and their poisons shah khi² or "murderous breaths". Authors generally admit, that should the influences of the blood, which constitute the shen, leave the body, dwindle or faint, the sié are always ready at hand to take their place; in other words, when the ching khi or "correct, normal breaths" (see page 467) retire, the sié khi; their opposites, thrust themselves into the vacant place; and as if to prove the reality of this process, the patient labours under abnormal functions and delirium, indulges in insane talk and acts. From this it follows that a man has little to fear from sié as long as the normality of his constitution is shing 盛 or "full, abundant", and strong enough to keep off the sié; not until his constitution is disturbed by one or more of the many causes of disease exogitated by Chinese brains, do the sié gain a hold upon it, and proceed to destroy him. Thus there are hardly any processes of disease in which the sié do not do their work; they seldom work therein from the outset, but play the most active and decisive part.

Spectres assailing men whom they observe to be ill, are indicated in medical works by the term shi, 戸 or 屍, which means a corpse, but in this case has to be translated by corpse-making agencies, agencies of death, mortality. Wang Ch'ung, as we have seen on page 416, already mentioned them, saying that people with an unlucky fate sometimes see "flying shi" (飛 戸) or "running hiung or evil" (走 囲), or human forms, altogether kwei. Elsewhere in his writings he mentions the flying shi simultaneously with "flowing hiung" (流 囲)³, and he speaks of "flying hiung" (飛 囲) and "flowing shi" (流 戸) gathering in the dwellings of man⁴. All these terms evidently denoted in his time one and the same thing, viz. spectres causing mortal disease.

We obtain more theory about the shi from a medical work in eight chapters, ascribed to Koh Hung, but professedly enlarged and completed by T'ao Hung-king, viz. the Cheu heu pi kih fang⁵, "Ready and Quick Medicaments for behind the Elbow" (to be kept handy). There (ch. I, § 6) we find the shi divided into five species, which all attack men suddenly:

¹ 殺邪 or 煞邪
² 邪氣
³ Lun heng, ch. 25, § 解除
⁴ Id., ch. 24, § 辯祟
⁵ 肘後備急方
1. flying shi, which run through the skin and penetrate into the viscera and mansions; whenever they work, piercing pains are felt in changeable forms without constancy.

2. hidden shi, which attach themselves to the bones, enter the flesh, and attack and pierce the blood-vessels. When they occur, one should not approach a corpse or make mourning visits. When wailing and lamentation are heard they set to work.

3. wind-shi, which wildly jump about on the four limbs of the patient, so that the point at which they penetrate cannot be determined. When they manifest themselves, the patient is dull and troubled. They work when there is wind or snow.

4.immerging (penetrating) shi, which coil themselves around the viscera and the mansions, and assail the heart and the flanks, causing at every action cramp in the former, and a cutting pain in the latter. They work when it is cold.

5. corpse-maladies; the whole body is paralyzed, the vital spirits work abnormally and confusedly, the patient always feels dull and weak. If the character of this disease changes at every fortnightly period, it will suddenly bring the great evil (death).

The symptoms of the attacks of these five shi do not differ much, and therefore the same means and cures, or nearly the same, may prove effective against them all. Those symptoms are: a swollen abdomen with heavy pains, very difficult breathing, attacks upwards against the heart and breast, and sidewards against the flanks.

飛尸者遊走皮膚，洞穿藏府，每發刺痛變作無常也。

遁尸者附骨入肉，攻鑿血脈，每發不可得近見屍喪，聞哀器便作也。

風尸者淫躍四肢，不知通之所在，每發昏悅，得風雪便作也。

沉尸者纏結藏府，衝心脅，每發絞切，遇寒冷便作也。

尸注者，舉身沉重，精神錯雜，常覺憊廢，每節氣改變軼致大惡。

其狀腹痛脹急，不得氣息，上衝心胸，旁攻兩脅。
We cannot doubt that Koh Hung, or medical philosophers preceding him, arrived at the discovery of five shi simply through the fact that, as we may see on page 26, the cipher five plays an important part in the system of the Universe, in the natural ethics, and the internal construction of the human body. It is at any rate a fact that, ever since, medical authors often teach that each shi corresponds with one of the five principal colours, and with one of the five viscera and mansions in which it settles preferably. Thanks to this wise arrangement, good physicians, guided by good books, are able to ascertain at every diagnosis which of the five categories of drugs which heal the viscera they have to order from the apothecary’s shop.

Again the same standard work on medicine states: “Demonish maladies are, according to Koh Hung, the corpse-maladies which have their place among the five shi, and they embrace also all injury caused by kwei and sie. There are from thirty-six to ninety-nine forms of them. In general they make man alternately cold and hot (feverish), cause secretion of fluid matter, dejection and speechlessness, so that it is impossible to ascertain from him what makes him suffer, even though there is not one spot on his body which does not ache. During the lapse of years and months he is wasted away and his functions cease, and death is the end of this. And after his death the disease passes over to people about him, with the result that his whole family may be destroyed.”

Beside these complaints, against which, as we may expect, Chinese doctors and their arts stand powerless, there is mentioned one, evidently contagious, called chi wen shi "transmissible or inheritable shi." “This malady”, says an old work, “consists in

1 鬼注病者葛云即五屍之中尸注、又挟諸鬼邪為害也。其病變動乃有三十六種至九十九種。大略使人寒熱淋瀝悅悦默默、不得知其所苦、而無慮不苦。累年積月漸就顚絕、以至於死。死後復傳之旁人、乃至滅門。Cheu heu pi kih fang, ch. 1, § 7. This passus is copied in the standard work of Sun Szé-moh 孫思邈, one of the most celebrated physicians China has possessed, also deeply versed in Taoism. He is believed to have lived from A.D. 584—682. His work is entitled Pi kih ts'ien kin yao fang 備急千金要方, “Ready and quick urgent Medicines a thousand gold coins worth”; it contains 93 chapters.
that the blood and breath of a man deteriorate and weaken, and
his viscera and mansions are emaciated and empty. When he is
hit by the influence of spectres and these set their sié to work,
“they produce this disease” 1. Evidently then consumptive diseases
belong to this class of complaints.

But, principally, spectres are the authors of sudden diseases, which
therefore are appropriately called kweikih 鬼擊, “spectre-blows”
or “spectral attacks”. The work of Koh Hung gives the following
diagnosis of them: “screwing pain within the breast, rigorous pains
in the flanks, cutting pains in the belly, which cannot be kept
under; sometimes the patient vomits blood immediately, or has
nose-bleedings, or passes blood. Such diseases are also named
kweipai, “spectre pushes” 2. Pien-tsioh (of the sixth century B.C.
see page 71) said that to be struck by evil (chung wu h) is ana-
logous with sudden death (tsuhsze) and a spectre-blow” 3. Sun
Szé-moh put down these same statements to the letter in his own
work, and added: “Those who become ill from a blow of a
spectre never die a slow death; it comes down upon a man like
a dagger stab”. Sudden attack (tsuhwu) is the same thing as
“to be struck by evil, and of the same kind as sudden death and
“a devil’s stroke” 4.

Such chungwu 中惡 or “strokes of evil”, or, unabbrevi-
tedly, tsuhcungwu kih 卒中惡氣 or tsu chung
kweikhi 卒中鬼氣, “sudden strokes of evil or of spectral
influences” may, come down upon a man at any moment, but
especially during the night, if he has to expose himself to spectres
by going out. Therefore he acts wisely if he protects himself against

1 傳尸者, 人之血氣衰弱, 脣腑羸虛, 中於鬼
氣因感其邪, 遂成其病. Chung ts'ang king 中藏經, a med-
cial treatise ascribed to Hwa T'o, an ever famous leech of the second and
the third century of our era. Ts, sect. 藝術, ch. 323.

2 胸脅腹內絶急切痛, 不可抑按, 或即吐血, 或

3 扁鵲云, 中惡與卒死鬼擊亦相類. Id., ch. 1, § 1.

4 鬼擊之病得之無漸卒, 著人如刀刺狀. Pi kih
ts'ien k'ing yao fang, sect. 鬼擊.

5 卒忤即中惡也, 與卒死鬼擊相類. Id., sect. 卒忤.
them by carrying a lantern on such occasions, or, better still, a flaming torch. Nocturnal excursions are hardly ever undertaken except in case of need, for instance to go to the public privy. While there, one may on a sudden feel cramp in the breast and bowels, and sink to the ground, suffocated, cold, and with spasmodic contractions of the arms and fingers; blood may even flow from the mouth and nose. In this state of suspended animation or apparent death the patient should be succoured immediately, else he will not revive. It would be dangerous to remove him from the spot before his revival; the people gathering around should forthwith set to drumming and gong-beating, and kindle thyme with incense of any kind, and spit in his face, until he comes round.

Sudden torpor, coma, trance, catalepsy, epilepsy, lethargy, convulsion, and whatever more forms spectre-blows may have, are comprised by the Chinese under the general term küeh 瘋, and considered to be a suspended animation consequent upon the spectre having snatched away the soul. We have noted this point already on pp. 243 seq. of Book I, giving there also the names of two classes of such soul-thieves, and the simplest expedients resorted to to bring the soul back into their victims. In Koh Hung’s book of medicine we find these complaints called shi küeh or “corpse-küeh”, and the word küeh written 瘋, meaning to rob or draw off, which we think can hardly be accidental or a mistake. “Shi küeh disease”, he states, “is tsuh szé or sudden death, “but the pulse still moves, and the patient hears within his ears a “hissing or whistling sound, and his thighs are warm” 1. Koh Hung thus placed those diseases in the class of spectre-blows, these being, as we have seen, identical with sudden death; and all medical men after him have done the same thing. It may, however, be remarked here in passing, that, as is plainly shown by Chapter VII of Part I of this Book, it is generally admitted that absence of the soul from a person by no means necessarily shows itself by vehement symptoms. The following tale is a proof of it:

“Under the Southern T’si dynasty, Ma Tao-yiu, Chancellor at “Court, was seated in the palace in the first year of the Yung ming “period (A.D. 483), when suddenly he saw the place in front of him “crowded with spectres, which, however, his attendants did not

1 尸癲之病卒死而脈猶動，聽其耳中循循如 嘯聲而股間暖是也. Cheu heu pi kih fang, ch. 4, § 2.
"perceive. In another moment a couple of demons entered his ears, 
and pushed his soul (h w u n) out of him, so that it fell down 
upon his shoes. He pointed to it with his finger, asking the 
attendants whether they saw it, but none of them did. On their 
asking him what shape his soul had, he answered: 'it is just 
like a frog. 'Surely', he continued, 'I have no longer any vital 
matter in myself, and the spectres are still in my ears'. They 
looked at his ears, and saw that they were quite swollen. On the 
next day he was dead' 1.

Chu Chen-hing (see p. 301), who lived under the Yuen dynasty, 
wrote: "Corpse-küeh, flying shì, and sudden küeh are symptoms 
of a stroke of evil. If some abnormal (p u h chìng) influence is 
offended, the hands and legs suddenly become paralyzed and cold, 
the epidermis granulous, the face blue and black, and the vital 
spirits do not maintain themselves in the body. The patient makes 
mistakes in speaking, or utters random talk, or gets lock-jaw, or 
is absent-minded and recognizes nobody, or becomes dizzy, whirls 
round, and tumbles. Such are the symptoms of sudden küeh, 
attacks of extraneous influence (k o h w u), flying shì, and spectre-
blows. These complaints often result from visits of condolence and 
to temples or graveyards" 2 — thus from contact with places where 
spirits abide. Chang Kiai-pin 3 of the fifteenth century also says: 
"Corpse-küeh is in every respect the symptom of a sudden stroke 
of evil inflicted by extraneous sìé, such as abnormal (p u h chìng) 
influences of the four seasons, or mountain-demons, or murderous

1 南齊馬道猷為尚書令史, 永明元年坐省中, 
忽見鬼滿前, 而傍人不見。須臾兩鬼入其耳中, 
推出魂, 魂落牀上。指以示人, 諸君見否, 傍人 
並不見。問魂形狀何, 道猷曰, 魂正似蝦蟆。云, 
必無活理, 鬼今獻在耳中。視其耳皆腫。明日便 
死。K K, ch. 327, professedly from the Shuh t hi.

2 尸厥飛尸卒厥即中惡之侯, 因冒犯不正之 
氣, 忽然手足逆冷, 肌膚粟起, 頭面青黑, 精神 
不守。或錯言妄語, 牙緊口噤, 或昏不知人, 頭 
旋運倒。此是卒厥客忤飛尸鬼擊。巫嘗入廟登 
塚多有此病。Sin fah 心法 or Laws of the Heart; sect. 厥逆.

3 張介賓, alias Hwui-khing 會卿.
influences of the soil, or the five shi, nightmare-spectres, and "the like". ¹

Strokes of evil, representing the worst of demonish maladies, may show themselves under various forms. Leu Ying states, that we should rank among them belly ache, constipation or colic, asthma, distortion of the back and the hips, and so on; moreover he says:

"When a patient suddenly suffers from a dilated heart or a swollen abdomen, without diarrhoea and vomiting, then he is what people call 'struck by evil'. This arises from the fact that his vital soul is incomplete and his heart and will are constantly terror-stricken, so that he is struck by evil spirits. Some thus possessed are dejected and silent; others utter incoherent and delirious talk, or slander and revile, or divulge secrets of others, not even abstaining from deriding those whom they are bound to respect; or they give utterance to predictions of misfortune and felicity, but when the time of fulfilment arrives, not one hair is lost. They climb heights and cross abysses as if they are level ground; some wail and weep, or moan and sigh, and avoid the society of men, behaving as if drunken or crazy. The disease shows itself in ten thousand ways, each of which is to be examined and treated in accordance with the local customs". ²

It is in such terms that medical men in China explicitly express their belief that patients who are delirious or have fits of

¹ 尸厥一證乃外邪卒中惡之候，凡四時不正之氣及山魔土煞五尸魅魅之屬皆是也. King yoh ts'uen shu 景岳全書. Complete Works from the King Mountains, where the author lived in seclusion; a voluminous medical work in sixty-four chapters. Section 資糧論.

² Thus, evidently, ravings of a delirious madman are occasionally received in China as predictions.

³ 病者卒心腹脹滿，煩吐不行，世所謂中惡是也。由人精神不全，心志多恐，遂為邪鬼所擊。或附著沉沉默默，妄言謬語，誹謗罵詈，詭詐人事，不避讒嫌，口中好言未然禍福，及至其時毫髮未失。登高陟險如履平地，或悲泣呻吟，不欲見人，如醉如狂。其狀萬端，但隨方俗考驗治之. I hioh kang muh; TS, sect. 藝術, ch. 348.
insanity, are struck with evil, that is to say, possessed or attacked by demons. They include among such devils' strokes fever\textsuperscript{1} or fever delirium; indeed, there is no illness of which they have formed correct notions. We have already seen on page 499 that, in accordance with an ancient tradition, fever is identified with the ghost of a son of a mythic emperor of the twenty-sixth century before our era; and here let us add, that no leading medical authorities ever have disputed its demonish origin or nature. Intermittent or typic fever, they declare, is devils or their sìé entering and leaving the patient's body repeatedly, thus causing hot or yáng fevers, also called “male fevers”\textsuperscript{2}, and cold or yìn fits or “female fevers”\textsuperscript{3}. Violent attacks during which the patient raves, especially if they occur at night, are explicitly styled “devil-fevers”\textsuperscript{4}. By this name many doctors denote also the febrile or malarious epidemics which may prevail in connexion with the seasons, periodical winds or monsoons, damp and sultry weather; some, however, call devil-fevers those which rise at night, that is the time when spectres roam, and it needs no saying that uneducated people in particular adhere this theory. There exist very subtle classifications of fevers, as e. g. those caused by yáng sìé nestled within the yìn soul or the yáng soul of the patient, or by yìn sìé occupying one or these souls; but such overlearned gossip falls beyond the sphere of our interest.

From folklore still better than from scholarly theories we may learn the reality of demonry in febrile disease. “The prefect of “Shang-yuen (in Kiangsu pr.), Ch’èn Ts’ê-tung, once, when still young, dwelled with one Chang in the temple of Kwanti in “T’ai-p’ëng, and Chang got fever there. Ch’èn, who occupied one “room with him, felt tired at noon and took a nap on a couch “opposite him, and saw outside the door a pale boy with pale clothes, “and a hat, shoes and stockings of a deep blue colour. This boy put “his head through the door and looked at Chang, and Ch’èn, thinking “that he was somebody connected with the temple, did not interrogate him; on a sudden Chang’s fever rose, and when the boy “went away, the fever left him. The next day Ch’èn was sleeping “again, and suddenly heard Chang cry deliriously, while he vomited “spittle like a bubbling spring. Ch’èn, startled from his sleep, saw the

\textsuperscript{1} Niō, kiai 瘴, or shén 瘖.
\textsuperscript{2} 牡 瘴.
\textsuperscript{3} 匝 瘴.
\textsuperscript{4} 鬼 瘴.
"boy standing before Chang's bed, making dancing gestures with his
hands and feet and merrily laughing, and casting looks upon him
as if to say that he did it on purpose. Ch'ên now understood
that it was the fever-spectre. He hurried towards him to give him
a thrashing, and where his fists touched him he was untolerably
cold. The boy ran out of the room with a noise like a blast, and
Ch'ên ran after him as far as the central courtyard, where he vanished.
Chang became better, but Ch'ên's hands had a blackish colour as
if they were smoked, which he could not remove until some days
had elapsed."  

At Amoy the fear of fever-spectres is deeply ingrafted in the
popular mind, and manifests itself also by a general aversion to
pronouncing the name of the disease, which is koá'-jiêt 2, "cold-
and-heat"; indeed, the best means to bring a devil upon one's self
is to mention him. People prefer denoting fever by the term khit-
tsiâh à pîng 3, "beggar's disease", hoping thereby to make its spectres
think that they perfectly despise it, so that they may just as well
leave off worrying them with it. The name of the disease, and
therewith the disease itself, are also cleverly shelved, and thus
avoided, by not asking fever-patients about their complaint, but
merely about the general state of their health; a line of conduct
followed also with regard to diseases generally. So e.g. it is a
mark of bad breeding to use in correspondence the words disease
or spectres of disease; for these should always be substituted "babies
producing vicissitudes (in life)". 4

As well as febrile delirium, insanity is naturally ascribed by
the Chinese to evil spirits. The famous classic of the healing art

1 上元令陳齊東少時與張某寓太平府關帝
廟中。張病癲。陳與同房。因午倦對臥床上。見
戶外一童子。面白皙衣。卹鞋襬皆深青色。探頭
視張。陳初意為廟中人。不之問。俄而張癲作。
童子去。張癲亦止。又一日寢。忽聞張狂叫。痰
如湅泉。陳驚寤。見童子立張榻前。舞手蹈足歡
笑。顧盼若甚得意者。陳知為癲鬼。直前撲之。
着手冷不可耐。童走出。颯颯有聲。追至中庭而
沒。張疾愈。而陳手有黑氣如烟熏色。數日始除。

2 寒熱。 3 乞食阿癲。 4 造化小兒。
classifies its causes under five heads: “The following are the five 
derangements caused by sìé: — when they enter the yang 
of an individual, he turns mad; when they enter his yin, he 
becomes paralyzed. Should they seize firm hold of his yang, he 
will have epileptic fits, and if they hold fast his yin, he becomes 
dumb. If yang sìé enter his yin, he becomes quiet, and 
when yin sìé leave his yang, he turns furious. These are the 
so-called five derangements”¹.

The sìé in destroying a patient’s reason may lead him through 
a series of ailments. A medical work by Chang Ki², a high officer 
who flourished in the second and the third century, states: “When 
sìé disturb by their howling the tranquility of a man’s h w u n or 
p’ôh, his blood and breath decrease; this decrease imparts itself 
to his heart, and whereas his heart-breath thus becomes void, 
the patient becomes timorous. Then, when he shuts his eyes to 
sleep, he dreams that he roams far away, for his vital spirits 
are dispersing, his h w u n and his p’ôh wander about erratically, 
the deterioration of his yin makes him epileptic, and the decline 
of his yang deranges his reason”³.

Harping throughout on this string, medical authors declare, that 
if a madman under demoniacal influence sees and tells of strange, 
unknown things and spectres and ghosts, having lost even the 
slightest control of his eyes, his tongue, ears and gestures, this is 
a proof that the “vacuity of his breath and blood”⁴ is at its very 
highest pitch, and that his shên lacks lucidity. It is not, however, 
always quite certain that superabundant secretion of mucus, com-

¹ 五邪所亂、邪入於陽則狂、邪入於陰則痊。
搏陽則為厥疾、搏陰則為瘧。陽入之陰則靜、陰
出之陽則怒。是謂五亂. Hwang-ti su wen, ch. 23.

² 張機.

³ 邪哭使魂魄不安者血氣少也, 血氣少者屬
於心、心氣虛者其人則畏。合目欲眠夢遠行、而
精神離散、魂魄妄行, 陰氣衰者為癬, 阳氣衰者
為狂. Kin kwei yao lieh 金匱要略, a voluminous medical work in 24
chapters, held in the highest esteem by practitioners of the healing art to this day
TS, sect. 藥術, ch. 315.

⁴ 氣血之虛.
bined with insane restlessness, is proof that spectres or sié are at work in him; such things are often to be explained by catarrh, infection, etc. If a woman dreams of spectres having sexual commerce with her, or if she utters insane talk after a confinement or during excessive menstruation, it may be vacuity of her blood, consequent on the effluence of her shên, that causes it. Medical men are also almost unanimous on the point that lunacy and frenzy is a consequence of sié possessing the heart of the patient, which is the central seat of his soul.

These ideas of medical sages in regard to derangement of intellect tally with those of the common people. In Amoy these say that madmen all alike are under the influence of siáo kúi¹, "demons of insanity". Should a man suffer from raving fits in the genial days of early spring, he is in the power of "peach-blossom devils", t'ê-hoe kúi², so called from the peach-trees just then in their vernal garb; hence a man may be maddened by striking him with a peach-twig. It is especially for the tenacity with which they keep hold of their victims, that the siáo kúi are dreaded. Against them the most powerful exorcisms ever invented by human genius prove inefficacious, and if such a spectre has maddened a man, nothing remains for the family but to wait with resignation till it is pleased to depart.

The fact that insanity is thus positively and generally ascribed to malevolent ghosts, fully explains why hallucinations of delirious patients, presenting to them imaginary beings and beasts, are taken by the healthy for nothing less than real apparitions of spectres. And it is striking to note how frequently medical works, in enumerating symptoms of maladies, mention "insane, random talk"³ in immediate connexion with the "seeing of spectres"⁴; indeed, as the Chinese, while hale and hearty, always have spectres before their minds, it is no wonder that this is the case also when they are ill and delirious. Closely akin to the demons of insanity, but not so malicious, not so tenacious, are those causing transient or constant abstraction or vacancy of mind, which the Amoy Chinese know as bé hún kúi⁵, "spectres bewildering or confusing the h w u n"; they call them also mò sîn â kúi⁶, "spectres causing absence of the shên". Their operation consists in removing the h w u n or the

1 鬼.  2 桃花鬼.  3 妄語.  4 見鬼.  5 迷魂鬼.  6 無神阿鬼.
shen, which constitutes the intellect, or a part of it, out of men, thus causing profound listlessness and absence of mind. Placid distraction, temporary mental aberration, madness without violence or frenzy, are ascribed to these spectres, and so are idiocy and imbecility, in short, harmless alienation of any kind.

The people assert, that it often occurs in the dead of night that a person, leaving his house to go to a public privy in the street, is bereft of his soul by some spectre. Drowsy, silly, he wanders about between the malodorous pits, unable to find his way out of the labyrinth of partition-walls. Should then another come with a torch or lantern, the soul in most cases forthwith re-settles in the noctambulist, the spectre that holds it in its grasp being, like all spectres, afraid of light, and having to run for its life at the sight of it. This photophobia of the devil race explains why, as the people assert, such privy accidents never occur in the daytime. But there is more, and worse: — many a man or woman is known to have wandered from home for no obvious reason whatever, to be found after many days in the hills, bewildered and starved. Consciousness is restored to such victims by calling out their names so loud and long that the absent soul, hearing and obeying this summons, returns to the body. That Koh Hung wrote of spirits of this kind we have already seen on page 502.

Young children, being tender and weak, and their organism devoid of power of resistance, are exposed to demonic influence much more than grown-up people. Every sudden fright, producing wailing and obstinate crying fits, is believed to be the work of sie. “Fits of wailing caused by fright”, states a book, “are sie influences settled upon the heart, and should be cured with soul-calming pills”.1 Convulsions and spasms brilliantly prove the correctness of these theories; let us summarise what authors have to tell about these complaints. They manifest themselves in consequence of terror affecting the heart and the kidneys, and then

1 聲啼者邪氣乘心也，當以安神丸主之. Siao’rh yoh ching chih kūh 小兒藥證直訣, the Correct Art of Medication in Infantile Disease, perhaps the oldest surviving special work on diseases of children, all those mentioned in older catalogues being lost. Its author, Ts’ien Yih 錢乙, styled Chung-yang 仲陽, was a court physician in the second half of the eleventh century. See T S, sect. 藝術, ch. 427.
harm the soul. They may have several causes. The principal and worst among these is **koh wu** or "collision with strange or extraneous influence", a matter discussed already in the medical book ascribed to Koh Hung. This authority for all time stated, "that **koh wu** belongs to the class of strokes of evil, and causes cramps "in the heart and a swollen abdomen, with shocks at the heart and "in the breast. **Wu** means a collision, that is to say, a collision "with extraneous influence". This influence may be emitted also by men, and therefore convulsions are medically distinguished as **chung kwei-wu** and **chung jen-wu**: "collisions with spectres, or with men"; nay, many clever authors divide them into several sorts, according to the kind of man or woman who afflicted the child, or even according to the kind of animal that did it, and in connexion therewith they prescribe various medicines. The **koh wu** counteract the normal or **ching** influences which constitute the health of the child; they are **sie** transmitted unwittingly by men approaching the child, or by beasts or winds; a child may at any time catch such infection, even at the moment of its birth, also from women unclean by menstruation. On account of the resemblance which convulsions bear to catalepsy, as well in cause as in aspect and in consequences, they, like this disease, are often styled "strokes of spectres or evil". As in other demoniacal maladies, the ingress of spectres and their **sie** is rendered possible or facilitated by antecedent irregularities of the health or indispositions of the organs, to particularize which would lead us too far.

Spectres attacking babies take a particular delight in seizing their souls. "The influence of the **shen** of a baby is tender and weak, "the soundness of its vital spirits delicate and feeble; hence when "its **shen** or **hwun** is seized by a demon, this fact shows itself in "its being unexpectedly smitten with unusually severe disease: it "directly becomes paralyzed and yellow; it cries often and loud, "and its breath all that time has a foul smell". We have noticed

1 客忤.
2 客忤者中惡之類也，令人心腹絛痛脹滿、衝心胸。忤者犯也，謂客氣犯也。Cheu heu pi kih fang, ch.1, § 3.
3 中鬼忤.
4 中人忤.
5 小兒神氣軟弱、精爽微羸、而神魂被鬼所持、其狀不覺有餘疾、直爾痿黃、多大啼喚、口氣常
already on page 248 of Book I, that in Amoy people try to cure such sufferers of convulsions by re-calling their souls by the sound of a gong, and bring it back into the patient by means of a garment.

A special class of baby-haunting demons is the ki ¹, fruits of superstitious fancy haunting China from early times. The Shwoh wen says: “Ki means the dress of a spectre; it is also said to signify a baby-devil. The character is composed of spectre and the phonetic ki” ². It seems not improbable that these baby-demons were allied or identical with the ancient infant-frightening spectres, children of Chwen-süh, dwelling in ruinous buildings, which we mentioned on page 499.

The first author who gives us some information concerning the ki and their doings, is Sun Szé-moh. “As a rule”, he writes, “a baby will get the ki disease if, when its mother becomes pregnant anew, a bad spirit incites this fetus in her womb to make that baby ill out of jealousy. Ki spectres therefore are tiny sprites. The complaint shows itself occasionally also when a pregnant woman has not called the ki away to the last. When this spirit produces disease, it preferably causes slight diarrhoea and fever, sometimes appearing as a hairy, hideous, disagreeable being with long eyebrows; such are the symptoms. Patients should take broth of dragon’s gall. When a woman, who has a child that cannot yet walk, becomes pregnant again, and still suckles that child, the fetus also will become a ki giving it a yellow colour; the symptoms then are emaciation, protrusion of the bones through the skin, loss of hair, and excessive heat” ³.


¹ ० े .
² 鬼鬼服也,一曰小兒鬼。从鬼支声. Ch. 9, 1.
³ 凡小兒所以有鬼病者是婦人懷娠有惡神導其腹中胎妒嫉他小兒令病也。鬼者小鬼也。姦娠婦人不必悉招鬼亦時有此耳。鬼之為疾, 喜微微下痢寒熱, 或去來腹毛鬚髮猙獰不悦, 是其證也。宜服龍膽湯。凡婦人先有小兒未能行而母更懷娠, 使小児食此乳, 亦作鬼也, 今兒黃, 瘦骨立髮落壯熱是其證也. Pi kih tsien kin yao fang; T.S, sect. 藝術, ch. 472.
Later authors ascribe yet other complaints of babies to the k'i, prescribing sundry efficacious medicines; but it is of no use to particularize all this. Unanimously they admonish pregnant mothers to wean their sucklings as soon as they observe in them a decline of health, an advice probably seldom followed in a country where women may be seen very often with boys and girls of four and five at their breasts. It needs no saying, that medical works emphatically dissuade parents from having their babies suckled by nurses in the family way. Generally they taboo milk of pregnant women as poisonous. "Such milk," says Li Shi-chen, "I call forbidden milk; if a baby sucks of it, it vomits and gets diarrhoea, atrophy, and the k'i disease, for it is so extremely poisonous".

Thus, according to Sun Szê-moh and others, a k'i is the soul of a fetus which harms its older brothers and sisters; but some authors declare, that the k'i-disease is so called from the emaciation of the child who is attacked, causing it to look lean and weak like a k'i. In Amoy the spectres are quite well known by the people, and it is not improbable that in the expression k'i-k'i háo, which, as we said on page 493, is in vogue there to denote mysterious chirping sounds in houses and corners, k'i-k'i means these baby-devils. Foreigners are often mockingly called there d'-k'i.

Since China's pathology, like her science generally, consists merely in distilling, by pure reasoning, verisimilar conclusions from superficial and inaccurate observation of facts, it is by no means able to sharply distinguish trance, catalepsy, and other forms of insensibility from death. Indeed, in either case the body is motionless, mute, and retains any given position; mental faculties are gone, as is all voluntarily movement, and from either state revival is possible. No wonder then that we find in the medical works of China sundry hints how to cure the dead, that is to say, how to restore them to life, and that authors make the freest use of the word death (死) where only transient death is meant. No wonder also that we find death as well as other states of insensibility represented as the work of evil spirits striking their victims with their baleful influence, or snatching their souls out of them.

To show how explicit these popular notions are, the following

1 有孕之乳謂之忌婦, 小兒飲之吐瀉成疳鬼之病, 最為有遺也. Pen-ts'ao kung muh, ch. 52, l. 22.
tale may serve: "In the last year of the Shing p'ing period of the Tsin dynasty (A.D. 361) an old man in the district of Ku-chang had a daughter, with whom he lived far away in the hills. One Chao Kwang of Yü-hang asked her in marriage, but he was refused. On this the old man sickened and died. The maid went to the district-city to buy a coffin, and fell in on the road with Kwang, to whom she told what had happened. 'I am', she added, 'so busy now; if you go to my house and guard my father's body till I return, I will become your house-wipe'. This proposal was accepted. 'In our sty', the girl went on to say, 'you will find a pig; kill it, that we may prepare a (sacrificial) meal of it'.

On reaching the girl's house, a noise reached Kwang's ears of a clapping of hands accompanied by laughter and dancing. He lifted up the mat suspended before the doorway, and beheld a crowd of spectres in the main apartment tossing the corpse about. At this sight he seized a stick, and with loud screams burst into the room, whereupon all the spectres without exception decamped. Kwang watched the corpse, fetched the pig, and slaughtered it.

At nightfall he saw an old demon beside the corpse. It held out its hand, begging for some of the flesh, but Kwang grasped it with so much force that its owner could not get away. Firmly keeping hold of it, he heard the spectres outside the door cry of one voice: 'that old slave, that glutton, has put his foot in it, hurrah!'

'Old devil!' Kwang exclaimed, 'for certain, it is you that murdered this old sire; bring back his vital spirits immediately, and I will let you go, else never!' 'It was my children that amused themselves with killing him', the old demon cried, and it told the young spectres to bring back the soul. The old man now revived; the old spectre was allowed to go, and when the girl came home with the coffin and saw her father, she stood aghast and burst into wailing. Kwang married her".

1 晉升平末故章縣老公有一女，居深山。餘杭趙廣控為婦，不許。公後病死，女上縣買棺，行半道逢廣，女具道情事。女囑曰：「吾若能往家守父屍，須吾還者，便為君妻。」廣許之。女曰：「我欄中有猪，可為殺以餌作兒。」廣至女家，但聞室中有撫掌欣舞之聲。廣抵籬，見衆鬼在堂共捧弄公尸。廣把杖，大呼入門，群
Spectres are also readily believed to kill their victims sometimes by creeping into their food, and thereby making their way into their bellies. "The Yü-chang people," thus relates the Ki shen luh, "are fond of mushrooms, but above all they esteem the 'yellow dame' mushroom for its fine flavour. A certain man, while repairing his dwelling, cooked such mushrooms for the workmen. One of these, while on the roof of the kitchen to lay the tiles, looked down and saw nobody, but around the caldron with its boiling contents covered with a dish a tiny, naked spectre ran and suddenly jumped into it. The house-owner served up the mushrooms, and the said workman was the only one who abstained from eating them, without telling why; and that same evening all who had eaten of the mushrooms were dead." 1

The belief in disease-causing demons being engrafted firmly in the popular mind for all time, few things were better suited to uphold and confirm it than nightmare. Indeed, a sleeper labouring under this sensation seems crushed down under the weight of a demon riding on his chest; his panting is due to the demon’s suffocating grasp; the sudden movements which interrupt his sleep are desperate attempts to throw the demon off. Quite appropriately, in fact, nightmare is written 魅, composed of a spectre and a com-

鬼盡走。黃守尸, 取猪殺。

至夜見尸邊有老鬼。伸手乞肉, 魔因捉其臂、鬼不得去。持之愈堅, 但聞戶外有諸鬼共呼云, 老奴貪食至此。遂擒他鬼。我當放汝, 汝若不還終不置也。老鬼曰, 我兒弄殺公耳, 即喚鬼子可還之。公漸活, 因放老鬼, 女載棺至, 相見驚悲。因娶女為婦。Yiu ming luh; T.S, sect. 人事, ch. 96.

1 蕨章人好食薑, 有黄姑薑者尤為美味。有民家治肴, 烹此薑以食工人。工人有登廚屋施瓦者, 下視無人, 惟釜中煮物以盆覆之俄有一小鬼裸身繞釜而走, 倏忽投於釜中。頃之主人設薑, 工人獨不食, 亦不言其故, 既暮其食薑者皆卒。T.S, sect. 草木, ch. 52.
ponent meaning pressure. This character does not occur in the Classics, but this is no proof that the idea that nightmare is caused by spectres did not prevail in ancient times. We have said on page 650 that such spectres may be spiders. And, as if to bring out still more clearly that the authors of nightmare are spectres, medical writers very regularly call it “demoniacal nightmare” 1. They assure us, that those spectres are apt to totally suffocate a man: an easy way to account for sudden cases of death in bed by apoplexy or other causes. These cases are, they say, “abrupt nightmare” 2, or “demonish nightmare without awaking” 3, or “a violent end in sleep by nightmare” 4, not actually distinguished from strokes of devils or evil, and also caused by spectres who tear the soul out of the patient. In the work of Koh Hung we read: “In case of nightmare, when the patient does not awake from his sleep, his hwun and pôh wander about outside his body, being seized by sié or inscribed in the lists (of the dead); these souls wish to return, but as long as they are unable to do so, they shun light, for if light shines they cannot re-enter the body” 5.

It is then quite natural that Koh Hung advises that such patients should be brought round by calling back their souls. This remedial method should, according to him, be connected with a certain amount of hocus: “Tie the patient’s feet with hemp, ask him why he is in that condition, and promise him that orders shall be given to untie him; then let a man sit down to watch his head, and another call out his surname and name within the house, and the sitting man answer: ‘yes, I am here’; then revival will follow 6. If a sleeping person does not awake, no light may be allowed to shine on him, for this may kill him; but if painful bites be inflicted on his heels and his big toes at the roots of the nails, and

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1 鬼覺.
2 卒覺.
3 鬼覺不寤.
4 塵鬼暴絕.
5 鬼覺不寤者皆魂魄外游、為邪所執錄、欲還未得、所忌火照、火照遂不復入。Cheu heu pi kih fang, ch. 4, § 5.
6 以麻縛腳、乃詰問其故、約勒解之、令一人坐頭守、一人於戶內呼病人姓名、坐人應曰、諾在、便蘇。Op. et loc. cit.
"his face be repeatedly spat upon, he will revive 1. Blow breath
"(i. e. shen) into the ears of the patient with a hollow reed, and
"introduce into his nose twenty-seven hairs of his own, made up
"as a thread" 2.

Other authors write in other terms, but in the same sense. "Five
"causes by which life is cut short are: hanging, falling dead, night-
"mare, drowning, and smothering. In such mortal casualities the
"five viscera are not yet dead, because they are deaths by violence
"caused by some external disaster; the h\w\n and p\o\h still keep
"watch beside the corpse, and thus, being not far away, they may,
"if called back in accordance with animistic magic, re-settle in or on
"the body and make it revive" 3; — "If a person harassed by night-
"mare in his sleep does not awake, his h\w\n and p\o\h wander
"about outside his body and are held fast by si\e; you ought then
"call him in the dark, and beware of letting light shine on him,
"else his shen or h\w\n will not enter into him, and he will
"expire under the light itself. Nightmare spectres come forth from
"light, and therefore are not shy of light. The patient must not
"be called to near by or impatiently, for such things too might
"cause the loss of his shen and h\w\n" 4.

Lumbago, gout, and kindred rheumatic affections are ascribed in

1 臥忽不寤勿以火照，火照之殺人，但痛噬其 踵及足拇指甲際而多唾其面即活。Op. et loc. cit.
2 以蘆管吹兩耳，並取病人髮二七茎作縷納 鼻孔中。Op. et loc. cit.
3 五絕乃絞死、跌死、薨死、淹死、壓死是也。然 此等之死五臟未絞，因外來之禍而枉死者也， 其魂魄守於屍旁，相去未遠，苟以神術招之，魂 魌即附體而可生也。Ku kin i t̄ung 古今醫統， Compendium of ancient and modern Medicine, by Sū Ch'\u0111n-fu 徐春甫 al. Jù-yuen 汝元，of the Ming dynasty. T.S, sect. 藝術，ch. 349.
4 臥覺不寤是魂魄外遊，為邪所執，宜暗喚，忌 以火，照則神魂不入，乃至死於燈前。覺者本由 明出，不忌火。不宜近喚及急喚，亦恐失神魂也。Sheh sheng yao luh 攝生要錄，Record of what is required to gather Vi- tality, a work quoted in the T.S, sect. 人事，ch. 109.
Amoy to the grasps of certain devilish pigmies, denoted by bookmen by the character 鬼 h w o h. These dangerous beings there busy themselves with arousing sudden gusts of wind and draughts of air whirling up the dust in narrow cross-streets and alleys; hence these phenomena are styled in the local tongue kūi-á hong⁴, "devil-winds". Apart from causing the above ailments, the h w o h often amuse themselves by wrenching people’s faces awry with so much force that the features can never again resume their former correct position. They stiffen limbs, and lame men for the whole of their lives — in short, they are the authors of all complaints comprised in the term "strokes of murderous influences (sha h) of winds"². The belief in the evil wrought by these spectres is in Amoy so deeply rooted and so general, that it is a very usual thing to hear people there vent their anger by this curse: khit kūi-á hong p’ah tioh³, "may a demon-wind strike you”.

The origin of these devils of rheumatic affections can be traced to China’s early days, that is, if, relying on the great Khanghi Dictionary, we may admit that their written name 是 merely another form of 鬼 y u h, which, as its radical indicates, denotes an insect or an amphibious animal. In the ancient Shi king we find these y u h associated with spectres, as this Classic mentions them in juxtaposition with k w e i in this line: “Were you a k w e i or a y u h, you could not be got at”⁴. Liu Hiang, the philosopher of the first century before our era, “opined that the y u h occurred “in southern Yueh (Kwangtung), a country with a surplus of women “where the two sexes used to bathe in the same streams, the “women taking the precedence, wherefrom a spirit of lasciviousness “arose. Hence it was that the holy ancients styled those animals “鬼, on account of the affinity of this character with 感, temptation; indeed, those animals could shoot at men from the river- “side, being cognate with shooting spectres in general; the com- “mandments of Heaven severely and justly forbid men to place them- “selves on a footing of equality with women, and therefore It created “these mischievous things which kill with their shots those who are “tempted to lasciviousness”⁵.

¹ 鬼仔風. ² 中風煞. ³ 乞鬼仔風撲着. ⁴ 爲鬼為蜮則不可得; sect. 小雅, 小旻 odes, 5.
⁵ 劉向以鬼蜮生南越、越地多婦人、男女同川浴、女為主、亂氣所生。故聖人名之曰蜮、蜮猶
Later authors, not so much affected by holy indignation of the sinful bains mixtes of those southerners, give us some information about the yuh which is better than such flashes of fancy. The Shwoh wen says “it is a twan-hu” 1. The written form of this term is translatable into “short bow”, but probably is merely a phonetic transcription, for we also find it in the form 短狐, the translation of which gives “short fox” and is apparent nonsense. Nevertheless native authors may be right who maintain, that twan-hu is to be taken in the sense of a short bow, the beast being, as we shall see presently, described as shooting maliciously a poisonous breath, water or sand. This circumstance may have created the word; yet we feel just as much inclined to think that the word has created the belief in the shooting-capacities of the animal.

“It resembles a tortoise”, the Shwoh wen goes on to say, “and it possesses three legs; it squirts its breath at men, thus destroying their lives”. Chang Hwa, who lived from A.D. 232—300, wrote: “In the hills of Kiang-nan or the regions south of the Yang-tsze there live in the becks certain archer-animals of the scaled class. Their size is one or two ts’un. They have something in their mouths which looks like a bow, and they squirt their breath at the shadows of men; ulcers then break out in the places hit, which, unless attended to properly, are mortal. Nowadays when a khü-seu urinates upon a human shadow, the spots thus defiled like wise become ulcerous” 3. These khü-seu, which we have already met on page 84, are in general described as small lizards, but need not occupy us for the present.

A contemporary of Chang Hwa, Luh Ki by name (A.D. 260—303), further said about the yuh: “On the banks of the Yangtsze and the “Hwai they occur everywhere. When the shadow of a man on the

1 短狐也. Sect. 13, I, I. 58.
2 似鼈，三足，以气射害人.
3 江南山谿中水射工蟲，甲類也。長一二寸。口中有弩形、氣射人影，隨所著處發瘡、不治則殺人。今蠱蜂蠍人影亦隨所著處生瘡. Poh wuh chi, ch. 3, 異虫.
“bank appears in the water, the beast by throwing itself upon it "kills the man; it is on this account named the shadow-archer. "When a southerner has to go into the water, he previously flings "some sherds and stones into it to render it turbid. Some say, "that if the animal takes fine gravel in its mouth and squirts it at "men, it fixes in his flesh and produces ulcers like leprosy” 1.

The first author who represents the yuh to us with their present attribute of causes of paralysis, painful stiffness, and head-complaints is Yu Pao. “Under the reign of Kwang Wu of the Han dynasty "(A.D. 25—58) there lived in P'ing (in Szê-chw'en?) certain animals "in the river, named yuh or twan-hu, which could take sand "in their mouths and squirt it at men. Those hit felt the tendons "and nerves of their body stiffen; they got head-ache and burning "fever, and in the worst cases they died. The people on the "river who repressed them with magical arts, found sand and "gravel in their flesh. The meaning of the passage in the Shi king: "‘were you a kwei or a yuh’, escapes me. The people now call "them river-poison” 2.

Koh Hung also dilated on this beast in his own peculiar manner, apparently seasoning his remarks with inventions of his prolific brain. “In Wu and in Ch’u (Chehkiang, Kiangsu and Kiangsi) "there exist in the country so-called twan-hu, yuh, archers, or "shadow-shooters. In fact they are aquatic animals, shaped like the "chirping cicada, and as large as a cup holding three double "handfuls; they possess wings and can fly, and have no eyes, but "acute ears. In their jaws they have something jutting out cross-"wise, which is a bow with tips, and when the animal hears a man,
"it puts a string into this instrument as between the tips of a bow, "and using its breath as an arrow, squirts it out of the water at "him. If it hits him, boils break out on the spot; if it hits his "shadow, disease also ensues, the ulcers not appearing, however, "immediately, but killing him all the same if they are not soon "attended to. The symptoms of this disease resemble those of a bad "catarrh; both complaints entail death within ten days" 1.

The reader will remember (see page 83), that the conception that a man may be harmed by harm being done to his shadow, is an old one, connected with certain ideas about the affinity of his shadow and his soul. After all, it seems tolerably clear that the yuh must be something like a water-bee-le, crab, or amphibious creature, which our zoological science will not fail one day to define and strip of its fabulous garb.

The disastrous influence of demons is never so much felt and feared as in times of epidemics, when myriads of wen-yih kwei, "demons of epidemic or pestilence" 2, hover over the country, slaying victims by hundreds in every direction. A roaring trade is driven in charms, amulets, and demon-dispelling medicines; the people flock to the temples and have recourse to religious ceremonies and processions, of which we shall have much to say in Part IV of this Book, and still later on.

That the belief in such demons is an old one, is proved by the tradition we mentioned on page 499, according to which a son of Chwen-süeh became a devil of pestilence. Medical works of all times are unanimous in declaring, that plagues are produced by certain categories of sié doing their work in connexion with the vicissitudes of the seasons, each of these having its peculiar prevailing maladies. Hence their name: "sié of the movement of heaven" 3.

1今吳楚之野有短狐, 一名蜮, 一名射工, 一名射影。其實水虫也, 狰如鳴蟬, 狰似三合盆, 有翼能飛, 無目而利耳。口中中有物如黃, 人聞其聲, 經口中物如角弩, 以氣為矢則因水而射人。中人身者曰癰癤, 中影者亦病。而不射發癤、不曉治之者煞人。其病似大傷寒，不十日皆死。Pao Pôh-tssê, ch. 4, § 17, 登涉。
2瘟疫鬼。
3天行邪。
No doubt devils of epidemics have in all times lived in popular imagination in various parts of China under various local names, and occupied themselves with other malignant works besides spreading disease. A work of the sixth century is stated to have related, that "in the city of Hwang-cheu (in Hupeh?) hwang-fu "spectres existed, who worked evil whenever they appeared. Their "clothes and coats were all yellow. If they came to a human "dwellings, laughing with gaping mouths, pestilential disease was "sure to break out there. Their size was not invariable, but varied "with the height to which the mat hanging before the doorway "was drawn up. As they had not showed themselves for ten or "more years, the gentry and the people lived under constant "fears (that they were about to come). A man in Lü-ling, "Kwoh Khing-chi by name, had a female slave, born in his own "house; her name was Ts'ai-wei; she was young and beautiful. In "the Hiao kien period of the Sung dynasty (A. D. 454—457) "there appeared a man, calling himself a hill-spirit; he resembled "a human being, but was in the garb of nature, and over one "ch'ang tall; his arms and his breast were yellow, but his skin "and his face were perfectly fresh and clean; his speech was cor-rect in every respect. The people took him for a hwang-fu "spectre. He came for sexual intercourse with the slave, who sub-mitted to his will, as if he were a man. He then visited her "many times, always keeping his bodily shape concealed, but "from time to time it became visible, showing constantly varying "forms. Now and then he was tall, at other times small; some-times he looked like smoke or vapour; on other occasions he was "as a stone, infant, or woman, or like a bird or quadruped; but "his footprints were as those of a man and two ch'ih in length, "except on some occasions, when they resembled those of a goose. "The palms of his hands were as large as a bowl. He opened the "doors and shut the windows, entering in a spirit-like manner, and "jested with the slave as a man would do".¹

¹ 黃州治下有黃衣鬼，出則為祟。所著衣祅皆黃。至人家張口而笑，必得疫癘。長短無定，隨離高下。自不出已十餘年，土俗畏怖。廬陵人郭慶之有家生婢，名採薇，年少有色。宋孝建中忽有一人，自稱山靈，如人，裸身，長丈餘，臂胸皆有黃色，膚貌端正，言音周正。土俗呼為黃衣鬼。
Those hwang-fu demons are believed to have played their part as spirits of pestilence as early as the period of the Han dynasty, for the commentary upon the official history of the later part of that house, written under the T’ang dynasty, narrates how Yoh Pa, Governor of Yü-chang in the first half of the second century of our era, renowned for his great capacities as an exorcist, “found that province in constant distress on account of evil brought upon the people by hwang-fu spectres; but on his arrival these beings all disappeared, and from that time no more cases of pestilence occurred in that province”. Devils are also engenderers of cattle-plagues. “In the sixth year of the Shao hing period (A.D. 1136), while the Chang family in the village of Yü-kan were asleep, their cowboy in the stable heard somebody knock on the door. He rose instantly, and saw several hundred robust men, all clad in armour adorned with five flowers and with red hems on, rush into the stable and vanish there. At daybreak all the cows, fifty head strong, lay dead. Those men were plague-demons”.

The doctrine that the Universe is composed of five Elements the influences of which work in all the phenomena of Nature, necessarily leads to the inference that those Elements influence also the

1 樂巴.
2 卑中常患黃災鬼為百姓害，巴到皆不知所在，郡內無復疾疫也. The Khienlung edition of the Books of the Later Han Dynasty, ch. 87, l. 3.
3 紹興六年餘千村民張氏家已寢，牧童在牛圈聞有扣門者。急起視之，見壯夫數百輩，皆披五花甲，著紅漆盔，突而入，既而隱不見。及明圈中牛五十頭盡死。蓋疫鬼雲. I wen tsung luh; TS, sect. 庶徵, ch. 173.
several diseases which harass man. Accordingly the spectres which cause illness are of five different classes corresponding to the Elements. We read as follows in a standard work of divination:

When k'wei of Metal arise and flourish, the teeth and the head are affected, and when they co-operate with the White Tiger, blood and pus flow. When spectres of the element Wood set to work, complaints caused by Wind (rheumatism, etc.) arise, and head-aches and dimness of the eyes pass away after a time. Water-spectres cause alternatingly cold and heat, generally producing fever in this way; diarrhoea and catarrh then are difficult to cure. Spectres of Fire cause consumption combined with languor; which produces pains in the eyes. And the demons of Earth cause voidness of the spleen and the stomach, as also yellow ulcers; when they are at work in the body, they are bound to produce disease in the thorax".

Of these five classes three play a pre-eminent part in Demonlore, and have been treated by us in special chapters, viz those of Wood, including those which dwell in trees, plants, and wooden objects; those of Water, and those of Earth or the ground. The latter in particular are believed to create much disease, none being liable to so much collision with man, not only the soil he walks on, but even his house and every object he handles being under their direct influence, or inhabited by them.

Fire-devils are the will-o’the-wisps, which, as the reader has seen on page 80, were declared by the ancients to be in the main products of bloodshed. In the writings of Lieh-tsetsé too it is proclaimed that "blood of horses becomes whirling ignes fatui, in the same way as that of men becomes field-lights". Those lights never figure in China as good spirits. They are stigmatized as extremely bad, intent on bringing sickness on people and making serious

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1 Metal and the White Tiger are correlative, as both belong to the West; see Book I, page 988.

2 金鬼與隆、牙與頭、更兼白虎、血膿流。木鬼動時、風疾症、頭眩眼暗幾時休。水鬼寒熱、多因癘、痢疾傷風未易瘳。火鬼欵勞兼弱症、眼目疼痛有何由。土鬼脾胃虛黃腫、間動須當腸病愁。Puh-shi ts'uen shu 卜筮全書 or Complete Books on Divination, in fourteen chapters, by Chao Tsi-lung 趙際隆 of the Ming dynasty; ch. XIV.

3 馬血之為轉鄰也人血之為野火也. Ch. 1.
havoc in corn-fields. "When, after the ears of corn have sprouted, spectral lights flit about in the dark and singe it, it is a sixth catastrophe. Those lights are emitted from the interior of decaying wood, so that wood is their mother, and the lights are her children. As long as children are within their mother's womb, her body does not decay, for it is the nature of children not to destroy their mother even should they abide in her for a thousand autumns; but whenever the year is rainy, so that in the graves in the lonely plains — sapped and ruined by foxes as so often they are — the coffins are soaked and in an extremely rotten condition, then their wood, which I have called mother-matter, decays, and the lights having no longer anything to adhere to, detach from it and fly about. Being lights produced by Yin, they endure no Yang light, and await the twilight after sunset to burst forth from their crevices; lacking force to rise into the air, they move about irregularly over distances of a few feet only; and when ears and blades of the corn come in contact with them, these are cut off immediately, singed or burned. Men who chase away those lights, whenever they see roots of trees emit them, fall upon them as upon spectres, with a hail of blows. I do not know whence the statement comes that there are spectres produced by decayed wood. When spectre-lights see lamp-light, they vanish of themselves".

Unbiassed minds may recognize in those harvest-destroying luminous devils, born from rotting vegetable and animal matter, a species of fire-fly, voracious, or placing its destructive eggs and larvae in

1 凡苗吐穗之後暮夜鬼火遊焼，此六災也，此火乃朽木腹中放出，凡木母火子。子藏母腹母身未壞，子性千秋不滅，每逢多雨之年，孤野墳墓多被狐狸穿塚，其中棺板為水浸朽爛之極，所謂母質壞也，火子無附脫母飛揚。然陰火不見陽光，直待日沒黃昏此火衝隙而出，其力不能上騰，飄遊不定數尺而止，凡禾穀葉遇之，立刻焦炎。逐火之人見他處樹根放火，以爲鬼也，奮挺擊之。反有鬼變枯柴之說不知何來。鬼火見燈光而已化矣。T.S. sect. 草木, ch. 26; from the T'ien kung khai wuh 天工開物.
cornfields. We read as early as in the _Li ki_ (ch. 28, l. 3), that
"decaying herbs become fire-flies in the last month of summer". Sundy authors explicitly call those insects 燧, which is, as we
saw on page 81, the usual old name for will-o’the-wisps; so,
_e. g._ did Ts'ui Pao in his _Ku kiu chu_, in a paragraph treating of
fishes and insects; we may then ask whether the fact that that
character contains the elements 火 fire, 米 rice, and 類 untoward, is merely accidental. In some tales we find fire-flies, just like
will-o’the-wisps, described as products of human blood. "Under the
"emperor Hwai of the Tsin dynasty it occurred in the _Yung kia_
"period (A. D. 307—313) that one Ting Tu, a Tsiao-kwoh man,
"crossed the Yangtsze, and reaching the frontier of Yin-ling when
"it was dark and foggy, saw a being like a man, northward from
"his path. This creature fell down, and then as it reared itself up
"blood flowed out of both its eyes, from its head to the ground,
"where it formed two pools of more than one pint each. Tu and
"his cousin cried out at that apparition with one voice, with the
"result that it faded away. And on the spot where it had stood
"the blood changed entirely into several thousands of fire-flies, flying
"away in all directions.""

Fire-flies appear in China in the hottest times of the year. In
Fuhkien they swarm especially in the seventh month, when the
whole population is busily engaged in feeding the souls of the
dead, temporarily released for the purpose from hell by Buddhist
sacerdotal art. This coincidence tends, of course, to corroborate every
year the popular belief that those insects are human ghosts. Fortunately,
as the Amoy Chinese say, they generally keep afloat from
human habitations, and seldom enter. "The lasses roving about at
"night", an author writes, "are lights of fire-flies. They are the
"vital spirits (tsing) of corpses lying on the ground. Burning
"incense turns them away. They bring happiness if they enter a

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1 季夏之月腐草爲螢. Sect. 月令, IV. See also a like state-
ment in the _Kih chung Cheu shu_, ch. 6, § 52.

2 晉懷帝永嘉中譙國丁杜渡江，至陰陵界時
天昏霧，在道北見一物如人。倒立，兩眼垂血從
頭下聚地，兩處各有升餘。杜與從弟齊聲呼之，
滅而不見。立處聚血皆化爲螢火數千枚，縱橫
飛去. _Chi kwai luh_; TS, sect. 禽虫, ch. 171.
“human dwelling blue coloured, but calamity if they are then red” 1.

For the rest, tales connecting evil spirits with wandering lights and fires are numerous. To give two instances:

“In the Hwui-ki department there appeared regularly a tall demon of many chang, with loins several dozen spans in circumference. A high cap it wore, and black clothes. Sié Tao-hin, coming to a pond across a graveyard, saw in the evening shades at that pond a pair of torches. Forthwith they entered the water, where they spread over a surface of several dozen chang, with a bright silkwight colour which faded gradually into a bloodred hue, and broke up finally into several hundred torches that pursued his vehicle. And in the midst of those lights he perceived distinctly the huge ghost, with a head as big as a basket for five stones of rice. This being behaved as if dead drunk, and was supported on either side by tiny spectres. In that same year the rebellion of Sun Ngen broke out (towards the end of the fourth century), which nobody in Hwui-ki neglected to join and succour; and it was opined at that time that Tao-hin’s vision was the forboding of it” 2.

— “Li Cheu was an officer in Hü-cheu, whose farm stood in Fu-keu. In the spring of the second year of the Yung t’ai period (A. D. 499) he went home for the celebration of the Ts’ing ming festival, and, when about to reach the Poh-liang river came by a spot which formerly was a shrubless grave, twenty paces from the roadside, where the herdboys were wont

1 夜遊女子螢火也。此伏尸之精。燒香辟之。
若入人家、其色青者吉、紅者有禍殃。T S, cap. cit.;
from the T‘ing siang tsah ki青箱雜記, Miscellaneies from the Blue Box,
a work in ten chapters by Wu Ch‘u-heu 吳處厚, al. Poh-ku 伯固,
who attained the highest literary degree in 1053.

2 會稽郡常有大鬼、長數丈、腰大數十圍。高
冠立服。謝道欣至離塘行墓地往、向夜見離塘
有雙炬。須臾火忽入水中、仍舒長數十丈、色白
如練、稍稍漸還赤、散成數百炬、追逐車從而
行。悉見火中有鬼甚長大、頭如五石篳。其狀如
大醉者、左右小鬼共扶之。是年孫恩作亂、會稽
大小莫不翼戴、時以爲欣之所見亂之徵也。Chi
kwai luh, K K, ch. 323.
“to play and gambol; but this evening he saw there a grotto as
"large as a dish, with a glare of light in it. This aroused his curiosity;
"he alighted, went to the grave, and saw five lasses in beautiful
dress, seated in the order of the five cardinal points, stitching and
"sewing with untiring zeal, stooping over candle-lights. Cheu made
"some noise, on which the five lights all went out, and the five
"maids vanished out of sight. Uneasy feelings sent him back to
"his saddle; he galloped off, but still ere he was on the road, five
"torches rushed forth from the grave and gave chase to him. He
"fled at his courser’s fullest speed, unable, however, to outrun his
"pursuers. He brandished his whip, but it was singed by the
"lights, which did not vanish until he had covered some ten miles
"which separated him from the Poh-liang river, where he came
"upon dogs. At daybreak he perceived that the tail of his horse
"was burned off, and that its rump and its legs were singed.
"Thenceforth the grave was called that of the five lasses. It still
"exists to this day.”

Spectres associated with the element Metal we have seldom found
specially mentioned. But since the four other elements have their
spirits, regularity requires that Metal should follow suit; moreover, all who have heard the tinkling of the bells of scholastic
philosophy, must needs believe in the existence of spectres of all
the elements, since these correspond with the four cardinal points

1 李玄.connect. 步維, 舊在扶溝, 牠會年春因清
明返。欲至伯梁河, 先是路旁有塉、去路約二
十步, 其上無草, 牧童所戲, 其夜李玄見塉上有
穴, 大如盤, 兼有火光。畫異之, 下馬蹤塉焉、
見五女子衣華服, 依五方坐而締針, 毆低頭就
篝, 煙繚不歇。畫叱之一聲, 五篝皆滅, 五女亦
失所在。畫恐上馬而走, 未上大路, 五篝火從塉
出逐畫。畫走不能脱。以鞭揮拂, 為火所爇、近
行十里方達伯梁河, 有犬至方滅。明日看馬尾
被燎盡, 及股脛亦燎恥。自後遂曰此為五女塉。
and the centre, all equally crowded with spectres. In medical works we have come across the doctrine that the devils of Metal preferably affect the lungs, which (see the Table on page 26) philosophy connects with that element. It is hardly necessary to add, that evil spirits dwelling in objects of metal are naturally ranked in this class. A higher conception associates the devils of Metal with the planet Venus, called by the Chinese the star of Metal\(^1\), a murderous, disease-producing celestial power representing the autumn, the season of mortality and decay of Nature. In this capacity it comes to the foreground almost exclusively in astrological divination, and hence we shall find it again in our Book on Taoism.

\(^1\) 金 星.