THE LATER BOOKS OF THE SHAN-HAI-KING

(WITH A TRANSLATION OF BOOKS VI--IX)

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

We intend to give first a summary of the views of European scholars limited to the typical representatives of each point of view. John C. Ferguson's opinion that the SHK is a mere translation of Berossus' cannot be discussed at all. Wylie in his "Notes on Chinese Literature"—in other respects a very meritorious work—joins the belief of those who think the SHK to be "at least as old as the Chou dynasty and probably of a date even anterior to this period". A number of sinologues observe a certain reluctance, considering the work as "a geographical report possibly as old as it is insipid". Quite decided sounds the sentence of de Harlez. After a rather superficial research he states: "Le Shan-hai-king que nous possédons date de l'époque des Han, ou tout au plus des Ts'in, et de son existence antérieure on ne peut dire quoi que ce soit. En tout cas c'est à cette période qu'il a reçu sa rédaction actuelle et que les esprits à formes bizarres y ont été introduits". While de Harlez yet admits a possibility of the work having existed before the 3rd century B.C. and only puts the redaction into a later time, W. Grube goes still farther, supposing the SHK to have originated "schonlich vor dem 3. Jh. v. Chr.".

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

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

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

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1 T'oung pao, V, 1894, p. 112.
2 Geschichte der chinesischen Literatur p. 112.
3 O. Z. IV, 244.
4 Die Hauschaffen- und sonstigen Kleinfunde Sven Hedins in Laosen p. 131.
5 Western origin etc. p. 19 and 91.
6 T'oung pao III, 1892 seq.
Sze-ma Ts'ien in this place is found as well in the ancient stock and in the later books.

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

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

Pih Yuan 畢沅, 1729—1797 (cf. Giles, l. c. 1647), begins his preface written in 1781: “The SHK is composed by Yu and Yih shaped in the time of the Chou and Ts'in; it was studied under the Han and understood under the Ts'in, but the one who thoroughly comprehended it was Li Tao-yuan of the Wei dynasty”. 山海經作於禹夏, 遂於周秦其學行於漢明於晉而知之者惟魏道元耳. “The five parts of the Shan-king with the 34 chapters are in fact the work of Yu.” 五藏山經三十四篇實是禹書. As a proof of the great age and the authenticity of the work he considers the terminology of the Erh-ya 墨史 which he simply traces back to Yu, and from the use of the same terminology in the SHK he concludes upon Yu's authorship. The special sacrifices to every mountain mentioned by the SHK have, in his opinion, their corre
right in considering the books XIV-XVIII as belonging to a younger stratum than VI-IX. We shall still have to treat their relation to these. Other authors are mentioning 23 chapters (cf. Sui-shu 33, 154) and 19 chapters (after Pih Yuan). Pih Yuan also recognised that into book XIII a Shui-king is inserted which he tries to identify with a Shui-king of 2 or 3 chapters commented by Kuoh Poh, such a book being mentioned immediately after the SHK in the Sui- and T'ang Catalogues.

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

The Chinese critics—excluding only such sceptics as reject the SHK altogether on account of its phantastic contents—are of the opinion that—if not the whole—at least books I-V have quite certainly originated in the time of the Great Yu and books VI-XIII in their fundamental features, but books XIV-XVIII were added in later times. That the SHK presupposes some work of art, has been correctly noticed. But the important questions as to the relations between the books and as to whether strata can be distinguished, do hardly interest Chinese critics; they even took care not to start this question, justly suspecting that the work could not claim any longer the high age attributed to it by tradition; so they mostly contented themselves with the explanation of details. Pih Yuan's arguments of course do not prove anything. The Erh-ya is not at all a work of such high antiquity as was often stated, even by European sinologists (cf. Schindler, Das Priestertum p. 88/89) and as to quoting the SHK, it is just the opposite way: the beginning of book VI is taken directly from Lih-tze 5, 7a; only a great enthusiasm for the SHK could lead to the thought of inverting the relation between the two works. I-yin's text in Lu-shi-ch'un, 14, 7a—10a does not at all correspond with the SHK, but only treats parts of the same subjects. Much closer corresponds the passage in Hui-nan-tze 4, 6a/b, who took it—like so many other things—from the LSCTs.

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

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

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

Two editions especially have been used.

1. The new emended and correct issue of the Shan-hai king 南海經新校正 that is the SHK commented by Kuoh Poh 趙書注山海經 interpreted with the aid of other commentaries and edited with prefaces from 1781 and 1782 by Pih Yuan 半元, 2 parts.

2. The Imperial Edition 南海經纂疏 with the commentary by Hao I-hing 郝績行 published by Yu Poh-ch'uan 湯百川, reprinted Shan-hai 1895, 6 parts.

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

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

1 Abbreviation: LSCTs.
不完全可读
III

SHK VII 海外北经

1. 洪外自东南北至东南北
2. 瑛外之国在于东方於无其／等
3. 程山之神名日ﯡ蠼㿑 領有马名曰荒号名曰羊名曰牛名曰不
4. 尽其迹方于司青龙神其鸟名曰凤名曰凤名曰凤名曰凤名曰凤
5. 目於其国在于司东方于司东方在于司东方在于司东方
6. 共工之臣曰黑钳氏于司东方于司东方在于司东方在于司东方
7. 车在司东方在于司东方在于司东方在于司东方在于司东方
8. 汤日国在于司东方在于司东方在于司东方在于司东方在于司东方
9. 彼山之负曰司东方在于司东方在于司东方在于司东方在于司东方
10. 黑钳氏之族在于司东方在于司东方在于司东方在于司东方在于司东方
11. 青龙神其鸟名曰凤名曰凤名曰凤名曰凤名曰凤
12. 凤在司东方在于司东方在于司东方在于司东方在于司东方
13. 青龙神其鸟名曰凤名曰凤名曰凤名曰凤名曰凤
14. 凤在司东方在于司东方在于司东方在于司东方在于司东方
15. 青龙神其鸟名曰凤名曰凤名曰凤名曰凤名曰凤
16. 凤在司东方在于司东方在于司东方在于司东方在于司东方
17. 青龙神其鸟名曰凤名曰凤名曰凤名曰凤名曰凤
18. 凤在司东方在于司东方在于司东方在于司东方在于司东方
19. 青龙神其鸟名曰凤名曰凤名曰凤名曰凤名曰凤
20. 凤在司东方在于司东方在于司东方在于司东方在于司东方
21. 青龙神其鸟名曰凤名曰凤名曰凤名曰凤名曰凤
22. 凤在司东方在于司东方在于司东方在于司东方在于司东方

HN 4.12a

SHK VIII 海外东经

1. 洪外自东南北至东南北
2. 瑛外之国在于东方於无其／等
3. 程山之神名日://蠼㿑 領有马名曰荒号名曰羊名曰牛名曰不
4. 尽其迹方于司青龙神其鸟名曰凤名曰凤名曰凤名曰凤名曰凤
5. 目於其国在于司东方于司东方在于司东方在于司东方在于司东方
6. 共工之臣曰黑钳氏于司东方于司东方在于司东方在于司东方
7. 车在司东方在于司东方在于司东方在于司东方在于司东方
8. 汤日国在于司东方在于司东方在于司东方在于司东方在于司东方
9. 彼山之负曰司东方在于司东方在于司东方在于司东方在于司东方
10. 黑钳氏之族在于司东方在于司东方在于司东方在于司东方在于司东方
11. 青龙神其鸟名曰凤名曰凤名曰凤名曰凤名曰凤
12. 凤在司东方在于司东方在于司东方在于司东方在于司东方
13. 青龙神其鸟名曰凤名曰凤名曰凤名曰凤名曰凤
14. 凤在司东方在于司东方在于司东方在于司东方在于司东方
15. 青龙神其鸟名曰凤名曰凤名曰凤名曰凤名曰凤
16. 凤在司东方在于司东方在于司东方在于司东方在于司东方
17. 青龙神其鸟名曰凤名曰凤名曰凤名曰凤名曰凤
18. 凤在司东方在于司东方在于司东方在于司东方在于司东方
19. 青龙神其鸟名曰凤名曰凤名曰凤名曰凤名曰凤
20. 凤在司东方在于司东方在于司东方在于司东方在于司东方
21. 青龙神其鸟名曰凤名曰凤名曰凤名曰凤名曰凤
22. 凤在司东方在于司东方在于司东方在于司东方在于司东方

HN 4.12a
Conrady's statement that the original work seems to be spoiled by interpolations has—on further examination—proved true.

In XII, tae g, Si-wang-mu is described: 西王母手把儿而载胜杖 "Si-wang-mu is leaning upon a stool and holds a head-dress staff." In some editions 枝 "stick" is wanting (like 韓, cf. Tze-tien s. 柱). This sentence is preceded by 蛇巫山有人操杖 "on the Shé-wu-shan there are people, they are holding sticks." Here the commentator observes: 枝 or 作杖字同 and 枝 wants indeed an explanation. Not even the Tze-tien uses 枝 in this signification. So 枝 must probably be regarded as a misplaced gloss to 枝.

A parallel between VIII 20' and IX 2–5 shows how entire passages can be misplaced and thereby connected with a different passage.

VIII 20 既邵在三桑東伐有邇玉青鳥覓肉楊柳甘柤甘華百果所生
IX 2–5 既丘伐有邇玉青鳥覓肉楊柳甘柤甘華百果所在東海

The passage from 既 to 所生 tears asunder the 既丘 in 山海集生 belonging together.

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

Kiu-yen 雲燕, with which the book begins, cannot be exactly located yet. It is situated in the north-eastern corner 東北隅 and (XII, 5a) north of the kingdom of K'ai 貢 which itself is north of Wo 區. It would be a very indefinite designation of a part of Korea, if Wo were really meant for Japan (cf. Conrady in O. Z. IV, p. 244), and if K'ai, as I-hsing supposes, had anything to do with K'ai-nan-hien 貢馬 which, according to the commentary of Hou-han-shu 75

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

Then follows an enumeration of the kingdoms of the Far West which could not have been composed before Chang Kiens return 126 B.C. If any doubt is left about the identity of Ta-hia 大夏 with Tocharistan, the mentioning of the Yueh-chi 胡支 and the kingdom of 優 melts are sufficient evidence for the dating of the passage in question. Kuoh-tuen can be nothing else but Khotan. The commentator does explain the pronunciation of 優 by 鈞 which word again may be tui, tuan or tu. 鈞, however, is only a mistake for 鈞 kuoh, as the Tze-tien (s. 1/2) proves.

From this an ancient K'â k-t'ien must be inferred. Among the transcriptions documented for Khotan, Yu-tien 于阗 is perhaps the most frequent, the forms 五端 舊端 舊丹 and 優 & show plainly that 優 occurs indeed in transcriptions as also 鈞 before t. Ta-hia, Kuoh-tuen and Yueh-chi, where found isolated, could possibly point to an earlier date. The fact of the three names being mentioned together with the "flowing sand", in one passage, makes any dating before 126 B.C. impossible.

After the kingdoms within and beyond the flowing sand, and before the Shuai-king which begins with 帳三江者, some places of the sea-coast and the Thunder-marsh are named. B-yo (the better reading is 魏州) the island Ts'iang-wu-shan 芳梧山 is meant, called even now 魏州, 菏州, situated north of Hai-chou 海州 in Kiangsu, cf. Enc. VI, 94, 40a. Follows the well-known terrace of Lang-ya 琅牙 in S.-E. Shan-tung, then two places which can no more be identified: Han-yen 韓鶂 and Shi-kiu 舜鶂, and after the Kuei-ki-shan 魁山 south of Shao-kang-fu 瑟陽 in Cheh-kiang, the Shuai-king proper begins. For this, the terminus ante quem non is 214 B.C. XIII, 7a says that the source of the Yuan-shui 元水 is 魁君 豐城西. Siang-kuin was formed by Shi-huang-ti 214 B.C.—together with Kuei-li 桂林 and Nan-hai 南海—of the conquered Nan-yaeh, cf. M. H. II 168. The Han, however, called this territory Jim-nan 日南, cf. Ti-li-chih 9b, and it was Wu-ti who in 110 B.C. altered the name; cf. ibid. This was done after the final conquest of Nan-yaeh 111 B.C.

As to passages out of books VI—IX, I quote them according to the division of the tables I—IV.
of a former enumeration of the sea-side places, filling the gap from Kue-yen to Yu-chou. To this, I suppose, belongs also the Tsie-hill VIII 2, 4 in the eastern sea, quite isolated in its present context.

Nor is the Thunder-marsh situated in the east, but in S. W. Shan-si, as is shown by the statement: westward of Wu 興, and the commentaries are wrong in taking it to be the Thunder-marsh between Ts'au-chou-fu and P'uh-chou in W. Shan-tung (cf. Asia Major, Hirth Anniversary volume, map belonging to Wedemeyer's essay, inset Tao).

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

What has been lost, aside from book XIII, seems to be only little compared with what has been added. In XV 5a e.g., the name of the kingdom has been omitted in the passage: 有郭曰顛生伯服 食在 In XV 5b the name of the food is wanting: 有顧民 顛可食之 食 in the commentator P'ei Yin (372–451 cf. M. H. I, CCXI) referring to Shi-ki I 8b/9a, M. H. I 38 quotes the following passage from the 海外經: 諸海濵山島名曰度索上有大桃樹屈蟠三千裏東北有門名曰鬼門鬼所聚也天帝使者神人守之名曰獨種鬼者人之鬼 及華索緒之射以桃弧彎虎食也.

Neither Chavannes I. c. nor de Groot, Les fêtes annuellement célébrées à Emou p. 597/8 noticed that this passage is not found in the actual SHK. As a quotation from SHK it is already contained in the Lun-heng (Forke I 243/4), while the Feng-suh-t'ung calls it a text from the 黃帝書. The sentence really does not make the impression of a lost passage from our SHK preserved, however, in the above mentioned places, but we can infer from it that apparently beside the present SHK there were still other texts going by that name.
I think, after all this it must be admitted that the later books of the SHK have not been handed down to us in a very good state of preservation.

In an essay about "Das Weltbild des Huai-nan-tze", O. Z. V, i/4, E. Erkes points out the dependence of HN Book IV on the SHK. "Aus der erhaltenen Literatur hat Huai-nan-tze für das vorliegende Buch natürlich vor allem das SHK benutzt, und zwar vornehmlich die jüngeren Partien, die also zu mindest schon im 2. vorchrist. Jahrhundert vorhanden gewesen sein müssen. Die Anordnung der Stellen, die im SHK in geordnetem Zusammenhang, bei Huai-nan-tze aber fast willkürlich eingesetzt erscheinen, schließt die Möglichkeit aus, daß etwa das SHK aus Huai-nan-tze geschöpft haben könnte."

The two texts, the relation of which becomes evident even after a superficial comparison, often correspond literally; this conformity is the best expedient for text criticism, and—to give my results beforehand—for a reconstruction of the SHK. Table I shows to the left the text of Book VI, to the right the nations enumerated in HN 4, 11b "from S.W. to S.E." For the sake of correspondence between the two columns the people with the Perforated Breasts 穿臂民 of the HN series, placed behind the 不死民, has been put here before the 交股民. The HN series has no correspondences to VI, 4, 5, 7, 8, 10, 11, 13, 18, 19, 21, 23, 24, 26; the SHK series none to the HN peoples IV, X, XI. 穿臂 and 交股, 交股 and 交股, 长臂 and 交臂 are, of course, the same.

To explain the conformity of the two series, four hypotheses are possible: 1. HN took his series from the text of the present SHK, omitted the passages VI, 4, 5 etc., made transpositions and added IV, X, XI. He drew from another source. 3. The transmitted text of the SHK is not the original. 4. The SHK in its present form and HN are going back to a common source. The first supposition is contradicted by the whole character of HN, that is, of a mere compiler without any originality and poor in ideas, who owes but very little to own reflection and research (and even that little is confused and abstruse). He hardly would have dared to treat a given text in such an arbitrary manner. In itself, however, the manner suggested by the first hypothesis is as possible as the three others. But the latter can be proved as valid, so that the other source used by HN (2) was a SHK text not original either (3), and thus HN and the actual SHK go back to a common source (4). The Pig's Snouts 家禽民 HN IV ought to have a parallel in the SHK, but the Kun-lun is given instead, which is mentioned four times in books VI-XVIII: in XI 2b, the flowing sand passes S.W. of it; XI 3 a/b it is described with all the attributes of the World-mountains. It lies "within the sea in the West", book XI containing only a description of the territory 海内西. In XII 1a Kun-lun is supposed to be in the utmost N.W., south of the residence of Si-shang-mu. In XIII 1b, in the interpolated series of the kingdoms at the "flowing sand", it lies west of the Si-hu 西胡 and Ta-hia, Khotan and Yüeh-chi are north of it. In all ancient literature of China not one evidence is found,—as far as 1 can see,—of the Kun-lun lying in the south.

That is sufficient to render this passage very suspicious. Moreover, the Kun-lun is not even mentioned where we would expect it as in books VII or VIII. But VI 17 is still more incomplete. All the peoples of the other books being characterized in some way, in 17 only the situation of the 正舌国 is determined, so that 父为父舌 must be added in analogy to the other passages.

If for 18 a now lost 家禽国 must be accepted, 19 requires a 聖齒国. And that, indeed must have formerly been there, for 19 is in its present form only comprehensible as an explanation of such a people. In the form handed down to us, the text is downright nonsense and has no connection with either the preceding or the following passages. I, therefore, think that HN cannot have drawn from the SHK in its present form, but must have had a better, at least in these passages less deteriorated, copy. This also refutes Erkes' hypothesis in its special form. The text from VI-IX is by no means intact. How much it differs from the original shall, however, for the present not be demonstrated by comparison with HN, but by the attempt to comprehend the secondary complex, which is the most important in volume and significance. That is the complex of the "outer world" which expression, taken from the terminology of comparative mythology shall be explained later on.

1 Certain well known places which in later literature are given the name of Kun-lun or compounds of Kun-lun—e.g., Pulu Candoce or Soualiland etc.—do not come into consideration here.
THE OUTER WORLD

In the spirited passage at the beginning of book IX, the situation of the place in which all these marvels are found is determined: it is east of Yao's tomb in Ch'ang-fu (v.I). That this cannot be the Tsie-hill has been demonstrated before. Neither is it Ping-hill of VIII 20 but—as a close examination will show—the Wu-yü-shan 務陽之山 of VIII 19. Here the old sovereign Chuan-hü and his nine wives are buried. This mountain is called Wu-yü-shan (or Fu-yü-shan) this very day and is not situated “beyond the Northern Sea”, but in the very midst of China, near the town of Chuan-hü, in Tun-k'iu district (鎮丘), extremely rich in legends, in the present Tshen-feng-hien in Chi-li, 30 li N.W. to the present K'ai-chou 開封. cf. Enc. VI 133, IV 7 b (A Fu-yü-shan 符午之山, mentioned in II 2 b/3 a, where Fu-yü-shui, discharging into the Wei, has its source.) There is no question, as it is S.W. to Hua-chau, Si-nan-fu, Shen-si (cf. Enc. VI 495, 6 a) and the local chronicles make no mention of either temples or of other Chuan-hü reminiscences. Passage VIII 10 therefore must be interpolated; as also two other passages speaking of the mountain of Chuan-hü's tomb. XIII 4 a/b we read: 漢出鯨魚之山帝顛顛葬於陽九絕葬乎陰四蛇遁之 This passage is, even in its mere form, not in keeping with the dry and reliable 水經, as which Book XIII proves itself. But in its contents it is quite out of question, as Han River rises in S.W. Shensi (according to II 7 a from 嶋家之山). So the name of the mountain from which Han River rises has been dropped and substituted by this mountain which we find added with special pleasure at the most impossible places, as a further mentioning shows. According to XVII 1 a it is situated “without the North-Western Sea in the great desert within the Ho-shui” 東北海之外大荒之中河水之際. Here follows, like in VIII 19/20, that enumeration of wondrous beings and things which is often met with in the SHK and which hereafter shall be named “the Row of Good Things and Beings” (RGTh). It is found in VI 23 which reports that Emperor Yao is buried at the southern, Emperor K'uh at the northern slope of the Tih-shan. 狄山. In consideration of v. I. to IX, 5 this means the identity of Tih-shan and Wu-yü-shan. Two tombs of Yao are known, of which the best ascertained is that near the present P'uh-chou in Shan-tung.

According to Ti-wang-shi-ki 2, 4 b/5 a and LSCTs 10, 8 b Yao was buried in Ku-lin 肯林, the Ch'eng-yang of the Han (cf. Ti-li-ki 16 a 釈家霊堂); also after Shui-king-chu, cit. PWYF 28, 8 b. In Ch'eng-yang, sacrifices are made to Yao as late as in 124 a.D., cf. Hou-hsin-shu, Ngan-ti, Yen-kuang 36th year. Quite near is his mother's tomb, cf. Enc. VII, 241, 41 b. The other tomb is in southern Shen-si, Werdemeyer in Asia major, 2nd Anniversary volume, § 55. The Wu-yü-shan, where—according to Moh-ti 6 (25) 10 b—Yao is buried, cannot be determined; the passage in Moh-ti, though, plainly points to the north: 墟北數子八狄道葬者山之陰.

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

A summary shows the following correspondences:

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

The place in which Shun was buried is spoken of three more times in SHK. X 3 a it is the mountain of Ts'ang-wu 蓮徒之山, where Shun lies buried at the southern, the emperor Tan-chu at the northern slope. XV 1 b it is the heath of Ts'ang-wu 之野.
where he lies buried together with Shuh-kun 叔均; XVIII 6 b it is
the hill 坟 of Ts'ang-wu, strictly speaking the Kiu-yi-shan, where he
lies buried. The latter passage, by quoting Ch'ang-sha 長沙 and
Ling-ling 建陵, gives the situation quite exactly: it is the region
of Ning-Yuan, Yung-chou, Hun-nan, where other authorities too
suppose Shun's tomb to be, cf. M. H. I 90; Ti-wang-shi-ki 2, 9 a; Chū-
shu-k'i-nien Ch. III, I, prot. 116. X 3 a and XV 1 b, pointing alike
to the south, correspond with this localization. XV 1 b is
followed by the RGTh, XV 3 b, however, by the Fan-forest 古木
which is mentioned three more times, every time with the addition
方三百里; VI 24 again as lying in the south, VIII 18 in the
north, before Wu-yi-shan, and XII 4 a following the Tih-shan and
the RGTh. The introductory and quite incoherent part 且 and the
position of VI, 24 behind the interpolated VI, 23 prove that this
passage must be interpolated too. In VIII 18, Fan-forest is situated
to the east of the “three mulberry-trees” 桐桑, which again in
XVII 1 b are enumerated after Fu-yi-shan. Thus the correspondences
are increasing.

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

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

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

The tomb of Hou Tsib 后稷 is described twice in SHK, in
XI, 2 a and in XVIII 2 b/3 a. In the first passage, the mountain with
his tomb is situated west of the kingdom of the Ti, surrounded by
water 水 in the West. There precede the descriptions of the
"Geese Gate" and of the "High Willow of Tai" (爾門, 代 高柳).
West of it there is the kingdom of Liu-huang-feng-shi 蘭黃豐氏
— all this "within the Sea in the West". The associating of Yen-men,
Tai and the High Willow, however, points north towards northern
Shan-si and Chih-li. A Kao-liu-shan is 5 Li north of the present
Tai-chou 代州, a Kao-ku is in the ancient k'un Tai, cf. Ti-hi-chi 生
6 a, K'un-kuo-chi 5, 8 b; south-west of Tai lies the k'un Yen-men, cf.
Ti-hi-chi 生 5 b, K'un-kuo-shi 5, 7 b. The kingdom of the Ti, however,
is supposed to lie "within the Sea in the South" X, 5 a; the identity of this
kingdom with that in XI, 2 a is proved by the mentioning of the Kien-tree
建木. This tree, however, stands west of Yen-yi 夏邑, which is men-
tioned again in XI, 1 a, and the tomb of Hou-Tsib, according to HN, 3
b is west of the Kien-tree. According to the second passage, this
tomb is found S. W., in the neighbourhood of the Hei-shui 黑水,
in the heath of Tu-kuang 都廣. The "real" tomb is neither here nor
there, but near P'ing-yang-fu in Shan-si, cf. Erkks i. c. n. 273.

XVIII 2 b/3 a describes the tomb in detail: there are good (fat)
beans, good rice, good Shu-millet, good Ti-millet, all grains
grow of themselves; they sow in winter and summer. The Luan-birds
are singing of themselves, the Feng-birds are dancing of themselves.
Ling-shou, fruits, flowers, vegetables, and trees are there together.
There are all animals, they flock together. The plants do not wither
in summer nor in winter. 爱有尊貴 訥穀 訥穀 訥穀 自生多夏播 罷種鳥自歌自舞 自種美草木
所聚愛有百鳥相華安處 此草也冬夏不死.
(琴 according to the commentary, is a Ch'u word for 種; cf. 種
and 耳)

Such a country is not to be found in China nor in any other
part of the world either—it is the German "Schlaraffenland"; the
Abode of the Blessed. The contradictory localisations are nothing
but an attempt at reconciling geography to fancy. After XI, Hou
Tsib's tomb is in the north, after X in accordance with the Tih-
Empire, in the South; it is west of the Kien tree, which stands in
the heath of Tu-kuang (HN 4, 4 a), in which the tomb itself is to be found.
Here it is necessary to consult Indian tradition, which alone makes these Chinese conceptions intelligible and thus facilitates further analysis.

In Rāmāyaṇa IV 43 we are told that in the farthest north sun and moon lose their light at last; and if you still proceed you come to the river Sālīloda whose water turns to stone whatsoever is cast into it, so that it sinks. On its banks grows the kichaka reed, which carries the Blessed across. There is Uttarakuru, the abode of the pious; there are lakes with golden lotuses, rivers by thousands, full of sapphire and lapis lazuli; lakes resplendent like the morning sun, are adorned by golden beds of red lotus. The country all round is covered with jewels and precious stones. Instead of sand, pearls, costly jewels and gold form the banks of the rivers, which are covered with trees of precious stones and gold. The trees always bear flowers and fruits which are of a heavenly taste and yield every desire; other trees bring forth clothes of various shapes. All the inhabitants are pious and charitable, dwelling together with their wives in restless happiness. Music and song and gay laughter are always heard. There are rivers flowing with milk and rice, and trees on which grow beautiful maidens.

Mahābhārata VI 7 describes Uttarakuru quite similarly. On the south of the Nila mountain and the northern side of the Meru are the sacred Northern Kurus. Some trees yield fruits according to the will of the plucker, others yield milk of the taste of Amṛta. The inhabitants live ten thousands and hundred thousands of years. The bharūnda, a class of birds furnished with sharp beaks and possessed of great strength, take them up when dead and throw them into mountain caves. On the south of Mount Meru there grows the gigantic Jambū-tree (Sudarśana) which touches the very sky and bears fruits of 1115 cubits circumference. In falling upon the earth, these fruits make a loud noise, and then pour out a silvery juice on the ground. That juice, becoming a river and passing circuitously round Mt. Meru, comes to the region of the Northern Kurus. The juice of that fruit gives peace of mind, stills thirst for ever and guards against decrepitude.

(According to Hastings' Encyclopaedia of Religions and Ethics s. v. Abode of the Blest.)

The Buddhist Western Paradise, as described with all particulars, e.g., Sukhāvatī-uyāha, goes probably back to older ideas of the kind, cf. SBE XLI.X p. XXII (cf. too p. 24). The connection of the Jambū-tree and its correspondences with the Abode of the Blessed is shown in table V.
The world-tree and the outer world consequently belong together and that not only in Indian and Persian tradition, but also in that of the other Indo-Germanic peoples, it cannot even be traced with the civilized peoples of the Near East.

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

As to the Kien-tree the SHK gives the following statement: In XVIII 4b: There is a tree with green leaves, with crimson stamens, dark-coloured blossoms, yellow fruits; its name is Kien-tree. It is 100 fēn in height and has no branches. (At the top) there are nine branches turned upwards; at the bottom, there are nine roots. Its fruits are like those of the hemp, its leaves like those of the Mang. The tree is said to be 500 fēn high, with no branches and no fruit. The leaves of the world-tree shine and glisten. So mang and kiu will not mean a tree, as the commentators say, although there are said to be Mang-and Kiu-trees. Indeed also is used in Shi-ki 27,

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

(The further details in XVI 8a show the value of the genealogies in the SHK. Also in LSCTs 17, 10a we find the kingdom of Shou-ma in the west.)
The Tiêh-people XV, 3b seem originally not to have stood in this passage. They are supposed to be in the south; and in the south in VI 13 is the Tiêh-people which is yellow and shoots at snakes. It probably came to the qualities of the Blessed by an interpretation of the character 羽, as will be shown later on. The qualities attributed to them in XV 3b are, however, of importance for a characteristic of the Blessed.

HN 4, 11b and 19, 1b speaks of a Wu-people in the west; a “distance” 處 of the west is called Wu-Heath, HN 4, 5a. According to LSCTs 22, 10b Yu comes in the west to the 吸気之民: west of the flowing sand, south of the Tan-shan 丹山 the eggs of the Feng may be found which the Wu-people eat, LSCTs 14, 7a. A comparison of Uttaraku in the heath of Wu and the country in which Hou Tsilh is buried shows that the same mythical scene is meant in all cases:

**Uttaraku:**
- The whole country is covered with precious things, gold and jewels.
- There grow trees of jewels.
- The trees always bear blossoms and fruits.
- The trees bear fruits to people’s desire. In rivers flow milk and rice. All desires are realised.
- The fruits are of heavenly flavour. The trees give milk as sweet as Amrita.
- People drink sweet dew. Sweet flowers, sweet Cha.

**Heath of Wu:**
- Suan-kuei, Yao, Pi, iron, silver, Lang-kan, white and green cinnabar.
- They do not sow nor reap and yet have food. All desires are realised.
- They do not spin nor weave, yet have clothes.
- In winter and summer the vegetables do not wither. Good rice, good beans, good millet. All species of corn are growing of themselves.

**Hou Tsilh’s tomb:**
- There they live on corn. They do not spin nor weave, yet have clothes.
- In front two birds are leading them.

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

The text is a description of a land where the inhabitants live on corn, do not spin nor weave, yet have clothes. They do not sow nor reap, yet have food. There are singing birds and dancing birds. The Luan-birds sing of themselves, the Feng-birds dance of themselves. There all animals flock together. This is the place where all species of corn grow.
Music and song are heard at all times.

The Luan-birds sing, the Fén-giirds dance.

All animals peacefully flock together.

The conformity is nearly uninterrupted. It becomes complete, if we examine the Kien-tree belonging to the scene of Hou T'și's tomb. It is the tree which bears the jewels, which is beaming and shining, and bears the fruits of immortality, which are eaten by the Blessed and are the Soma, the sweet dew, the Amr.t.

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

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

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

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

A hundred jen in height and without branches was also said of the Kien-tree; so the Kien-tree and the san-sang belong together. The predicate "hundred-fruited" becomes intelligible from the Indian and Persian Tradition, cf. table V, and so the 百果 and 百桑 of the RGTh also become clear.

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

To the scenery around the emperors' tombs belongs also the Fan-forest. After what has been said before, it cannot surprise us to find this forest near the K'un-lun, for this, we know, is the same scene. In VIII 18 the forest is encircled by islands 川環之下 in the north-western sea, that is not far from the K'un-lun, it is found after the commentary to the passage quoted by I-hing from Ku K'ai-chi Ki-meng-ki 顧僉之啓序記: "Fan-forest is undulating crest of the waves." 水林鼓於瀁澤. The definite number over 300 li proves that the same forest is meant. It grows in the north-western sea and floats above the earth. The roots of the trees follow the surge of the waves. 西北海有水林或方三百里或百里皆珍稀中浮土上樹根隨波鼓動

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

1 See: Danzel in Archiv für Religionswissenschaft XXI 434.
The different mode of writing: Fan does not matter, beside the question of the origin of the floating forest in the true history of Lukianos, however, probably goes back to a good tradition. We cannot decide in this place whether the conception of the floating forest is originating from that of a grove of the Blessed, which in many legends is surrounded by a water circle to be crossed. Certainly again of Indian origin is the bamboo forest of Ti-Ts'in 帝俊竹林 near the Fu-yii-shan XVII 1 a and the great bamboo 竹林 near the Yoh-shan XVII 5 b. As a ship can be built from the bamboo growing there, this bamboo equals the Kirchak-reed by the aid of which the Blessed cross the Saltada.

The attributes belonging as a whole to the Kien-tree—as to the Jambu—have developed into all sorts of separate beings. So it cannot any more be doubted that the 不死樹 has been thus split off. The same must be stated for the 不死之藥 at the K'un-lun XI 5 b/6 and for all jewel-trees, sweet flowers and fruits. That sweet Chin 甘樹 and the Red Tree 朱木 belong to this group proves the identity of both trees, cf. p. IV/VI which grow in the same place and resemble each other so much; this fact is proved once more by the case series: Jambu = Red Tree (cf. Grünwedel, Die Mythologie des Buddhismus etc. p. 227) =朱木 = 甘樹 = Sweet-Fruit-Tree = Kien- tree = Jambu. The plant Chin 茴, too, is of the same kind, it is the herb of immortality, the goal of so many travellers, the herb for which expeditions were sent out by Ts'in-shi-huang-ti (cf. Shi-ki 6, 2234, 28, 364) and by many others after him. Once it grew at the emperor's court, and to the passage in Shi-ki 28, 364a (MH III 508) saying that it was radiant, that it had nine stalks and meant peace to the earth needs no further explanation.

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

Conrady in his “Indischer Einfluß in China im 4. Jahrhundert v. Chr.” ZDMG LX p. 343/44 dared only to suspect that the Isle of the Blessed, as found in Chinese literature, must be considered as imported from India. His arguments, however, are convincing to such a degree that all my statements can only be regarded as a confirmation. In the researches about the world-tree we had to enter into particulars about Iranian tradition. Besides other conceptions, important to later Buddhism, as e. g. the cult of Avalokiteśvara and the idea of Amitābha, the Sukhavatiparadise too, is nowadays traced back to Iran by several scholars, especially by Grünwedel in Alt-Kutscha; cf. Haas in OLZ 1921 col. 107. Ernst Böckchen has gathered the materials about the Iranian Paradise (Die Verwandtschaft der jüdisch-christlichen und der persischen Eschatologie p. 136 ff.), and W. Bousslet proved the influence of these and kindred Iranian ideas upon Judaism, (Die Religion des Judentums p. 156 ff.) 1. The Indian and Persian legends of Paradise certainly are kindred, or rather: they are common to both countries. How far on the other hand they go back to Babylonian tradition (Epic of Gilgamesh) has not been decided yet. The shaping of the legend in China, however, is Indian. Traits of such pregnancy as that of the soft water and the cloth-yielding tree, are not found in Persia as far as I can see. It is a decisive fact, however, that the earliest mention of the Isles of the Blessed in China, i.e. in Lich-tze 5, 3 a/b is linking them to the Indian narration of the world-bearing turtle.

Considering the importation into China—most intense since the 4th century—of other products of Indian civilisation, whereof I hope to furnish evidence just by means of the SHK, we can take it for granted that the “outer world” in the SHK originates from India and that the passages of the book treating of the outer world cannot have been created earlier than in the 5th century B.C. Whether also Persian influence is to be taken into account, whether a preceding Persian influence was modified by the Indian one, or the Indian influence was intensified by the kindred Persian one—these are questions the answering of which requires a much broader basis than given in the SHK.

1 The possible objections raised by orthodox literati against the dependency of the canonical SHK on western ideas must have a certain resemblance to those of Scheffelowitz (Die altperische Religion und das Judentum) against Böckchen and Bousslet, which R. Reitzenstein duly refuted in “Das iranische Erlösungsmysterium” p. 115.
The Row of Good Things (see Table VI)

熊貳

Bear and grizzly bear. Always mentioned together in ShK. 貳虎. Spotted tiger. Whether 貳 is nothing but an adorning epithet, or whether a special kind of tigers is meant i.e., perhaps a kind with especially beautiful and regular design, cannot be ascertained. In the RGTh 貳 occurs also without 貳 (13, 14, 18). 貳虎 are in the attendance of Si-wang-nu, Shi-yi-ki 拾遺記, quoted PWYF 37下 35a and that beside 貳虎 which are also mentioned in Hou-han-shu with the East I 賽 (see 85 75 7 a), which seems to confirm our second supposition. The fact (mentioned Hou-han-shu 輿服志, 3 b) that the 貳 together with dragons were used as an ornament with the gala, also points to some extraordinary feature in these tigers. Erekse i.e. a. 168 explains 貳虎 in the H.N.-commentary 4, 7b as "twisted tigers, i.e., such as have only two stripes instead of the sign on their forehead". This is a mistake, as evident from the occurring of 貳虎 (3) as here, i.e., without 貳 preceding, and from the commentary being a paraphrase of IX 8, where 貳虎 stands, and where the Po-wu-chi 2, 1a has 貳虎, while VIII 9 stands 貳虎.

雌 貳. V 36 a we find 貳雌 at the high 10s. Tz-ch. 5. 貳雌 gives the pronunciation 貳雌, as it is said to be also in Erh-ya. There we find the following description of the animals: 貳雌 長尾 "nose turned upwards and long tail" (HTK 522, 13 a/b). The commentary elaborates on this: "They resemble monkeys; are yellow and black. The tail is several feet long and like that of the otter, forked at the end. The nose is turned upwards. When it rains, they hang themselves on to a tree and stop up their noses with their tails. 貳雌 畫猴黃色, 黃黑黑白, 似宮未有騾鼻, 以雨臨日犖, 為尾黃色. As another pronunciation, the commentary mentions 貳雌 (in Ling-lín-hien, Yung-chou, Hu-nan and Nan-k'ang-fu in Kiang-si), 貳雌 (Kien-p'ing-hien, Kuang-t'êh-chou, Ngn-hui) and 貳雌 also in the Shí-ki-commentary 117, 20a (= Ts'ien-han-shu 57 27 11b), where 貳雌 occurs beside 貳雌, a large kind of monkey, and 貳雌 probably the flying dog. The pronunciation 貳雌 corresponds with that of 貳, thus the connection 貳雌 in V 36 a corresponds with 貳雌, comp. FN 17, 8a and the seventh of the 九歌: 貳雌雌兮夜笛鳴... (after this, Pfister's translation (Das Li-sao und die neuen Gesänge p. 314): "Der Affe schickt den leisen Schrei, durch die Nacht tönt seine Stimme")
be corrected). Giles' Dict. has for 現 "Gibbon." Another pronunciation is lei 方 犬 yu-shu, as given by Tze-tien for Chou-li 20, 15 a = Biot I.47 (虎 鼹 鼴). The lei at these libation-vessels is to symbolize either the rain, or—as the tiger—strength, wisdom. We have here again the combination tiger-lei, and we shall have to read lei. It is not impossible that here and in Chou-li lei is meant for another animal, the monkey, as may be inferred from the various pronunciations and from the use of that animal in SHK beside beasts of prey, as in Chou-li beside the tiger.

離朱, 離俞 li-chu. The statements in the commentary to VI.40 (14), (7b), (10) 3a, (8) 64, (4) 10 3b, 5 (12) 3a 離朱 is the name of an especially sharp-sighted man in antiquity, and with Lieh-tze 5, 4b he is said not to see—in spite of his sharp-sightedness—the tiny Tsao-ming, 蝻 蝽, that have room in the corner of a midge's eye. Mêng-tze 4, 1, 1 = Ch. Cl. II 288, he is called 離朱. Translations, dictionaries, and the Tze-tien s. 離朱 have the pronunciation li-bu for Mêng-tze and li-chu for Lieh-tze and Chuang-tze. In (14) 離朱 stands for 離朱 used elsewhere. We may therefore suppose that the pronunciation of these three writings was entirely or nearly alike. 離朱 may after Tze-tien also be read shu, and 離朱 in the name of the place 朱提 is equal to shu, cf. Tze-tien s. 離朱 is of the same phonetic value shu in a number of characters, and thus it is highly probable that 離朱 in Mêng-tze is also to be read li-shu. This pronunciation has no room in the RGTh, we could rather, with the commentary, think of a tree. Shi-ki 117, 7a we find separation 離朱, but 朱提 belongs together (赤 范 范). 離朱 is also in other places the name of a plant, either a wild pear (山 李 楚) or a water plant. Li-sao v. 81 has a 江 離, which the commentary interprets as 望 離, a fragrant water-plant, just as Shi-ki 117, 5b. But 離朱 seems also to mean a kind of tree: PWYF 26 下 33 quotes from 西京雜記 (a work of the 6th century, cf. Wylie, p. 151) the following passage: 上林苑十樹十株. Finally Courvois has 離朱 li-ju sculpté à jour, and Palladius: [1 li-bu, "фрыбя отчетливая" — minute carving. The meaning in SHK must therefore remain uncertain.

殺肉 shi-yih. Shi-yih looks according to Kuoh...like a bovine animal and has the gift to furnish food without limit. Such animals of which one may cut out a piece, that grows again the next day, are known to Shen-i-king and Poh-wuh-chi, which latter finds them in the Kingdom of Yüeh-sui 越 倭 in Yün-nan. With the Yüeh-chi they are called 髭 或, cf. O. Franke, Das alte Ta-hia der Chinesen O.Z. VIII 117; note 3; also Schlegel, Orienographie chinoise 793. Forke in his explanations l.c. 141 is quite amiss.

呼昫 hu-yen is apparently not mentioned in any other work; I-hsing identifies it with

牙牙 ya-kiao in (9) is the same.

鴻久 shi-k'iu. One of the many names given to the owl 䳹 is v.1. for 色; Shou-wên has 鴻嚼; cf. Tze-tien s. 鴻.

遠玉 i-yuh. Tze-tien has s. 鴻 only the statement of Shou-wên, that the you-gen is the i-yuh, but does not describe it. I-hsing VIII 5a quotes Wu-shi 與氏, who says that i-yuh was the same as hi-yuh 玉 which, after Giles, is "a kind of jet described as a mineral amber of a clear black colour". Millenial amber 琥珀 becomes hi; cf. Pen-tsao-kuang-mu, quoted by Tze-tien s. 鴻.

青鳥 ts'ing-niao. In (10) we find enumerated: 鳥六首. These birds with six heads are XVI 10 a described: they have a yellow breast, red legs, six heads, and are called Ch'üh-birds. 有 青鳥 身 黃 赤足 六首 名 鶴鳥 Tze-tien s. 鶴 knows of a kind of raven, shuh, hitching in mountain-caves, very small, with a red bill; also a kind of moor-duck 鴻 chuh-yuh. XVI 4 a/b gives as names of the 三 青鳥: 大 pirul 大鳥; small pirul 小 鳥; and green bird 青鳥. This shows that 青鳥 in SHK does not always mean the same bird, naturally, seeing how indefinite this expression is; but may be that these definitions try to identify mythic birds with real ones, as may be supposed more specially from XVI 10 a. With the 青鳥 in (4) correspond the 青馬 in (5), which is a mere repetition of (4); with the 三 青鳥 in (12) the 三 青鳥 in (11). If (11) 三 青鳥 as also in (16), 青 马 could have come from 青鳥 in assimilation to 青鳥 as also 青鳥 from 青鳥. Yet the green horses are also found XV 6 b in a RGTh which has not the stereotype enumeration, so that they seem not to owe their origin to a mere misreading. The 三 青鳥 are also documented outside of the RGTh; they bring food to Si-wang-mu XII 1a: 有 三 青鳥 乍王 母 禮 食 and are at the San-wei-shan H 27 a. In the Bamboo Annals, Ch. Cl. III, 1, provl. 151, Mu-wang gets as far west as where the green birds shed their feathers 西征子 青鳥所解羽 which is again San-wei-shan 三 牛 馬. All birds are shedding their feathers in the big marsh 大澤 XI 2 a and XVII 3 b. This big marsh must be sought somewhere in the North or North East. X 6 a speaks of it near the K'ai-ti 開地, neighbours of the Hsiung-nu; XI 2 b
west of the Tung-lu 東 胡; XVI 2a in the West; XVII 3b in the North. This reminds of the Feather-Sea 貨海. At the San-wei-shan only the 青 鳥 throw off their feathers, which is certainly not without special meaning, especially if we consider, that the green birds with Si-wing are also the three-legged ravens, Shi-ki 117, 40a. The sun-raven throw off their feathers when shot at them, and, as ten suns, they laid waste all the land. It does not seem impossible that the notion transmitted by VIII 10 owes its origin to a well-known process, viz. to the changing of a singular phenomenon related by a myth into a lasting state. In the RGTh, the "green" birds will hardly be anything else but beautiful birds among others, as is indicated especially by (18), where beside these feathers are mentioned, less but less characterized.

The Feather-Sea, as I may remark in parenthesis, reminds somewhat of the passage in Herodotos IV 31, where he reports of the Scythians perī δέ τῶν πετανῶν τῶν ἄγουσθαι ἀνέκεον εἶναι γάν ἵπποι καὶ τοῦτον εἶκεν οὐδὲ ὡς εἶτε τοῦ προστάτου τῆς ἡμέρας οὐκ ἔδεισεν, τόμοι ἐκεῖ περὶ σῖτων γνώσεις νυκτός: that with these feathers is meant an incessant snowstorm.

楊 柳 yang-liu. For this, the RGTh, HN 4, 12b, has 楊 柳 where however 楊 is but a disfiguring of 榆 (柳). It does not surely stand for the common willow, which would be out of place in this row of 異 楼 as the commentary to the HN passage remarks. In (17) stand 白柳 instead. Other passages giving more information, seem to be wanting. Perhaps the high willow 高 柳 in XI 2a belongs here in spirit of the author's name locating it at Hoon Tshih's grave.

甘 棗 kwon-chu. After Tze-tien s. 枸 the pear-like fruit is said. Courvvee translates ch'u with: azerole (a: a rosaceous plant with sour cherry-like fruits); Giles s. 榕 (qiu) explains: a sour, red fruit of the size of a cherry; a species of hawthorn (crataegus cuneata or cr. pinnatifida). Bretschneider, Botanicum sinicum JNAS China Br. XXV 301, writes: "It cannot be decided whether the ch'u was a quince or a hawthorn (crataegus), or perhaps another pomacea;" nor can this decision be found in SHK. This tree has a red trunk, red branches, yellow blossoms, white leaves, black fruit, according to the commentary to VIII 5a; in XVI 6b however: yellow leaves and white blossoms. The 落葉之春, on which it grows (XV 6b) will be in 落葉之秋 of XIV 4b, and in 落葉之冬 the 枸木 grows, with red bark, branches and twigs, green leaves (XVI 9b). LSCT's 11, 9b speaks of the 甘 棗 kow-chu as growing east of K'hi-shan, where the green birds are 碧 燕之東 青 鳥之所, which cannot be ascertained, as there are at least 25 mountains of that name in the 16 provinces. As shown by the remark about the green birds and the preceding mention of 白 鳥, of which all gods eat, this is the same tree. The botanic species of this Lu-tree is hardly ascertainable. Courvvee thinks of the olive, Giles of the sumac, adding under No. 7398 of his Diet: "木 or 黃 Rhus cotinus L., 檗 Eriobotrya japonica, 楊 a species of Dievillia or Weigela, found in Japan. May be 楊 is only a mis-taken 欅. For neither hawthorns nor quinces, nor olives, nor sumac-fruit is meant, but an attempt is made at approaching the tree of Sweet Dew, the tree of Immortality to some well-known real tree.

真 楓 Pearl-tree, growing (7) and HN 4, 3a on the K'un-lun, where it is also placed by VI 11: (above the Red Water), the leaves being pears, its appearance like that of a cypress 柏 or (v. 1) like the bow-bamboo 槃, which Kuoh mistakes for a comet 宗 星.

女 玉 軸 wen-yü-shu, tree of the figured Jade, of the coloured gems (comm. to XI 15b: 五彩玉樹). 女 玉 is found on the 長 留之山 II 25b, 琉璃 楓 yu-k'ei-tree. In the RGTh HN 4, 3a, the 琉璃 楓 tree stands instead. HN 4, 6a is the Sun-yi-k'i of L-wu-li 笛 聲 図之洞 琉璃 "the Beauty of the East." Evidently the one sun- (suun)-yü-k'ei has divided into two trees: sun-yü-k'ei is supposed to be an l-word (cf. Laufer, Jade, p. 108). Conrady thinks also the shuan-k'i-yü 瑯 璦 在 Shu-king 2, 1, 5 Ch. Cl. III, 1, 33 to be "mass requisites of Shian-kistone" (or: shian-k'i-yü). Suun 磨 is also used by itself, cf. Tze-tien s. v. In the 青 璞 (17) and (19) it is supposed not to equal the 烏 璞 璞, being also documented alone: Shu-king 11, 9, 2 = Ch. Cl. IV, I, 203 and Tso-chuan, Ch. Cl. V, 401/4 琉璃, where 琉璃 is to designate an especially beautiful shape of the jewel. But 琉 is also pronounced suun, cf. Tze-tien s. v. 瓒 occurs V 13b. 璐 also can stand alone, cf. Shu-king 3, 1, 52 = Ch. Cl. III, I, 116. A 青 璞 璞 is found, after Shuo-wen, among the crown-jewels of the Chou. The coincidence of forms like: sun-yü-k'ei, yu-k'ei, suun-k'i, suun-k'ai, k'i, kuei, suun-yü-k'ai makes it seem probable, that a foreign word was divided into what are components for the Chinese. Yet, it cannot be said which kind of jewel is meant.

琉 玫 lang-kan. A precious stone, cf. Erkses l. c. n. 74, Hirth, China and the Roman Orient p. 129. Another passage is found in Kuan-tze 73, 26a: as treasures of the 昆 廨 之 處 (here a people) in a row of 四夷—beside 吳 越, 朝 鮮, 禹 氏 are mentioned the precious stones 琅 玙 玑.

碧 p'i and 瑯 yao, two gems cf. Erkses l. c. n. 75/77.

柏 樹 pok-shu, the cypress.

榙 樹 shih-shu. An indefinable tree. 柙 means to arrange, to classify, a tree a space of 10 years. It reminds us of the calendar-tree.

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

赤樹 Red-tree, cf. 朱木 and 甘樹.

椶木 ping-muh. 椶 generally means twig, stick, staff, cf. Mèng-tzu 1, 1, 4, 2 Ch. Cl. II, 133. In (9) it is said to be the Sūan-tree.

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

蝮蛇 fu-s蛇, a venomous snake in South China, cf. Chao-hun V 17.

誦鳥 sung-bird, otherwise not known.

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