THE

RELIGIOUS SYSTEM
OF
CHINA.
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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 shên 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 kwei, and occasionally by 神 shen, 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 鬼, ki, only mentioned by Liu Ngan, who wrote: "The people of King have their kwei, and those of Yueh their ki" 1. The Shooh wen gives us the term 鬼鴨 shih; 虚 ling; 鬼 soh; 魁 or 鬼 ch'ê; 鬼 yun; 鬼 luh; 鬼, or 鬼, yiu; 鬼 kiang; 鬼 wei; and furthermore, 鬼 chiao, a slightly mischievous spectre; 鬼 têng, a spectre in the air; 鬼 kuh, a headless spectre; 鬼 kih, a rain-spectre; and 鬼 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'â, as transcriptions of the Indian terms Mara 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. 因 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 shen 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 shen constitute the Yang and the kwei the Yin, and that,

1 荊人鬼、越人機. Hsiang lieh kiai, ch. 18.
2 柄(柄)鬼也. Chapt. IX, 1.
wheras 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 puh ching 不正 or puh twan 不端, "abnormal, incorrect", or, as it is specially expressed, 邪 sié or 洼 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, 不正之気, "abnormal, incorrect breaths or influences", or 鬼氣, "spectral influences". They are, of course, also called puh 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". It is a character of respectable age, as it occurs in the Ts'o ch'wen.

Finally we have to mention the terms sheng 㝧, 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" ". 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, pur-"posely — 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".

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 Yeh king in the same sense, and ts'ai, besides, in some other Classics 4.

4 其字從出從示, 示者鬼神所以示人也, Khien-lung edition of the Books of the Early Han Dyn., ch. 45, l. 15.
2 舜災肆赦, 恕終鰥刑.
3 人有小罪, 非眚, 乃惟終, 自作, 不典, 久而, 有厥罪小, 乃不可不殺。乃有大罪, 非眚, 乃惟 "告災, 邁國, 垂道極厥時乃不可殺。Sect. 康誥, "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 conster-
nation. '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'1.

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
瓶看之，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，械成使閉門
壁下，堅閉門在內，有馬騎覆蓋來扣門者，慎
勿應。

乃歸。合手伐，得百餘械，閉門屋下。果有人至，
呼不應。主帥大怒，令閉門入。從人闢門內見大
械百餘，出門還說如此。帥大惶懽。語左右云：
尙速來，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
日此家死亡盡。此家亦姓陳云。Shen shen hi, ch. 17.

2 At present Te'-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'êng plant 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
trousers 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.

1 龍城縣有東柯僧院，甚有幽致。高欄可以眺遠，虛廬可以來風。遊人如市。
忽一日有妖異起。空中擲下瓦礫，扇揚灰塵，
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，詠天箜呫，其聲甚厲。
良久失其冠，人見其空中擲過垣牆矣。復取之，
結縛而冠，詠呫不已遊巡，衣觀帶解三大职业，隨
身有小禪，貽符書法要。頓時又失之。道士遂猥
覷而竄。累日後鄰村有人於藩籬之下掘土獲其禪。
"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 full 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. Naught 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 S ü e n h w o period (1119–1126) by a being known as l a i , 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 5, the people in the Forbidden City all cried: 'The l a i 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 dreamed that they were sleeping with somebody, that somebody was the l a i ".4

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，妖於空中拋小書帖紛紛然，不知其數，多成絕句凌譏。杜令記其一二，覺之，亦遄還。又有巡官王昭緯恃其血氣方剛往而詐署，至則為大石中腰而匣。Yuh Chang hien hua; K K, ch. 367.

2 The word l a i in its written form 猫 shows a dog ($$f$$) and thunder.

3 宣和間禁中有物曰雉，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
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 exclains
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。秋間穎熟刈堆臘
畔時近村有盜豎者。因命僕人乘月秉運登場。
俟其裝載歸而自留邏守。
遂枕戈臥臥。目瞬瞑。忽聞有人蹴穀根咋咋
作響。心疑暴客。急舉首。則一大鬼高丈餘。赤
髮鬚鬚。去身已近。大怖。不遑。他計躡身暴起狠
刺之。鬼噪如雷而逝。恐其復來。荷戈而歸。
迎僕人於途。告以所見。且戒勿往。眾未深
信。越日曝穀於場。忽聞空際有聲。翁駭曰。鬼
物來矣。乃棄。眾亦棄。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。穀既登倉。禾豈難還。翁命收
積為垛。親登而踐實之。高至數尺忽遙望。駭曰。
鬼物至矣。眾急收弓矢。物已奔公。公仆。倱其
額而去。共登視。則去額骨如掌。昏不知人。貧
至家中。遂卒。後不復見。不知其何怪也。Liao-chai
chi i. ch. 13, 蔚中怪.
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’i Dyn., ch. 7, l. 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 Lo'h.

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-tsz'ê 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 children 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 everywhere. The mandarins interfered, but they were powerless to put a stop to the matter.

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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。鬼兵初過於洛水之南，坊市喧豗，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。每夜過再至於三，帝惡之，使巫祝禳厭，每夜於洛水濱設飲食。Ki wen 續聞，"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 T'ang Dynasty, ch. 59, l. 19. It may be, however, the work in one chapter which is mentioned in the Wen kien T'ang kua, ch. 216, l. 14. We quote from the K.K, ch. 331.

2 唐建中二年江淮訛言有厲鬼自湖南來。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'ian by name, had been on duty in Hwai and Szé (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 hedgehog; 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 arrowsshots, 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，萬家擊板及銅器為聲，聲振天地。人有狂懾而死者，所在如此。官禁，不能息。

前竟州功曹劉參者舊業淮泗、因家廣陵，有男六人，皆好勇。劉氏率其子操弓矢夜守，有數女，閉堂內，諸鄉巡外，夜半後天色瞑晦，忽聞堂中驚叫言鬼已在堂中。諸鄉駭，既閉戶無因入救，乃守窺之。見一物，方如牀，毛鬣如蝟，高三四尺，四面有足，轉走堂內。旁又有鬼，左毛，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-

體、爪牙如劍。把小女臥毛牀上，更擒次女、事且迫矣，諸邪聞聞而入。以射毛牀、毛牀走，其鬼亦走，須臾失鬼所在，而去毛牀東去。中繇百數、且不能走。一人擒得，抱其毛，力追之，食頃俱墜河梁。大呼曰、我今抱得鬼、鬼困、急以火相救。及以火照之，但見抱橋柱耳。劉子素爪損，小女遁於路。T'ung yiu ki 通幽記, perhaps the little work in one chapter of Ch'en Shao 陳邵, mentioned in ch. 59 of the Books of the Tang Dynasty, l. 20. We quote from the K.K., ch. 330.

1洪武十一年永嘉侯朱亮祖奏安東沐陽二懸之野暮夜多鬼，民人皆驚，御制勅文，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 hundreds 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 sacrificial victims and must, convocate 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 (smarting under all sorts of calamity), have died in untold numbers. Among these victims there are many to whom the sacrifices 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 sacrifices to you? To one of those four categories you are sure to belong; so We place these four questions before you; tell Us now what is the cause of your behaviour? Ourselves since Our accession 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 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 outside the suburbs of Ngan-tung was haunted by kwei wandering about in broad daylight, and making noise in troops of hundreds, nay thousands. The emperor Kao prepared a writing, and sacrificed 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 Szah-ch'wen, kwei entered the bazaars of Wu-lung in the twenty-third year of the K'ang-sing 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。若福福
僕扵，不愼民心，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，會鬼神而勸問之。

中原自有元失政，生民塗炭，死者不可勝計。
有覆宗絕祀者，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福與，父母
妻子之永隔而有遺恨與，無罪遭戮而冤未伸
與，或有司怠于歲祀而有怠與，四者必有一焉，
朕以四事聞爾，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
者宜祀其宜祀者，而福其應福者，勿妄為民害。
自詣天宮。T.S. sect. 庶徵，ch. 102.

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 conglomerating 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 pigtails 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，其妖未知何物，傳自北而來。歷江西及廣東，遇夜入人家淫禮。或如猩、或如蝠、或如猴如犬、或如黑者，似有尾爪，能傷人，淫者當之輒薨。家家夜聚，擊甌鼓，持竹柳枝以防之。來則聚、擊之散為星火，頃復堆為一毉，沖簾而去。至三十七年二月復至州境，村鄉驟罹如前，數月乃熄。*Op. et alp. cit.*

2 割辮，剪辮 or 剪割鬚辮.
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. Holecombe, 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 excitement, 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 internally, and in another, which also prescribed a medicine, one half was to be swallowed and the other half thrown upon a kitchen fire".

It should be added that, though in such "tail-cutting" excitements 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-elfs 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 Kuo 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 Mahayâna

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4 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, thrave nowhere so much as in the department of Süen-hwa\(^3\), in the far north-west of Chihli, notwithstanding frequent persecutions. On a certain occasion, while searches were being made there for tail-cutters, 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 Süen-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 leniency 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

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1 大乘教.
2 無為教.
3 宣化.
4 Shing hian; 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.

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 Chekiang, 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, Kweichau, Szê-ch'wen, and the two Kwang, and to the north as far as Shingking and Kirin, and gave new instructions to the Viceroy 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 hitun; 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 farce 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 蕾椿.
2 Shing kiun; edicts of Jen Tsung, chap. 11.
moment 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
Ts'ai-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-
plices; 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 Yu-t'sê 2 and T'ai-kuh 3, 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 4. 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 據御史累立奏東省瘟疫流行，比户傳染，
德州等處有匪徒乘隙倡言，七月初一二日有鬼
打門，誰者必死，遂致居民互相傳惑，終夜鬱鬱。
東昌一帶又傳有邪匪倫剪辮髮，探割幼童幼女，
及途遇菜挑麤擔乘隙拋散藥包之事。
又有居住濟寧州東關之光棍黃二，平素善符
治病、號號黃半仙。於七月初十日前後起意乘
災詐財，捏造連毛僧鬼名目，夥同惡匪炫人
聽聞，夤夜入人院宅，自稱妖鬼，肆行奸盜。嗣
因匪黨分職不均，自相毒敵，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，匪徒等竟敢乘隙倡布邪言，
致居民傳惑驚惶，已干法紀。更有兇惡棍徒假
稱妖鬼，夤夜入人院宅，肆行奸盜，其情節尤
為可惡。著琦善督同臬司羅含章派委同員訪拏散
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 hien; decrees of Suen Tsung, chap. 80.

2 榆次。 3 太谷。
4 Shing hien; 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 aven 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” 1.

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 panie 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 Shwoh wen attested the prevalence of the belief in the crying of ghosts, by inserting in that vocabulary the character 鬼, now pronounced jü, stating it “to represent the noise made by kwei and mei, and, when pronounced twice, to mean incessantly” 2; 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 啸 嗥 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 鬼鬼魅聲, 鬼魅不止也. 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-chou 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 Yu-yü parks, and the howling voices of all those kweí were then frequently heard at night in that spot. "The Traditions about the Five Elements of the Great Plan¹ 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 Fang², has: 'When kweí 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 kweí was heard over and over again in the Jen sheu palace and along the long wall, whereupon 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-tu³, and the minister Fan Tszé-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 kweí 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 Yüeh (son of the emperor Yang), was put to death (by poison or the cord) "in Loh-yang by Wang Shi-ch'ung"⁴.

¹ Hung-fan wan king ch'owen. 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 Hang, 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. 1001).

³ The then Imperial Metropolis, the present Ho-nan fu or Loh-yang, in Honan pr.

⁴ 周大象二年尉迥败於相州，坑其黨與數萬人於遊豫園、其處每聞鬼夜哭聲。洪範五行傳
Of Chang Wen-li, a grandee of the tenth century, we read: “At night the k'wei 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.” 1 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 k'wei and shên 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 2, which forms a part of the province of Shansi: “In the sixteenth year of the Ch'ung ching period (1648), in winter, k'wei 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 3 crossed the Hwang-ho, and the city could not hold out against them” 4.

1 張文禮家鬼夜哭野，河水變為血，游魚皆死。
文禮懼病疽卒。History of the Five Dynasties, ch. 39, l. 5.
2 Lu-ngan fu chi 滁安府志.
3 That is to say, Li T'ai-ch'ing, who overthrew the Ming dynasty (B.I, p. 1234). He was Prince of Ch'en, 閔王.
4 崇禎十六年冬鬼哭野。郡城東南隅為閒田畝野。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。越明年閼賊渡河，郡城不守。T.S, 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 maleficent ghosts. In the south-east of Fukien, people are remarkably quick to say, whenever they hear some strange noise: kái ki-ki háo', "the kwei 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 tszę (comp. Book I, page 103), the event foretokens injury to the children and cattle of the client; on a ch'eu 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 szé 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-chou, sojourned 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 incapable of any dishonest act. So he left the city by the Ts'í-hwa
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 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, 可於吏部某令史下某典吏處習
學書寫。翌日物色之, 果得其人, 遂獲進步。 Choh
king luh; TS, 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 yū, that Ki Hwan-tsē, 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: 'I 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 khweī 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 khweī and the wang-liang.

季桓子穿井, 萬如土斃, 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蚖蜲, 水之怪日龍罔象, 土之怪曰麉羊。Ch. V.
In the first century of our era, the etymologist Hū Shen, author of the Sheou wen, wrote in that work, that "a khweī (夔) is "a hū (see p. 466) resembling a dragon with one leg represented by "the component 久, and that the character represents the beast "with horns, hands, and a human face". Immediately before, that dictionary gives the same character, but without the horns (夔), saying "it means a greedy quadruped, generally stated to be a "she-monkey resembling a man; it contains the component head "頁, with 已, 止 and 久, representing respectively the arms and "the leg of the beast". Consequently, unless we reject these dissections as trifling, the khweī 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 khweī 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 khweī-khweī, "and behaved in a composed and timid manner".

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 khweī. 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".

1 賽慎.
2 夔卽夔也, 如龍, 一足, 从久, 象有角手人面 "之形. Ch. V. 2.
3 貪獸也, 一日母猴, 似人, 从頁, 已止久其 "手足.
4 見昔穉夔夔齊懼. Sect. 大禹謨, Counsels of Yu the Great.
5 東海中有流波山, 入海七千里。其上有獸, "狀如牛, 著身而無角, 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 Kung 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。

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。夔者恖鬼惡心人。多不勝喜也。是故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。審若是固足矣。

一曰。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. 42, or § 33.
to the accidental circumstance that 一足 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 蝇蝠, in which we see the radical 虫, "animal". In some editions we find this prefix replaced by 鬼 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, l. 5), it has the form 困闕. 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 Chao wrote upon the Kwoh yü in the third century of our era. In a note upon the Ki Hwan-tsé anecdote he stated: "Some say that the khwei have one leg. The people of Yueh (Chehkiang and northern Fukien) style them "猿 (siao) of the hills, which character occurs also in the form "猿 (siao). They exist in Fu-yang (about the present Hang-cheu), "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".

Those terms siao 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。越人謂之山猿, 或作猕。富陽有之, 人面猿身, 能言。或云獨足蜄蝠山精, 像人聲而迷惑人也.
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 sāo or siao written 納 or 魅. 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-sūh” — a mythic emperor of the 26th century B.C. — “had three sons, who died at their birth, and on their departure became khwei causing contagious diseases. One lives in the water of the rivers and is the khwei 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，是為虙鬼。一居若水，是為魈魈鬼。一居人宮室樞隅淫庫，善驚人小兒。Lun heng, ch. 22, 訂鬼篇. This passage occurs also in the Shu shen ki, ch. 16, and in the Tuh tien 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 k'ing. "Deep in the mountains of the West human beings exist, more than a chang 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-sao, 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."*

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 ch'ih 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。名曰山掺，其音自叫。人嘗以竹著火中，煥出而出，皆驚盲。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 (ts'ing) 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-ju-h, which is also a name of those beings. Furthermore there exist certain mountain-ts'ing like drums, of a carnation colour and with one leg, which are known by the name of hwui. 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.

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。或令人改虎狠毒虫犯人。不可輕入山也。當以三月九月，此是山開月。又當於其月中吉日佳時、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、七日不經汚穢。

山中神之形如小兒而獨足。走向後，喜來犯人。人入山，若夜聞人音聲大語，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 tsa-h tu, we read, in the second part:

"The hill-siao are also called hill-sao. The Shen i king writes
their name as 森. The Description of the Yung-kia principality
calls them hill-me. Still other names are: hill-horses, dragons or
gavials, cho h juh, jeh juh, hwui, and flying dragons. They are
blue as doves. They are also named che 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."  

知而呼之則不致犯人也。一名熟肉，亦可兼呼之。又有山精如鼓，赤色亦一足，生名日暉，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，以茅杖投之
即死也。Pao Poh-tszü, ch. 17, 竄涉。

2 諾泉記. The meaning of this title is ambiguous. The word Noh-kao
appears in the writings of Koh Hung (Pao Poh-tszü, ch. 17, 竄涉) in a spell,
beginsing with the words: "Noh-kao, Tai-yin General" 諾泉太陰將軍;
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 山蕭一名山臊，神異經作疹。永嘉郡記作山
魅。一名山駱，一名蛟，一名漁肉，一名熱肉。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 Hsi 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."

"In the Tien pao period of the T'ang 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

名雦, 一名飛龍, 如鳩青色, 亦曰治鳥。巢大如
五斗器, 營以土塓赤白, 相見狀如射侯犯者, 能
役虎害人、燒人廬舍, 俗言山魑。山魑者, 青南所在有之, 獨足反踵, 手足三肢。其化好傅脂粉, 於大樹空中作巢, 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 quttied the tree and put-
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 Khaiyuen period (713—741),
the scholar Wei Chi-wei was invested with the post of prefect of
the Siao-shan district in Yueh (Chehkiant 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，忽遇雉山魃。此人素有輕齋。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。山魃下樹，以手撫虎頭日：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，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 quadruman-
neas, 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 ch'i-
mei 魌魅, or ch'i 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，因環薪，縱火。眾待兵刃，
　　焚煞殆盡。而邑中累月蹤跡頓絕。
　　忽一日晨朝有客詣縣門，乘馬風塵，僕驭憔
　　悴。投刺請謁，曰蘭陵蕭慥。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，
　　收得猴魁，智能可玩，敢以奉觴。乃出懷中小盒
　　開之，而有臝猴，大饒之異。跳躑婉轉，識解人
　　情，知微奇之，因攜入，誇異於宅內。臝猴於是
　　騰躍踊，騐化為虎焉。扃閉不及，兵仗靡加，知
　　微聞之，皆為嘆噬。子遺無有矣。 Tsh h i-k'i.
time of the Hia dynasty, this book tells us, certain objects and pictures were employed "to acquaint the people with the malicious tricks of shen, and so, whenever a man entered watery valleys or elevated forests, he did not encounter any such adverse "ch'i-mei and wang-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 wang-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 improbable, 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'wen, where that expulsion of those bad men under Shun's ministry is related a second time, the term is written "figures", 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 mēi is copulated to (the name of) a dragon, the mēi must be a congener 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 mēi 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 mēi of living beings come up, thus averting from the realm misfortune and dearth". Ching Khang-ch'ing assures us in his commentary

1 使民知神農、故民入川澤山林不逢不若魅
魁囲兩. The third year of Suen's reign.
2 以禦魅鬼. The eighteenth year of Wen's reign.
3 The ninth year of Chao's reign.
4 说魅者謂之糧物也,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、以禦國之囚
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 Hú 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 'Rh ya: "The fei-fei (or, in some southern dialects, h w i-h w i) 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-h w i. 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 'Rh 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 Kwangtung 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 Chou li, loc. cit.

\(^2\) 魂老物精也, 从鬼乡, 尧鬼毛. Shuoh wen, ch. 9, l.

\(^3\) 形形如人, 着髮, 迅走, 食人. Sect. 18, 释祝.

\(^4\) 墉楚之山有獸焉, 其狀如犬而人面. 善投. 見人則笑. 其名山猾, 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. 蠻廣及南康郡山中亦有此物. 大者長丈許. 俗呼之日山都. Loc. cit.
over their eyes. They are cannibals. In the north they are styled "t'u-leu (prattlers?)". \(^1\)

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 shên live, known by the name of hill-t'u. 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." \(^2\)

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 like men, 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." \(^2\) In the twelfth century, the author of the 'Kh-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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\(^1\) "州靡費費形人身、敃踵、自笑。" 食事上唇 異其目。食人。北方謂之吐嘔。Kih chung Chou shu, ch. 7, §59.

\(^2\) "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、罕覩其狀、若木客山猿之類也。Shih i ki; T.S., sect. 神異, ch. 315.

\(^3\) "揀揀、飲其血可以見鬼。力負千斤。笑輒上吻掩額、狀如獼猴、作人言如鳥聲、能知生死。血可染緋、髮可為髻。舊說反踵、獵者言無膝。Yin-yang tsau tui, ch. 46."
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 kw'i 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, fling stones from time to time out of the gorges. The frogs and crabs they catch roast on fire before eating them.

The Description of Yung-kia (in Chekiang) 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 woodcatters, and eat their roasted rock-crabs with it.

1 其初得人，喜而笑，则上脣覆其額，移時而後食之。人因爲簡，貫於臂上，待其見執，卽抽手從竹筒申出，鑿其脣於額，而擒之，或曰以釘釘著額，任其奔馳，候其死而取之。淮南子曰，山出臘羊，水出周象，木生畢方，井生墳羊。Art. 獪唷；T.S. sect. 蠟ontology, ch. 88. That passage quoted from Liu Ngn, the Hwai-nan sage, occurs in his Hung lich 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 philoso-
pher Pao Poh (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. — Accord-
to the *Poh teoh chu*, the spirits of the hills are shaped like a
drum, have a red colour, and one leg; their name is khwei,
and also hwni-wen; by hooting at them they can be made to
catch tigers and leopards. — In the *Hai luk 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 king 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, l. 405). 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"黃帝時巡狩至
於東濱、澤獻出。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 Dy-
nasty, ch. 29, l. 40. According to the *Yua kih 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. 獨虫,* ch. 58;
and *Pei wen yun fu,* ch. 7, II, l. 48. This curious production existed under the
Sui dynasty, being mentioned in the Catalogue in the Books of that house (ch. 34,
l. 28), with the remark that it consisted only of one chapter. Yu Pao quotes it
sometimes in the *Shue shen ki,* and Twan Ch'ing-shih in the *Yiu-yang tsah tu*
and so does Li Shi-chen in his *Pen-ts'ao kung muk.* 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 T'ing-kweii 葉廷珪, also
named Szé-chung 师忠, 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-tse chi kwei¹ 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.²

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

¹ 文字指归, “Guide for the knowledge of the simple and compound Characters”, an etymological work by T'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 東方朔神畢經云, 西方深山有人、長丈餘, 超身、捕蝦蟹、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。惟畏爆竹蝠搏聲。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, 髮長五六寸。能作呼嘯聲, 不見其形。每從澗中出石。取蝦蟹就火炙食。 永嘉記云, 安國縣有山鬼, 形如人而一腳, 僅長一尺許。好盜伐木人鹽、炙石蟹食。人不敢犯之, 能令人病及焚居也。玄中記云, 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。其名曰魅, 呼其名則不能犯人。白澤圖云, 山之精狀如鼓, 色赤, 一足, 名曰夔, 亦曰猾文。呼之可使取虎豹。海錄碎事云, 崧南有物, 一足, 軍蹴、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, 南方有魅, 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, 石涸中, 則旱除。文字指歸云, 旱魅山鬼也。所居之處天不雨。女魅入人家, 能竊物以出, 男魅入人家, 能竊物以竊。
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” 1.

It is in the main in this capacity of domestic nuisances that the
siao now live in the imagination of the people of southern Fuk-
kien. 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 Yu-en kia period of the Sung dynasty (A.D. 424) two
brothers in that district, Tao-hiun and Tao-ling-by name, felled that
tree and took the nest home. But the hill-tu appeared. Abusing

1 時珍謂按諸說, 雖少有參差, 大抵俱是怪類,
今俗所謂獨腳鬼者是也。道來處處有之。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.
“them soundly, 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
cought fire, and the whole dwelling was totally destroyed”

“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 coffined. 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. 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 accom-
panying their danses differ from those of men, and sound like
‘iung-lin-fan (?)’, and the melody is much like that of our songs
accompanied by wind instruments. In the I hi period (405—419),
when Sü 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”

1 木客山獠之類也。嘉縣西北十五里有古塘,
名余公塘，上有大栢樹，可二十圍。老樹空中有
山都窩。宋元嘉元年縣治民有道訓道靈兄弟二
人伐倒此樹，取窩還家。山都見形。罵二人曰，
今當焚汝宅以報汝之無道。至二更中內外屋上
一時起火，合宅倉盡矣。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，高岩絕嶺然後居之，能斫
Ancient tradition having, as we have seen, described the siao as giants of a chang of ten ch'i or feet, we see them appear also in modern literature as house-disturbers of tremendous stature. "Sun Tai-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..."
An Attack of a Mountain-spectre.

"With a bound it stood before his bed".
火之arding the room, glancing from side to side. Its gaping
large 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-grandsire's terror was extreme. 'With a few feet for
room,' he said to himself, 'it is impossible to elude that phantom;
the best course 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
claws, running over it like the texture of a sieve, and perforated
in every spot which the five fingers had touched.  

孫太白嘗言其曾祖肆業於南山柳溝寺。隆
秋旋里, 經旬始返, 啟齋門則案上塵生, 窗間絲
満。命僕儕除, 至晚始覺清爽可坐。乃拂榻陳臥
具, 扇屏就枕。月色已滿窗矣。

輾斡移時, 萬籟俱寂, 忽聞風聲隆隆, 山門
豁然作響。驚謂寺僧失扃, 近念聞風聲漸近居
廬, 俄而房門開矣, 大疑之, 思未定, 聲已入室,
又有靴聲鑼鏗然漸傍 寢門。心始悸, 俄而 寢門
開矣, 急視之, 一大鬼鞠躬塞入。突立榻前, 始
與梁齊, 形似老瓜皮色, 目光蠅閃, 遠屋四顧。張
巨口如盆, 臉棘棘長三寸許, 舌動, 喉喚呵呵
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".  

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 demonstrate 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 (魖), gives the radical kwei with an element that is apparently phonetic and teaches us nothing. As early as in the Shih king that character occurs, preceded by the word 早, 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，中腹作石筍聲。鬼大怒，伸巨爪攫公，公少縮，鬼攫得衾，拽之忿忿而去，公隨衾墮伏地號呼。家人持火奔集，則門閉如故，排窗入，見狀大駭，扶曳登牀，始言其故，共騐之，則衾夾於寢門之際。啟扉検照，見有爪痕如箕，五指著處皆穿。

1 既明不敢復留，負笈而歸。後聞僧人，無復他異。Looc-chai chi i, ch. 13.
in the Shi king is a jeremiad against a prevailing drought, conventionally admitted to have been uttered by the ruler Siien ¹, who occupied the throne of Cheu 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 atrocities, 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 Chi-yiu (Book I, p. 1403) formed an army to fight Hwang, this sovereign ordered Ying-lung to attack it in the wilds of Ki-cheu. This Ying-lung withheld the waters, whereupon Chi-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 Chi-yiu. Pah then was unable to re-ascent, and wherever she was, rains would not fall. Shuh-kiu̍n 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-kiu̍n (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".

¹ 宣.
² 早既大甚，淜淜山川，旱魃為虐，如懐如焚。
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。應龍奮水，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，決通溝瀧。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 鼠。Countries where they appear suffer of great parching.

"They are also named ko-h-tszê. 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" 4.

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 pah 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" 4. 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 Tszê puh yu (ch. 18): "In the twenty-sixth year of the Khiën lung period (1761), when a great drought prevailed in the Metropolis,

4 We suppose that this character phonetically represents some dialectal term. The Khandi Dictionary does not give its sound, this being, it says, unknown. Its radical 鼠 denotes the order of the Rodentia; therefore the demons of drought may have some time been conceived to have an animal shape.

南方有人長二三尺。袒身而目在頂上。走行如風。名曰殿。所之國大旱。一名格子。善行市朝衆中。遇之者投著廟中乃死。旱災消。詩曰、旱魃為虐。或曰日生捕得殺之。禍去福來。

3 李維楨。

4 魃目必在頂。俗謂天恐雨下傷其目故旱。
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 pah of the prevailing drought,
whereas spectres in the shape of nāo monkeys, with dishevelled

乾隆二十六年京師大旱，有徒步張貴為某都統遞公文至真鄉。漏下出城，行至無人處忽
黑風捲起，吹滅其燭，因避雨於園亭，有女子特燈來。年可十七八，貌殊美，招至其家，飲以茶，為
縛其馬於樹，願與同宿。僕上喜出望外，綢繆適
旦鶴鳴時女披衣起，留之不可。僕腳疲甚復
酣眠，夢中覺露寒其鼻，草刺其口。天色微明方
知身臥荒塜間。大驚牽馬，馬縛在樹上。
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.”
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 K'hotan shi ch'wen, “Traditions good for discussion”,
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.”
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、應有撲柵情弊。都統命佐領嚴訊健步。具道
所以、都統命訪其塚。知為張姓女子，未嫁與人
通姦、事發、差忿自縊。往往賢邑人、或曰此
早魃也。魃形被髮、一足行者為鬼魃。魃死尸僵
出迷入者為鬼魃。獲而焚之足以致雨。乃奏明、
敬棺、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
復歸其乳。多護其母、俗呼為早魃。亦分男女。
女魃竊其家物以出、男魃竊外物以歸。T8, sect. 戰 徵，ch. 60.
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 is 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”1. And Yü Pao, when reproducing the story of the earth-goat of Ki Hwantsze, adds: “The Hia ting 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’”2.

1 or 曰 姆象食人。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。Sheu shen ki, 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'ing-ki, and things which remain sometimes unseen engender the kwei. 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'ing-ki. These are shaped like men. Their height is four ts'ān; 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 (tsing) of muddy bogs. The tsing of shallow brooks are produced by the kwei, 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 tsing of dry brooks” 2.

1 水者地之血氣，如筋脈之流通者也。Kwan-tse, ch. 14, or § 39.
2 或世見或世不見者生螭與慶忌。故涸澤數百歲谷之不徙，水之不絕，生慶忌。慶忌者其狀若人，其長四尺，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。涸川之精者生於螭，螭者一頭而兩身，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'ing-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'ing-ki on account of his swiftness.

The Wu Yueh chi'un-teiu, to which we owe the above particulars about that K'ing-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 Tszé-sü said to that king: "Tsiao Khiu-yin was a superior man from Tung-hai. Travelling as an envoy from the king of Tsi 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 (shen) 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 Khiu-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

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1 王曰：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、駟馬駭不及、射之、聞接矢、不可中。Wu Yueh chi'un-teiu, book IV.

2 子胥曰：椒丘斬者東海上人也。為齊王使於呂過淮津、欲飲馬於津、津吏曰：水中有神、見馬即出以害其馬、君勿飲也。訴曰：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 Tão 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' 1. 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-tszê, which state: 'When Fung-i had obtained the Tão, he availed himself of it to journey on the big streams' 2. His name occurs in the shape 冰夷 in the Shan-hai king 3. 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 tabooed 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

1 何神敢干，乃使従者飲馬於津，水神果取其馬，馬未。椒丘訴大忽，袒裼持劍入水，求神決戰。連日不見，只其一目，遂之異。Loc. cit.

2 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 wai chi, ch. VII.

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

Nowadays the belief in spirits inhabiting seas, fiords and creeks,
and 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 \(tsiu-kii\) 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, boatemen 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-chew,
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，水有毒氣，惟十一
   月十二月差可渡涉，自正月至十月不可渡，渡
   轉病殺人。其氣中有惡物，不見其形，其似有聲
   如有所投擊內，中其則折，中人則害，土俗謂
   鬼彈。故郡有罪人徒之禁防，不過十日皆死。Shen
shen ki, ch. 12.

2. 木鬼.
"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"; tsuí-kúi hio kao- fo²; or "it has seized a substitute"; líu hio-fœ³.

It has been asserted ¹ 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 Fukkien 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. ² The Memoirs concerning the Sung-kiang Department (in south-east Kiangsu) relate: In the Wan li h period (A.D. 1573—1620) ² there lived in the western suburb at the upper end of a creek ³ where boats were repaired, a fisherman. One night he heard a "spectre say: 'I have endured this miserable fate for a year, and

¹ 武林門外西湖壩人家有老僕，日暮取水，遠見水面一酒壺隨流面泛。因思探取亦可貯物。俄而壺已至前，用手取之，不意腕入壺口，口漸縮小，拖伊入水。急呼人救，獲免。Tszé puh yü, ch. 23.
² 水鬼叫交替。
³ 採交替。
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 Yangtsze river and the Hwang-to
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。萬曆閩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。郎起無
恙。果有妊七月矣。至次年又聞鬼言。今代我者
又有細布重役。死則一癥散。我寧再俟一年。
旦日有人從橋墮下。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 北夢瑣言 or Fragmentary Communications from my Dreams in the North, i. e. north of the Yangtsze, in King-chou
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 T'ang 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 Yangtsze) 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-chu), 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’.

We learn from these two tales, that souls of the drowned are styled
ch’ang 仏. 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 Tszê puh yü. Chang
Hung-yeh, my cousin by the mother’s side, lodged in Ts’in-huai
in a house of the family Pan, 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

江河邊多倐鬼，往往呼人姓名。應之者必溺。乃死魂者誘之也。李載仁嘗維舟於枝江縣曲浦中，月色皎然忽見一嫣一男子出水面。四顧失聰。雲此有生人。遨頽水面若履平地。登岸而去。
當陽令蘇汛居江陵嘗夜歸。月明中見一美人。被髮，所著裙紗殆似水濕。汛戲雲。非江倐耶。婦人怒曰。呪我作鬼。奔而逐之。汛走。遇更巡方止。見婦却返所來之路。KK, 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."

1 表弟張鴻業寓秦淮潘姓河房，夏夜如廬。漏
下三鼓，人聲已絕，月色大明，張愛月倩由。聞
水中寂然有聲，一人頭從水中出。張疑此時安
得有涸水者，詣視之，眉目無有。身僵立，頸
不能動如木偶然。以石懸之，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，拉其足。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'.

人將脚縮上，黑手郎拉牛脚，牛不得動。客大駮呼路人，共牽牛，牛不起。乃以火炙牛尾，牛不勝痛，盡力拔泥而起，腹下有敝帚繫繫不解。腥構難近，以杖擊之，聲啾啾然，滴下水，皆黑血也。衆人用刀截帶下，取柴火焚之，臭經月纔散。自此黃泥溝不復溺人矣。Chapt. II.

會稽王二以繕衣為業，手掣女裙衫數件，夜過吼山，見水中跳出二人，倮身，黑面，牽之入河。王不能自主，隨行數步，忽山頂松樹間飛下一人，垂眉，吐舌。手持大繩，套其腰，曳之上山，與黑面鬼彼此爭奪，黑面鬼曰，王二是我替身，汝何得奪之。持繩鬼曰，王二是成衣師父，汝等河水鬼，赤屁股在水中，並無衣服，要做何所用之，不
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。心中嘔有微明，私念。倉登失女裙衫則力不能賠、因掛之樹上。適其叔從他路歸。月下望見樹有紅緋女衣，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.

漁人李黑癲者恒張網于江，忽獲一嬰兒，可長三尺。網為亂涎，所縊漸旬不解。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。衆懼復投于江。Ki shen lu; 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
Fukien 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 unmannerly 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 te-oā jiao pó², 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

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¹ 東州靜海軍姚氏率其徒捕海魚，以充歲貢。時已將晝而得魚殊少。方憂之，忽網中獲一人。其色、舉身長毛。拱手而立，問之，不應。時師日，此所謂海人，見必有災。請殺之以塞其咎。姚日，此神物也，殺之不祥。乃釋而祝之，日，爾能為我致譽魚，以免鬭戰之罪，信為神矣。毛人却行，水上數十步而沒。明日魚乃大獲，信於常歲矣。
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 exercising 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 *bū tīk khō*. There is one on each junk that plies, especially enrolled to exercise 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 *bū tīk khō* receives extra pay for all ship-saving work he does.

Another dreaded demon of the Amoy seamen is the *hài hē-sī-wǔ* 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 junks and capsizes them, or drags them down into the deep, crew and all. Against this demon also the *bū tīk khō* 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 seafaring folk, the following tale will tell: — "A certain Ch'ing Ch'ing-Chang of Hang-cheu was under sail from Ch'ao-chien 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

1 舞 ？ ? ．
2 海 和 尚．
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" 1.

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 com-
pels 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, 江半渡天大風, 有黑氣沖起, 中有一人, 體身漆黑, 唯兩眼
眶及嘴脣其白如粉。坐船頭上以氣吹舟中人。舟中共十三人頃刻貌盡變黑, 與之相似, 其不
變者三人而已。少頃黑氣散, 怪亦不見。聞船風浪大作, 舟覆, 水中死者十人皆變色者也。其不
變色之三人獨免。Tszé pūh yū, ch. 22.
CHAPTER IV.

ON GROUND-DMONS.

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-h yü, how Ki Hwan-tsé 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 Ying 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'üen, 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 (tsing) 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." 1

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

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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。視肝而土。This tale does not occur in the copy 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 yii version, with the characters 禽羊, signifying some goat or sheep because, as at present, the word yang 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 did not mean sheep, is suggested also in some degree by its appearance in some works without the first component having the prefix 禽. In a biography of Confucius which occurs in the Historical Records¹, it has the prefix 土, earth, which, without modifying its sound, gives it the meaning of a grave (comp. p. 1073 of Book I), so that in this form (墳羊) the binomial is translateable 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. ngao 餑 and wei 胸, 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 uncorrupted, 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 hermaphroditic 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 notice 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, 1, 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 ad-
vantage then can he derive from selecting proper days for doing so?"

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 yu 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-
dughter, 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." 1

In these extracts the gnomes appear under the names of ti shen
and tu shen, "spirits of the ground or the earth". They are
generally so denoted in the books. We have seen on page 499

4 如以動地穿土神惡之，則夫壙溝耕園亦宜
擇日。夫動土於地神、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、
茲惡人動擾之、則雖擇日何益哉。Lun hong, ch. 24, sect.

譚日。

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。乃因依方治之、病遂愈。然後知天下果有
土神矣。T'ung huih pien 通俗類，"Book on the Investigation of Customs",
a cyclopaedia in thirty-eight chapters bearing the name Chen 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 俸神 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 俸神, the Amoy Chinese denote those spectres by that of 胎神, "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 胎神 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 胎神 are notorious for causing the pains of pregnancy. These are usually called 塌或 胎 or 胎 塌, "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 seissure
in an old coat of his, while repairing it.

In a small obstetrical handbook circulating in Amoy under the
title of Kwang sheng pao kien¹, "Precious Mirror for the Further-
ance 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 grabbing 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 cramp 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

¹ 廣生寶鑑.
² 修造與工動土不可看。Sect. 達生編, l. 16.
³ 便產須知云, 不利嗣息動必成災。雖鄰家自
家修造動土, 犯其胎氣, 令子破形損命。刀犯者
形必傷, 泥犯者窒必塞, 打擊者色青黯, 繫縛者
相拘攣等說, 此為術者妄言, 百無一驗, 必不可
信。惟造與工, 下榛動土, 皆非娠婦所宜見,
謹避之可也。Sect. 宜麟策, l. 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 kia ng si 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 of 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 乾凂子非人也，乃僵尸类也。云南多五金磺。
開磺之夫有遇土壓，不得出，或数十年，或百年
為土金氣所養，身體不壞，雖不死，其實死矣。
凡開磺人若地下黑如長夜，多額上點一燈，
穿地而入遇乾凂子，凂子喜甚，向人說冷，求貽
吃，與之，腫脹吸立盡，長跪求人帶出。挖磺者曰，
我此為金銀而來，無空出之理，汝知金苗之
處乎？乾凂子言之得磺，必大獲。臨出則給之，
曰，我先出，以鐵接汝出洞。將竹籤繫縑拉乾凂
子，於半空剪斷其縑，乾凂子轟隆而死。
有旨廠人，性仁慈憐之，竟拉上乾凂子七八
個，見風，衣服肌骨卽化為水，其氣腥臭，聞之者
盡癲死。是以此後拉乾凂子者必斷其縑，恐受
其氣而死。不拉則又怕其纏綿無休。又相傳人
多，乾凂子少，衆縫之，使靠土壁，四面用泥封固
作土壩，其上放燈臺，則不復作祟。若人少，乾凂
子多，則被其纏死，不放矣。 The puh yu, 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 but 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. 156-179), 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 Hin of the Wu dynasty
"(hih) and see. 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
"kwei or shen that took this form, and I had to wait until its
"true shape should re-establish itself; but as, for some reason un-
"known 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
殺鶴而埋于苑中，架小屋，施床几，以婦人履履
服物著其上。使覲視之。告曰：“若能說此冢中鬼
婦人形狀，當加厚賞而即信矣。竟日無言。帝
推問之急。乃曰：“實不見有鬼，但見一頭白鶴立
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 kí, 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" 1.

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 vil-
lages 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，遙見草中一兔跳躍。鷹亦自見，即奮往搏
之，既至無有，收鷹上轡，行數十步，回顧其處，
復見兔走。又搏之，亦不獲，如是者三，即命芟
草以求之。得兔骨一具，蓋兔之鬼也。Ki shen luh, quoted
in the KK, 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 ¹, 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" ².

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 Yangtsze, in Nganhwui province. The city of Tai-p'ing is the first on the river above Nanping.

² 丹陽人沈宗在縣治下以卜為業。義熙中左將軍檀侯鎮姑熟、好獵、以格虎為事、忽有一人著皮膚乘馬、從一人亦著皮膚、以紙裹十餘錢來詣宗卜。云西去勿食好、東去勿食好。宗為作卦、卦成占之、東向吉、西向不利。因就宗乞飲、內口著毬中狀如牛飲。既出東行百餘步、從者及馬皆化為虎。自此以後虎暴非常。Shou shou 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-ehu 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 Huing Ki-piao reported the matter to the Throne." 1.

1 梁末始興人黃乾有妹小珠, 聘同人李肅。
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 Tai yen 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-suen, 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-suen 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、將一件夜還、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。二人惶惶入神牀屏風後、須臾見一虎、振尾雷迅直至火邊。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宣年二十二、少未了了後忽發狂、變為虎。食人不可紀。後有一女子、樹下採桑、虎取食之、食竟乃撿其釵釘於山石間、後復人形知而取之。經年還家、復為人、遂出仕官、為殿中令史。
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 consequently 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 themselves 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，吾曾得病驚狂，遂化作虎嘯人，言其姓名。同坐人或有負其父子兄弟者。於是號哭捉送赴官，遂餓死建康獄中。T'ai hiên hi; K.K. ch. 426.

2 松陽人入山採薪，會暮，為二虎所逐。遂得
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-asserted 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、兩虎迭躍之、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、細長善欄。時夜月正明、所以其人備見小虎頻欄其衣、其人椎刀猶在腰下、伺其復欄、因以刀砍之、斷其前爪。大吼相逐皆去、至明日始得還。

會村人相問、因說其事、村人云、今縣東有朱都事、往候之、得無是乎。數人同往聞訊、答曰、昨夜暫出傷手、今見頓臥。乃驗其真虎矣、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 Sorciers", edition of 1598, p. 257.
4 "Dictionnaire Infernal", page 343.
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
echavant 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 avait que c'était elle en effet qu'on
avait poursuivi 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-cheu. Whilst travelling to Ch'u-cheu (in Nganhwui) he reached
Lih-yang, situated to the south, and started for Ch'u-cheu 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 Sorcières", Lyons, 1608; page 344.
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. 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.

"Afterwards he took a degree on account of his studies of
the Classics, and became (military) prefect of Siien-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 阮繼浦州人。旅遊徐州南抵歷陽、曉發徐
州、至仁義館所。館吏日：此館凶惡、幸勿宿也。
館不聽，賈叟昇堂，館吏備燈燭。
諧而語至二更展衾、方欲就寢、忽見館門有一大足如獸。僕而其門豁開、見一虎自門而入。
館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、昇廳而上、乃就衾。
館出。聞之日、何故宿余衾、適見汝為獸入來、
何也。女子起、謂館日：願君子無所怪。妾父兄
以畋獵為事、家貧、欲求良匹無從。自達、乃夜
潛將虎皮為衣、知君子宿於是館、故欲托身以
備禳禋。前後賓旅皆自恃而憚妾、今夜幸逢達
人、願察斯志、館日、誠如此、意願奉勸好。來日
館取獸皮衣棄廳後枯井中、乃挈子女而去。
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 on 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

後赧明經擢第，任宣城尉。赧與妻男將赴任，行不月，餘復住宿仁義館。赧笑曰：「此館乃與子始會之地也。赧往視井中，獸皮衣然如故，赧又笑，謂其妻曰：往日卿所著之衣猶在，妻曰：可令人取之，既得，妻笑謂赧曰：妾試更著之。依請，妻乃下階，將獸皮衣著之，俄畢，乃化虎，吼吼奮然上廳，食子及赧而去。Hu wei.
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 sometimes 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 Tai yuen period (A.D. 380) in the 
district of Tsiao, 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 建炎間賊南多虎，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，蛇皮， 
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。日，吾奉天符 
取若等姓名，都除，惟若在耳，能還我皮當拾若。 
張曰，除我名還汝皮，虎出筆除之，張執 
皮下。虎蒙皮復故形，咆哮大躍，張震駭，幾墜。 
虎去，明日六十里外震驚殺虎。 

2 "On connaît en Basse Normandie une sorte d'esprits appelées les Lubins. Ils se 
déguisent en loups et vont rôder la nuit, cherchant à entrer dans les cimetières, 
asas doute pour s'y repaître d'une hideuse proie". Amélie Bosquet, La Normandie 
Rouanesque, p. 138.
"took him to the spot to observe her. Thus he learned the truth. "She thereupon scourfed the district and its hills, devouring corpses "again and again". ¹

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 kwei.² 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 kwei, which leads the monster as a guide".³ 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,

¹晋孝武太元五年謫郡謫縣袁雙、家貧客，作暮還家，道逢一女，年十五六，姿容端正。郎與雙 "為婦，五六六年後家資甚豐。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， "乃解衣脱钏，挂樹，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 "驚語其塘，卿婦非人，恐將相害。雙聞之不信， "經時後有死者，軾復如此。後將其塘共觀之。遠 "知其實。後乃越縣趨墟，還食死人。K.K., ch. 426.

²僈鬼:

³人死於虎則爲僈鬼，聶虎而行。Pen-ts’o’ kung muh, "ch. 51, l. 1, 2.

⁴虎齧人人死，魂不敢他適，軾隄事虎，名目僈.
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:

1 A literary graduate of the second rank, bearing the surname of Li, but whose name I have not found, lodged in the mounts of Süen-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 Yang 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 異國府。
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。奴懷忿恨出。謂同儕曰，今是閏年，人傳多虎，何不食我。言訖出門，忽聞嘯
— "In Sün-cheu, one Chang Tsun was the guest of Yuen T'ang-
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 con-
tinuously 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 T'ien pao period (A.D. 755) there
* lived in Sün-cheu a young lad close to a mountain. Whenever
* he grazed the cattle, he saw a spectre with a tiger behind it,

1 Yuen hwei k'i, K K, ch.430.

"張俊者宣州溧水縣尉元淵莊客也。其妻為
虎所取，俊誓欲報讐。乃挾矢入山，於近虎穴處
上大樹伺之。乃見其妻已死，為虎所禁，屍自起
拜虎，訝自解其衣，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，俊遙射殪之，截虎頭，幷殺四子，取其
首，負妻而歸。 T S, sect. 食蟲， ch. 63. Another version, drawn from
the Yuen hwei k'i, 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 kwei; 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 kwei 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'.

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 kwei 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 kwei, 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。每至放牧時，恆見一鬼，所引虎逐已。如是已十數度，小兒謂父老云，鬼引虎來則必死。世人云為虎所食，其鬼為偽。我死為偽必矣。若虎使我則引來村中，村中宜設篤於要路以待虎，可得也。後數日果死於虎，久之見夢於父老，身已為偽，明日引虎來，宜於西偏速修一篤。父乃與村人作篤，篤成之日果得虎。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 perspicacy
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 滄陽乃有一獵人，常取虎為業。於徑施弩弓矢，
每日視之，見虎跡而箭已發，未曾得虎。舊說云
人為虎所食即作偎鬼之事，即於其側樹上密
伺，二更後見一小鬼，青衣，鬚髮齊眉，鬚蹲而
來弓所，發箭發而去，後食頃有一虎來，履弓而
過，既知之，更搗一箇箭而去，復如前狀。此人
速下樹，下架箭而登樹視之。少頃虎至，履弓，
箭發，其虎著臨而死。其偎鬼良久却回，見虎死
遂鼓舞而去也。Yuen hues 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 k'wei 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 k'wei doubly
dangerous, as the following legend may show:

"In King-chou (probably the present Teng-chou in Honan) a
certain man passing over a mountain, fell in with a ch'ang
k'wei, 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，以耗三餘頭，村人患之。羅落陷羿
遍於放生所，自爾虎不復來。

後數日忽有老叟，巨首長髻，來詣劉，問鵝何以少減。答曰，為虎所取。又問，何不取虎。答云，已設陷阱，此不復來。叟曰，此為畜鬼所有，若
先制彼則當得虎。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，俾若食之便不見物，虎乃可獲。言訖不見。是夕如言，布路
之，四鼓後聞虎落羿。自爾絕焉。Kwun i l i; K.K., ch. 434.

2 鄉州.
though he had the body of a tiger, he did so maugre 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 Dhyāna-master 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 Dhyāna-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 ch'āng. 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-assumed 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

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

² 荆州有人山行，忽遇儂鬼，以虎皮冒已，因化為虎。受儂鬼指揮凡三四年，博食人畜及諸野獸不可勝數。身雖虎而心不願，無如之何。後儂引虎經一寺門過，因遂走入寺庫，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，頼錫問，弟子何所求耶，為欲食人，為獻獸身。虎弭耳流涕，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 k'wei, 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 recounts 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-chou (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 influence, and answered: 'I lacked courage to ponder any longer on my mother's uncessant sorrow about me, and the great So-and-so having departed, I found time to go home and give her consolation. 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，忽復遇僊，以皮冒已，遂走入寺，皮及其腰下，遂復成虎。篤志謹經歲餘方變，自爾不敢出寺門，竟至死。Kwang i ki: K K, ch. 431.

1 淨圓和尚敘，湖州金山下村名某家一兒名某，年十五六，被虎食。其母不忍憂思，成病，病且重，一日將夜忽起坐，作其子聲連連哭痛不已。且曰，吾母，勿過悲傷，此是兒天數也。其父驚問曰，爾為誰乃？笑云，父何為不認兒耶。父曰，既是吾兒何為懶。其母作祟，答云，不敢但念母恩兒不置，適某他去，差聞歸一慰母耳。大某者眾僊稱虎之號，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-ssu of the Wan lih period (A.D. 1598)." 1

1 當問其故。答云，初被傷後痛不可忍，且
即有一重役。問何役。答云，新役至今與一役
異一大網，即脫一役矣，凡舊役見新役至，喜不
勝。其網甚重。又問何為。答云，用以羅人而食
者，且云，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，來則至而迎之，
其來則眾僕亦不寂寞矣。又言，被傷者切不可
用棺，焚之，不然既欲負棺，又欲埋網，甚苦。故
山中人亦有禁例不得用棺云。又言，某某某俱
The above tales show that ch'āng 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 surprising the beast. Once at new-moon time a man ascended a tree to observe the trap, and perceived a ch'āng 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." ¹

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'āng or ch'āng kwei (see page 528).

². Wolf-demons.

Though, as we have seen on page 183, were-wolves are mentioned in Chinese literature antecedent to the T'ang dynasty, tales about

在，欲見其家人，父幸呼來。

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。此儼病尋痛，卒無恙，至今在此。是萬歷戊戌春事也。開元末渝州多虎暴，設機弈，恒未得之。月夕人有登樹候望，夜一憎鬼如七八歲小兒，無衣，輕行，通身碧色，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。久之小児行哭而返，因入虎口，及明開視，有碧石大如雞子在虎喉焉。 Kwang i ki, 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 kwang ki (ch. 442). Two of these, professedly borrowed from the Kwang i ki, 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 lykanthropia, 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-ch'en 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.

唐永泰末编州正平纈有村間老翁，患病数月，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，為壯狼所逐。遙遠上樹，樹不甚高，狼乃立銜其衣裙。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

桑斧斩之，正中其额。狼颇曰久之始去，村人至
其家，乃得下树。因询狼迹至老翁家，入堂中，遂呼
其子，劝始未，子告父额上斧痕。恐更伤人因扼
杀之，成一老狼。诣县自理，县不之罪。

1 又其年紹州他村有小兒，年二十許，因病後
頗失精神，送化为狼。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，失兒父
呼其名曰，明可来我家作，當為置一盛饌。因大
笑。日，我是何人更爲君家作也，男兒豈少異味耶。
失兒怪其辭狀，遂詰問，答云，天比使我
食人，昨食一小兒年五六或。其肉至美。失兒視
其口吻內有臊血，遂亂毆，化为狼而死.
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'!.

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1 太原王舍者为振武军都将。其母金氏本胡人女，善弓马素，以犷悍闻。常驰騄駬，臂弓，腰矢，入深山取熊鹿狐兔，敛获甚多。故北人皆惮其能而雅重之。

後年七十餘以老病，遂獨居一室，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 ch'ing 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 Khūh-wuh district, in the southern part of Shansi, that the following episode had occurred within its confines:

1 In the years of the Ch'ung ch'ing 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，且白王舍，是夕子隠中潛窺，如家人言。舍憂悸不自安。至曉金氏召舍，且令郎市麋鹿。舍熟以獻，金氏曰，吾所須生者耳，於是以生麋鹿致于前，金氏啖立盡，金氏數之。家人輩或竊語其事，金氏聞之，色甚矍，是夕既扃門，家人又伺而視之，有狼遂破戶而出，自是竟不還。 Sien-shih chi; K K, ch. 442.

1 至正十年彰德境內狼狼爲害，夜如人形入人家，哭就人，懷抱中取小兒食之。 Ch. 51, 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 uncon-
sciously 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.

¹ Compare what is stated on page 165 on the same trait of European lykanthropy.
² 明崇禎間歲大饑，民相食，縣東二十里吉壁莊牧災名菅，菅者姓失。每夙出，暮還。其妻問
日，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
土地祠見狠皮一偶，怒其上，忽覺熱。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. Isegrim, 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.

不知其為狼也，出而食人。傍嘗至祠，皮蛟復人，我亦不知其為人也。泯泯昏昏日復如是，明午且食汝。恐汝不免，雖然吾弗忍。話朝可束箠為汝狀，納豕肚其內，汝必無祟。言畢遂去。妻驚甚，走告鄰媪。且信且否，弟曰：汝試為之，其妻如其言為備。越明日鍵闺以視動靜，日亭午果有一狼躍牆入。頻以頭觸扉，弗得入，轉搏束箠，攜食，既畢復躍牆出。其妻大呼鄰衆，鄰衆至，內有壯者居其後，妻亦隨之。至祠見狼方伏地，妻猛撲，尾絹，數/task 載奔。自是不復歸舍。鄰人後見狼無尾者即呼其名，掉頭去，不顧，亦不噬。迄今父老猶能道之。Khüh-wuh hien chi 曲沃縣志：T.S, sect. 禽蟲，ch. 70.

百歲狼化為女人，名曰知女。狀如美女，坐道旁告丈夫曰：我無父母兄弟，丈夫取我為妻，三年而食人，以其名呼之則逃去。Poh tsch ču；T.S, sect. 神異，ch. 315.
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 Pehchihli)
"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 Yiiu-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"."
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、子悅而問之。其家甚愕。老婢忽云、汝是何人當此狂妄、我幽州盧長史家娘子、夫主近亡還京、君非州縣之吏、何詭聞頓劇、子乃稱父見兒冀州、欲求允好、初甚驚駭、稍稍相許、後數日野合、中途遇還。

刺史夫妻深念其子、不復詰問、然新婦對答有理、殊不疑之、其來人馬且衆、舉家莫不忻悅。經三十餘日、發新婦馬相送、遂使婢等往視、遂自拒戶、及曉刺史家人至子房所、不見奴婢、至臥中又不見馬。心頗疑之、遂白刺史。刺史夫妻遂至房前呼子、不應、令入壞窻開之、有大白狼衝人走去、其子遇食略盡矣。Kuang i ki; K.K, ch.442.

宋王仲文爲河南郡主簿、居緫氏縣北、得休、因駕行澤中見車後有白狗。仲文甚愛之、欲取之、忽變形如人狀、似方相。目赤如火、磋牙、吐
A similar ill-boding or evil-producing demon was "the house-dog of the official T'ien 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 course. 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." 2

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。Shou shen hou ki, ch. 7.

1 吏人蔡超家狗作怪。蹲於堂上，將拍板唱歌，聲悲怨，又一旦覓頭巾不見，戴在竈上坐。其月超遇害。The Chi iuai luh of Luh Hsun (see p. 252).

2 Sexual intercourse is forbidden in time of mourning; Book I, pp. 608 sqq.

3 北平田琰居母喪旅處盧。向一暮夜忽入婦室。密怪之。曰，君在毀滅之地幸可不爾。琰不聽而合。後琰暫入，不與婦語，婦怪無言，井以前事責之。琰知鬼魅，臨暮竟未眠，衰服掛廬，須臾見一白狗攫盧。衡衰服因變為人，著而入。
— "In the Hung ch'i 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 hus-
band 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". 1

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

1 弘治中兗之魚臺縣有民家畜一白犬, 養一白犬, 甚
馴, 其主出, 犬常隨之。他日主商於遠方, 犬亦
隨之。經旬三日犬化爲主執歸。妻問其故, 曰途中
遇盗, 財物俱盡, 幸逃得性命耳。妻信不疑, 說
其真夫歸。形狀悉同, 各爭真僞, 妻及邻里
白於官, 命置之獄中。忽一小卒語於妻。妻曰、
先隨ราง犬精也, 視婦胸間有爪紋則辨矣。卒以
白官, 召婦, 問其故, 裸而視其胸間有爪紋, 密
使以血舐之, 僞夫化犬, 立撲殺之。Wei yuen 彙苑,
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\(^1\).

We must not dismiss the dog in its character of demon without saying a few words about the so-called t'ien keu\(^2\) 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'\(\text{-}\)eng-ch'\(\text{-}\)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\(^3\). And in the fifth year of the Ta t'ung period (A.D. 539)

\(\text{1}\) 司空南陽令季德停喪在殯。忽然坐於床下，顏色服飾聲氣如熟是也。孫兒婦女以次教詔事有條貫，鞭撻奴婢，皆得其適。飲食飽暖，辭訖而去。家人大哀，如是三四，家益略苦。其後飲醉，形顯，但得老狗。便逐殺之，推問里頭沽酒家狗。  
\(\text{Feng-suh t'ung } i, \text{ ch. } 9.\)

\(\text{2}\) 天狗。  

\(\text{3}\) 天監十三年夏六月都下詔言有橫菰取人肝
"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."

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. Looking into Chinese uranographical works, we find mention made of a luminary, called the heavenly dog, placed somewhere about Cancer. Szé-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." 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 k'ing 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."

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

1 大同五年都下訛言天子取人肝以飼天狗。大小相驚，日晝便閉門持仗，數月乃止。Op. cit., ch. 7, l. 10.

2 History of the North, ch. 7, l. 30; and Books of the Northern T'ui Dynasty, ch. 6, l. 7.

3 天狗狀如大奔星，有聲，其下止地類狗。所隕及炎火、望之如火光，炎炎衝天。其下園，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."1

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."2 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 Tang Dynasty, ch. 19, II, l. 25.

2 同光三年九月丁未夕天陰雲，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 莫赤匪狐，莫黑匪鳥
Section 雪風，ode 16.
nothing to see there except those animals, proved that the kingdom was about to be imperilled and thrown into confusion". In the third century before our era it was Chwang-tszê 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". And that the fox was associated with evil spirits under the Han dynasty, we may infer from these two lines, which Hwang Hien, 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'i-mei, 
And are traceable in the wilds where wang-liang abide". 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 Yu, a famous diviner who died in A.D. 312:

"The daughter of Liu Shi-tsê 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 Yu 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 Yu 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 步仞之邱陵巨獸無所隱其軀、而變狐為之祥。 Nan hwa chen king, VIII, § 23. 
3 黃憲。 
4 足蟠乎魑魅之城、跡隕乎魑魅之墟。 
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*”.

And of another magician and diviner, named Ku Hwan⁴, who
died A.D. 498, 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””.

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. 488) 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 exercise 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

⁴ 劉世則女病魅積年。巫為攻禱伐，空冢故城
間得狸墨數十。病猶不差。友築之，命作布囊，
依女發時張囊著膽牖間。友閉戶，作氣若有所
驅，斯須之問見囊大脹如吹，因決破之，女仍大
發。友乃更作皮囊二枚，皆張之施張如前，囊復
脹滿。因急縛囊口，懸著樹，二十許日漸消。開
貺有二斤狐毛。女遂差。Books of the Ten Dynasty, ch. 95, l. 10.

⁵ 偉歡。

⁶ 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。有頃見狐狸竊鼠自入
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 numerous 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
convocate 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 day \(^1\), but had
greatly increased Khi-tsung's fears \(^2\).

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\(^1\) 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盧笑。契宗精神總持，
遂焚香勉勵，兄忽詬罵。曰：汝是僧者，歸寺住持，何橫干事。我止居在南柯，愛汝，苗碩多穫，
故暫來耳。契宗疑其狐魅，復禁桃枝撃之，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。

病者歎起，懸其母。母遂中惡，後其妻。妻亦卒，
遂尋其弟，婦回，面失明。經日疾復舊。乃語契
宗曰：爾不去當喚我眷屬來。言已有鼠數百糧
"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*, murdered in
A.D. 396, we read: "His-heu Tsao of the Ts'iao region had a

戫作聲，大於常鼠，與人相觸，驅逐不盡。及明
失所在，契宗恐怖加切。

1 其兄叉日，懇爾聲氣，吾不懼爾，今須我大
兄弟自來。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。
遂跣出戶，燭其血跡至一房，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，眾意其
興蠱：Yu-yang tsan tso, 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."¹.

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 Hsü-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."².

¹ 警人夏侯再母病困. 诣許卜, 忽有一狐當門
向之鳴. 狐怖怵鬱見智, 知曰, 其禍甚急, 君速
歸. 在狐鳴處, 帶心啼哭, 令家人驚怪, 大小必
出, 一人勿出哭勿止. 然後其禍可救. 狐還
如其言. 母亦扶病而出, 家人既集堂, 屋五間拉
然而崩. Books of the Tsin Dynasty, ch. 95, i. 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 禮明二年後主夢有狐入其牀下, 捕之不見.
以爲異. 乃自賣於佛寺為奴, 以禱之. 於郭內大
皇佛寺起七層塔. 未畢火從中起, 飛至石頭, 燒
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[^1], hu tsing[^2], or hu kwai[^3]: “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-fang[^4], 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-tsiih, 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 rapacity also, by ransacking ancient graves, opened that of one Iwan-shu[^6], “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

[^1]: 狐魅
[^2]: 狐精
[^3]: 狐怪
[^4]: 费長房
[^5]: 費長房
[^6]: 獭書
"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" 1.

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 demonish fox', said the doctor; 'I possess an art of curing this'. The father thanked him and im-

1 槐柩明器悉毀爛無餘。惟有白狐，見人驚走，左右逐之不得，俄傷其左足。是夕王夢一丈夫，鬚眉盡白，來謂王曰：何故傷吾左足，乃以杖叩王左足，王驚，腫痛盡生瘡，至死不差。Shou shen ki, ch. 45. This legend also occurs in the Si-k'ing toh 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
*every now and then insane talk, and had fits of laughter and
*wailing, which they could not suppress. At each call of Kao,
*Pei 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 Pei believed it.
*A few days later, a doctor bearing the surname Wang called
*on Pei, 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 Pei, 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'. Pei 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'. Pei 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 Pei:
*'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 reeling each other confusedly, and Pei'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. Pei 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'"1.

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，裴方求道術士用呵
禁之，冀瘳其苦，有叩門者，自稱高氏子，以符
術為業。裴僱延入，令視其子。生曰，此子非他
疾乃妖狐所為耳，然某有術能愈之。即謝而歸
焉，生遂以符術考招，近食頓其子忽起，曰，某
病今愈。裴君大喜，謂高生為真術士，具食飲已
而厚贈絡帛，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，或笑
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。

居數日又有王生者，自言有神符，能以呵禁
除去妖魅疾，來謁裴。與語，謂裴曰，聞君愛子被
病，且未瘳，願得一見矣。裴卽使見其子，生大
驚曰，此耶君病狐也，不速治當加甚耳。裴君因
話高生，王笑曰，安知高生不爲狐。乃坐，方設
席爲呵禁，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 Hüen 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

室內耶，即為病者耳。王見高來亦馬曰，果然妖狐，今果至，安用為他術考召哉。二人紛然相詬，辱不已。裴氏家方大駭異，忽有一道士至門。私謂家僮曰，聞裴公有子病狐，吾善視鬼，汝但告請入謁。家僮駭白裴君，出話其事。道士曰，易矣耳。入見二人，二人又詬，曰，此亦妖狐，安得為道士惑人。道士亦詬之，曰，狐當還郊野墟墓中，何為擾人乎。既而閉戶，相鬪毆數食頃。裴君益恐，其家童恐慌計無所出。及暮聞然不聞聲聞。視，三狐皆仆地而喘不能動矣。裴君盡鞭殺之，其子後旬日乃愈。Süen-shih chi.
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, squatted 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".

The belief in bewitching were-vixens, or, as we find them generally denoted in the books, hu mei, "vulpine enchantresses", was specially prominent during the Tang 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 狐五十歳能變化爲婦人,百歲為美女,爲神巫,或為丈夫與女人交接。能知千里外事,善變魅,使人迷惑失智。千歲郎與天通為天狐。K.K, ch.447.

2 吳郡顧炤,hunt,忽聞人語聲云,咄咄,今年衰,乃與衆尋窆墓,有一義,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,悉是疾人女名,已經疾者乃以朱錦頭所書。名有百數,炤女正在簿中。Shen shen hou 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 chi’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 calabash: 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

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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，著衣，挈一瓢，自邑北而來。謂韋曰，妾居邑北里中有年矣，家甚貧，今為邑胥所辱，將訴於官，幸吾子紙筆書其事，妾得以執誚邑。冀雪其恥。韋諾之。婦人即揖韋，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。Synopsis of

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owe to the writing-brush of Poh Kū-yih 1, 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 it 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.

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、翠眉不舉花顏低、
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、人心惡假貴真真、
狐假女妖害猶淺、一朝一夕迷人眼、
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 K'ueong i ki relates, "there lived in Tai-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? (tri-kāya)? 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 Dambudwipa; 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 1803, 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, 1, p. 26. Some fox-myths may be found in Giles' Strange Stories from a Chinese Studio, which are fables selected from the Liu-ch'ai 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.”

1 唐永徽中太原有人，自稱彌勒佛。禮謁之者見其形抵於天，久之漸小纖五六尺，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。邑僧問禮者博於內學，歎曰，
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。
釋迦教盡然後大劫始壞，劫壞之後彌勒方去梵
率下閭浮提，今釋迦之教未虧，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，幡花旋蓋悉是家墓之間紙錢緯。禮撫
掌曰，彌勒如此耶，具言如狀。遂下走。道之不及．
K K, ch. 447.

2 唐則天在位有女人，自稱聖菩薩。人心所在
女必知之。太后召入宮，前後所言皆驗，宮中故
事數月，謂為真菩薩。其後大安和尚入宮，太
后問見女菩薩。大安曰，菩薩何在，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 unconsciousness 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.

¹ Under the T'ang dynasty there lived among the people of Tai-cheu (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：在梵率天僧行宮中聽法。第三問之，曰：在非非想天，皆如其言。

*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” 1.

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. 380 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，
遂畢菩薩馭五色雲來下其室。村人供養甚衆，
仍敕衆等不令有言，恐四方心往來不止。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，因傾財求道士，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 heavy 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 唐劉白肖詩云，其婦母子衆愛少時好夜中將網斷道，取野豕及狐狸等。全白莊在岐下，後一夕有於莊西數里下網，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，變成緋緋婦人。行而遙網至愛酒車側，忽捉一鼠食。愛連呵之，婦人忙遙入網，乃棒之致斃，而人形不改，愛反疑懼，恐或是人，因和網沒於麻池中。

夜還，與父母議，及明舉家欲潛逃去，愛吳雲，寧有婦人食生鼠，此必狐耳。復往麻池視之，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，有老僕見狐未死勸令養之。云，狐口中貞珠，若能得之當為天下所愛，以繩縛
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. Yu 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, unperturbable 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，又以大籠罩其上，養數日狐能食，僧用 "小缶口篠者埋地中，合口與地齊。以兩叢豬肉炙於缶中，狐愛炙而不能得，但以口屬缶，候炙 "冷復下兩簪，狐舐著，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，大為 "其夫所貴。The same work, ch. 451.

1 南陽西郊有一亭，人不可止，止則有禍。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，瞋 "目，磋齒，形貌可惡，大賢鼓琴如故，鬼乃去，於 "市中取死人頭來還。謂大賢曰，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 Yiu-yang teah 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 kerchief 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。長久乃還。曰。寧可共手搏耶。大賢曰。善。語未竟鬼在前。大賢便逆捉其腰。鬼忽急言死。大賢遂殺之。明日視之。乃老狐也。自是亭舍更無妖怪。shen shen ki, ch. 18.

1 管轄在田舍。嘗候遠鄰。主人患數失火。嘗卜。教使明日於南陌上伺當有一角巾諸生。駕
A FOX-DEMON INDUCING SONS TO COMMIT PARRICIDE.

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-hing (in Chehkiang 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 'here 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

黑牛故車，必引留為設賓主，此能消之。即從軒
戒，諸生有急求去，不聽，遂留。

當宿意大不安。以爲圖已，主人罷入，生乃把
刀出門。倚兩薪積間側立。假寐，然有一小物直
來過前，如獸，手中持火，以口吹之。生驚舉刀，
斫正斷腰，視之則狐。自此主人不復有災。Memoirs
of the Three Kingdoms; Memoirs of Wei, ch. 29, l. 27.

'昔時吳典一人有二男。田中作時。瞥見犬來
罵詈打之。兒以告母。母聞其父。父大驚。知
是鬼魅。便令兒斫之。鬼便寂。不復往。父憂恐
兒為鬼所困。便自往看兒。謂是鬼。便殺而埋
之。鬼便遂歸。作其父形。且語其家二兒已殺
妖矣。兒暮歸。共相慶賀。"
"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" 1.

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 h'wo 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-hium palace" 2.

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

1 積年不覺, 後有一法師過其家。語二兒云, 君尊有大邪氣。兒以白父, 父大怒, 兒以語師告速去。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。父殯治服, 一兒遂自殺, 一兒忿懣亦死。Shou hien ki, ch. 18.

2 太和元年有狐魅截人髮, 熙平二年自春京師有狐魅截人髮, 人相驚恐。六月靈太后召諸截髮者使崇訓衛尉劉騰鞭之於千秋門外。Ch. 412, I, l. 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 Hi' ping 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

市北慈孝奉終二里、里內人以賣棺槨為業、
資轎車為事。有挽歌孫巖，娶妻三年不脫衣而臥，巖因怪之，伺其睡，除解其衣，有三毛長三
尺，似野狐尾。巖懼而出之，妻臨去將刀，截巖
髮而走，鄰人迫之，變成一狐，迫之不得。

其後京邑被截髮者一百三十餘人。初變婦人，
衣服鬟壯，行於道路，人見而驚之，近者被截
髮。當時有婦人著綠衣者人皆指其狐魅。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'ëu 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 bowless
gentleman. He who on a szê 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 roc if he says he is an official. On a shên
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 tszê 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'ëu day that they are scholars, are oxen. If you only know
these their animal names, they can do you no harm." ¹

¹ 山中寅日有自稱虞吏者虎也，稱當路君者狼也，稱當令長者老狸也。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。巳
日稱寡人者社中蛇也，稱時君者臥也。午日稱三公者馬也，稱僕人者老樹也。未日稱主人者
羊也，稱吏者蜃也。申日稱人君者猴也，稱九卿者猿也。酉日稱將軍者雉也，稱捕賊者雉也。戌
日稱人姓字者犬也，稱成陽公者狐也。亥日稱婦人者金玉也，稱神君者豬也。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’en 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’.

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’u period of the Wei dynasty (A.D. 220—227) a man of the Tun-khü 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
HARES AND MONKEYS AS DEMONS.

"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".

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 seduceress, 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 Ting-
ling, 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 魏黃初中頓邱界有人騎馬夜行，見道中有一物，大如兇，兩眼如鏡。跳躍馬前，令不得前，
人遂驚懼墮馬。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，相間訊己，因説
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：向者物何如。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，人遂墮地怖死。家人怪馬獨歸，即行推索，
乃於道邊得之。宿昔乃蘇，說狀如是。Shen 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 yuen period (A.D. 396) 
Sü Tai-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 
his 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 unmanneringly? 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縛猴、在㝎 
女房前。前後㝎女同時懷姦，各産子三頭，出便 
要跳躍。昭方知是猴所為，乃殺猴及子，㝎女同時 
號哭。昭聞之，云初見一年少，著黃練單衣白紗 
帕，甚可愛，笑語如人。Shu shen heu ki, ch. 9.

2 太元末徐寂之嘗野行，見一女子操荷，舉手 
磨寂之。寂之悅而延住。此後來往如舊，寂之便 
患疾痛，時或言見華屋深宅芳苑廣廬。寂之與 
女偽諠宴樂數年，其弟醉之聞屋內群語。寂往 
宅之，見數女子從後戶出，唯餘一者，隱在箕 
箒。醉之經入，寂之怒曰，今方歡集，何故唐突。 
寂復共言云，箕中有人，醉之即發看，有一化 
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." 1

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 "Ti'en pao period (A.D. 755) the Censor Pih Hang was Governor of Wei-cheu, when this region fell into the power of the insurgent

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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，旁有產鼠，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。家人又殺其子，女乃悲泣不已，未及療之遂死。Kuang 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 and 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.

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 accousted. '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，遊戯。自若家人撻斃。明日群小人皆白服而哭，載死者以喪車凶器，一如士人送喪之備。仍於庭中作塚，葬畢遂入南墳穴中。甚驚異之，發其塚，得一死鼠。乃作熱湯沃中，久而掘之，得死鼠數百枚。後十餘日杭以事不剋，一門遇害。 Kwang i ki; 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".1

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
there a month had passed".1

1 萬世元年長安道中有群寇，塲伏夜動，行旅
往往遭殺害，至明旦略無蹤由，人甚畏懼，不敢
晨發及暮至旅次。

有一道士宿於逆旅，聞此事乃謂眾曰，此必
不是人，當是怪耳，深夜後遂自於道旁拾一古
鏡潛伺之。俄有一少年至，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，其少年棄兵甲奔走。道士逐之，仍誦呪語約
七七日，其少年盡入一大穴中。道士守之，至曙
復還逆旅，召眾發掘之。有大鼠百餘走出，乃盡
殺之。其患乃絕。Siao siang luh.

2 李林甫有疾，晨起，盥殤，將入朝，命取平日
所用書囊。忽覺書囊重於平日，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，無然而滅。林甫惡之，不踰月而卒。

T.S., sect. 食虫, ch. 83. The T.S mentions the Tsii 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 Yu Pao's tales, "there existed at Wu-sih (in the south of Kiang-su) 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 luh (see p. 232). 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 Tang, which it contains. This work occurs also under the title of Tsai i chi: 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，陂吏丁初天每大雨輒循陂行，漸至陂中看見一婦人，合法青衣，戴青幗，進後，呼初待我。初時恱然意欲留之，復疑本不見此，今忽有婦人冒陰雨行，恐有鬼物。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，衣著飛散，視之是大蒼蠅，衣著皆荷葉也。此顯化為人形數數年少者也。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 permission to go out, and when out of doors changed into an otter".

— "According to the Fu-hien Fung chi or General Memoirs "concerning Fu-hien, there were false rumours abroad in the "35th year of the Kia tsing period (A.D. 1556) 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".

6. Domestic Animals in Demonology.

Notwithstanding the general prevalence in China of the domesticated 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-eminent place in its superstition. Very interesting
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 simul-"taneously. 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 Tsien-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 Sū 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 tszē day, because, as she said, tszē corresponds with "the Rat 1, 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 traile
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
To and his wife on an ox-car, and was on the point of ordering
them to commit suicide at home, when To's younger brother
Ching, a Chamberlain for the judgment of merits, appeared in
the palace and implored his mercy. The result was that To 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. To died not long after'.

1 獨隨陰性宜土道。其外祖母高氏先事貓鬼
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，召觀視之，
皆曰此予鬼疾，上以陰后之異母弟、陰妻楊素
之異母妹、由是意陰所為。陰令其兄穆以情喻
之，又避左右詫陰，陰言無有，上不說，左轉遷
州刺史，出怨言，令高頴蘇威皇甫孝緒楊遠等
雜案之。
陰婢徐阿尼言：本從陰母家來，常事貓鬼。每
以子日夜祈之，言子者鼠也，其貓鬼每殺人者，
所死家財物皆移於陰貓鬼家，陰從從家中索
酒，其妻曰無錢可酤，陰因謂阿尼曰，可令貓鬼
向越公家使我足錢，阿尼便呪之。居數日貓鬼
向素家，後上初從并州還，陰於園中謂阿泥曰、
This is a valuable illustration, indeed, of the astounding credulity which in those times swayed even crowned heads 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 São 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, Hü 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，阿尼复呪之，遂入宫中。杨远乃于门下外省遣阿尼呼猫鬼。阿尼于是夜中置香粥一盆，以匙扣而呼曰：猫女可来，无在宫中。久之阿尼色正青若被牵拽者。云猫鬼已至。

上以其事下公卿，奇章公牛弘曰：妖由人兴，杀其人可以绝矣。上令使车载佗夫妻，将赐死於其家，佗弟司勲侍中整诣阙求哀。於是免佗死，除名，以其妻杨氏为尼。先是有人谒其母为人均猫鬼所杀者，上以为妖妄，忽而遣之，及此诏诛被诉行猫鬼家。佗未几而卒。 History of the North, ch. 61, ll. 10 seq. See also the Books of the Sui Dynasty, ch. 79, ll. 4 seq.

1 蕭良娣. 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 Hiang Yu beat a retreat before his enemies in the Wu region, he crossed a broad stream in which a strange beast lived, that

* 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。許敬宗又奏仁祐無効功，以宮掖罪宜夷宗，仁祐應斷棺。有詔盡奪仁祐官爵，而后及良娣偽為武后所殺。初帝念后，聞行至囚所。日，陛下幸念疇日，使妾死更生，復見日月，乞署此為回心院。帝曰，朕卽有處置，武后知之，促詔杖二人百，剔其手足，反接投醄豔中，日令二妪骨隤。數日死，殊其尸。初詔言至，良娣罵日，武氏狐媚翻覆至此，我後為猫，使武氏為鼠，吾當扼其喉以報。后聞，詔六宮毋畜猫。 New Books of the Tang Dynasty, ch. 76, li. 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 Tien pao period (A.D. 742) there lived
in Ch'ang-ning, in the village of Yen-shen, one Wang Hium.
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. Hium 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’. Hium, unable to discern from whom
these words came, forthwith gave some; on which the arm was
withdrown.
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 Hium 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，一手抱樹，連
拔大樹數枝。天睹之馬也，徧體黑龍紋。Wa-
ching kien chi, quoted in the T.S., sect. 禽虫, ch. 98.
“lost a leg that night, apparently by a sword-blown, 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.”

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 fen-yang 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. He interrogated 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
有三數輩餽食會薰所居。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，己而又去。於是相
與謀曰：此必怪也，伺其再來當斷其臂。適之果
來，拔劍斬之。臂既墜，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.

Siu-nish chi.
* '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
a 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'.

'The closer 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' 1.

1 南陽宋定伯年少時夜行逢鬼。問之, 鬼言, 我
是鬼, 鬼問, 汝復誰。定伯詫之言, 我亦鬼。鬼問, 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, 可共遮相擔何
如。定伯曰, 尤善。

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。定伯自渡盥濯作聲, 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，恐其變化噬之，得錢千五百，乃去。Shen shen ki, chap. 16.

*洛陽人朱化者以販羊為業。唐貞元初西行抵邠寧，廻易其羊，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，羊多則利厚也。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. Yu Pao tells us, that under
the Han dynasty there lived a man in the Ts'i 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

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*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，從歸洛陽，行之關下,
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
以小羊為易，我驅之關下，盡化為鬼，非汝用
術術乎。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，遂死於邠寧焉。Khi shi leh 奇事錄;
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. 50, l. 30) as Tu T'ung khi shi ki 大唐奇事記，Writings on Strange
Matters of the Great Tang Dynasty, in ten chapters, written by Li Yin 李隱
in the Hien T'ung period (890—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 bleat 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 1.

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，其家有神祠建室三四間。
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-
willng 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 李汾越主上虞縣人也。惟悦山水、乃居四明
山。山下有百姓張老莊，其家大富、好養豕、積
年不宰而緜之。永和末中秋月圓李汾步月於中
庭、撫琴自誹。忽聽外有人嗟嘆之聲。或言或
笑。李汾不測其由。詰日、何人夜久至此山院。
女笑曰、帷好秀才之妙聲。汾開門而看之、見
一女端正無比。帷覺口帶高緱黑色。汾問娘子
莫是神仙乎。女對日、非也。兒是此山中張家
女、今夕與母作客東村、竊來奉謁...下帷、背
燈、琴瑟已盡。

忽爾晨雞報曉。女起告辭。汾懼慕惜別即徃
女青薰履子一雙、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."

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'ung-tsing, situated in Kiang-nin, 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
* 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-cars 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*.

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 Jū-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,

*江寧銅井村人畜一牛十餘年，生懼凡二
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，侯其自殞，乃
掩埋土中。是時聞門外有擊撞聲，如是者連夕，
初不意即此牛，月餘遂為祟更甚，聞吼聲蹄鴻，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，剖割其腹，以
糞塞沃溺之，嗣後寂然。再啓土視之，牛朽腐
矣。Teč̄ puḥ yū, 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" 1.

— In the K hai h w ang 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" 2.

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, 諸府門椎
鼓者, 郡中患之。時魅適來而逢長房為謁府君, 恭懼不得退, 散布, 解衣冠, 吁頭乞活。長房呵
之云: 便於中庭正汝故形。即成老龍也, 大如
車輪, 頸長一丈。長房復令就太守服罪, 付其一
札以勅葛陂君。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. 43.

2 開皇中按庭宮每夜有人來挑宮人。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, 因入池而没。明日帝令涸池, 得
一龜, 径尺餘, 其上有刀跡。殺之, 遂絕。Books of the
Sui Dynasty, ch. 22, I. 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'ü,
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癥病。治不能愈。奴
既死乃剖腹視之。得一白鼉。赤眼甚鮮明。乃試
以諸藥漬灌之。并內藥於驚口。悉無損動。乃
係驚於床腳。

忽有一客來看之。乘一白馬。既而馬溺漬鼉。
鼉乃惶駭欲疾走避溺。因驚之不得去。乃縮藏
頭頸足馬。病者察之。謂其子曰。吾病或可以救
矣。乃試取白馬溺以漬驚上。須臾便消成數升
水。病者乃頓服升餘白馬溺。病豁然愈。 Shew shen
chei ki. ch. 3.

2 李宗為楚州刺史。郡中有足方行於市。忽据
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 Young-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" \(^1\).

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"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

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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，得大麕長數尺。送 "之水中，其隴乃愈。Ki shen lah; 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，福祝婦人乃是一 "大麕，枕臂而臥。福驚起，欲執之，遽走入水，向 "小舟，是一枯槎段長丈餘。Shou 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 possessing divine power, which enabled him to completely overpower 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, illness 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. 眾縣令有女，為精邪所魅，醫療不効，父投董奉治之。若得女愈，當以侍巾欽。奉然之，即召得一白蜃，長數丈。陸行諸病者門，奉使侍者斬之。女病即愈，奉遂納女為妻。Sheu sien chiwen, chapter VI.

2. 蘇令曾竺，唯得神呪，尤能治邪。廣陵王家女病，巫治之入門。瞑目罵云：‘老魅不念守道而干犯人。女乃大哭、云、人殺我夫，魅在其側，吾命盡於今。因斬髮又曰：此神不可與爭，乃成老蜃，走出庭中。鉦令撲殺之也。Chi kuan buh; K.K., ch. 458.
of Chu-koh Ch‘ang-min, 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 understand 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”.

But not only the wicked were in old China persecuted by demoniacal serpents. The T‘ai-p‘ing kwang ki gives us a legend about such a monster having haunted no less a worthy than Confucius. Yen Hwui and Tszé-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

1 諸葛長民.
2 初長民富貴之後, 常一月中輒十數夜眠中驚起, 跳躍如與人相打。毛修之眷運同宿, 既之驅愕, 問其故。長民答曰, 正見一物, 甚黑而有毛, 腳不分明, 奇健非我, 無以制之。其後來數轉, 屋中柱及棟樑間悉見有蛇頭, 令人以刃懸斫, 應刃隱藏, 去軒復出。又據衣杖, 相與語如人, 聲不可解。於壁見有巨手長七八尺, 臂大數圍, 令斫之, 肆然不見。未幾伏誅。Books of the Tsin Dynasty, ch. 85, l. 10.
"Tsé-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'" 1.

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" 2.

1 顏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，子路失魂，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。至時大家遣人來迎，女家好遣發，又令女乳母送之。既至重門累闊，擬於王侯廬。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 k'wei and m'ai, ordering them to fetter themselves and to render their forms visible. A fellow villager of his had a wife, smitten with sickness by a m'ai. Kwang-heu arraigned this being, and found a large snake of several chang, "dead outside the gate"." Variations on this theme are not unfrequent 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 sien chiwen, which may have been written under the Han dynasty or shortly after it, it is related of Yu'en 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 Khuih-o, into whose brains a serpent-like beast worked its way. When it came, he smelt a foul stench; thereupon 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,

帳中以手潛摸之，得一蛇如數圍柱，纏其女從足至頭。乳母驚走出外，柱下守燈婢子悉是小蛇，燈火乃是蛇眼。Sheu shen heu ki, ch. 10.

1 初章帝時有壽光侯者能劾百鬼衆魅，令自縛見形。其同人有婦，為魅所病。侯為劾之，得大蛇數丈，死於門外。Books of the Later Han Dynasty, ch. 112, II, I.17.

2 元俗.

3 河間王病癤，買藥服之，下蛇十餘頭.
thus preventing it from getting into those apertures, and for
several years nothing ailed him, except a pressure in his head".

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 P'n, 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".

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

1 秦瞻居曲阿彭皇野，忽有物如蛇突入其脳
中。蛇來先聞臭氣，便於鼻中入，盤其頭中，覺
哼啞，僅聞其脳聞食聲啞啞。數日而出去，尋復
來，取手巾縛鼻口，亦被入。積年無他病惟昏頭
重。Shou shen ki, ch. 17.

2 郭縣有民於南郭渠邊得一小蛇，長尺餘。剝
剔五臟，盤而串之，置於炎熾之。數日民家孩
子數歲忽遍身腫赤，皮膚鑽破，因自語曰：汝家無
狀殺我，剝剔腹中胃，置於火上，且令汝兒知此
痛苦。民家聞之驚異。取蛇拔去剝竹，以水濯之，
焚香祈謝，送于舊所。良久蜿蜒而去，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-ting, 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 f'an*. In the *Tai p'ing* period (circ. 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-fang, 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."

太平中允久祀曾提舉廣南西路，一吏人爲蟲所毒，舉身潰爛，有一醫言能治，呼使視之。曰，此爲天蛇所螫，疾已深，不可爲也。乃以藥塗其瘡，有瘀起處以針投之，有物如蛇凡取十餘條，而疾不起。又子家祖塋在錢塘西溪曾有一田家忽病癰。通身潰爛，號呼欲絕。西溪寺僧識之曰，此天蛇毒耳，非癰也。取木皮煮飲一
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'ên 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'ên 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'ên 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'."

![Image of a page from a book with Chinese text and English text. The English text discusses the diseases ascribed to celestial reptiles and their effects, while the Chinese text seems to continue discussing these topics.]
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."  

宜、賜酒。時北壁上有懸赤弩，照於杯、形如蛇。宜畏惡之，然不敢不飲，其日便得胸腹痛切。妨損飲食，大用羸羸，政治萬端不為愈。

後郴因事過至宜家，問其變故，云畏此蛇，蛇入臍中。郴還聽事，思惟良久，顧見懸弩。必是也，則使門下史將[鈴下待徐]扶輿載宜、於故處設酒、杯中故復有蛇。因謂宜，此壁上弩，非有他怪。宜遂解甚夷懼，由是瘳平。官至尚書、歷四郡，有威名焉。Ping-suh Pin-g i, ch. 9. A similar anecdote we find in the Books of the Tsin Dynasty (ch. 43, l. 22) 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.

1 沈慶校書說境中有一吏人，家女病邪。飲食

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 Ch'i-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

無怪或歌或哭、驅形奔馳、抓毁面目、遂召巫者治之、結壇場、鳴鼓吹、祭祝之。
次有乘航船者偶宿泊門首河內、枕舷而臥、忽見階溝中一蟾蜍大如椀、朱眼毛腳、傌鼓聲作舞、乃將篝燈得、縛於榜板下。聞其女云、何故縛我婿。船者乃扣門、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、前後醫療已數百縁、如得愈何惜數千邪、願借酬之。船者乃將其蟾以油熬之、女翌日瘥。The Chi kwai lub of Luh Hsun.
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 siang hwan (wounded soul) into siang
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
siang 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。狀如雉，毛
色似鳳。帝惡其名，棄而不納，復愛其毛羽。當
時博物者云，黃帝殺蚩尤，有鷄虎誤吞噬婦人，
七日氣不絕，黃帝哀之，葬以重棺石槨。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國園林之中。至漢
哀平之末王莽多殺賢良，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，四海攸屬，山野間時見此鳥。憎其名，
改傷魂為相宏，及封孫皓為緯命侯，相宏之義
叶於此矣。

永平之末死傷多故。門嗟巷哭，常山有獻，遂
放逐之。 Shih i-li, 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, 2 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’ 3.

1 代郡界中一亭作怪，不可止。有諸生壯勇者 * 暮行，欲止亭宿，亭吏止之，諸生曰，我自能消 * 此，乃住宿。食夜諸生坐前出一手吹五孔笛。諸 * 生笑，謂鬼曰，汝止有一手那得遍笛，我爲汝 * 吹來。鬼云，卿爲我少指耶，乃復引手，即有數 * 十指出。諸生知其可撼，因拔劍砍之，得老雄雞 * Yiu ming luh; K.K, ch. 461.

2 王勤出於宋汴，汴主人張琦家有女子，患入 * 夜哀痛之聲，實不堪忍。勤問其故，病來已經年 * 歲，白日則安，夜常如此。勤停一宿，及問女子 * 聲遂開鏡照之。病者曰，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
in the early morning and had not yet returned, his
family were having their meal, when suddenly they saw a goose
with some paper mockmoney 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:
'eat 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營副將，有空地在
西郭。侵晨趨府，未歸，家人方食，忽有一鵝負
紙錢自門而入，徑詰西郭房中。家人云，此鵝自
神祠中來耶。令其奴逐之，奴入房，但見一雙髻
白鬚老翁。家人莫不驚走。楊歸，聞之，怒持杖
擊之，鬼出沒四隅，變化倏忽，杖莫能中。楊益怒
曰，食詐當復來，擊殺之。鬼乃折腰而前，曰諾。
楊有二女，長女入廚切肉具食，肉落砧軸失去。女執刀白死，砧下露一大黑毛手，曰請斫。女走氣殆絕，因而成疾。次女於大甕中取鹽，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.

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, "is called by the people in the southwest the spectral sparrow, and its cawing means misfortune and evil." 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." The

一猿自幷突出，上女之背。女走，至堂前復失之。亦成疾。

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

2 Khin king 禽經: 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 Imperial 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 鳥之白腹者西南人謂之鬼雀，鳴則凶咎。

4 其智足以通禨福，故所在則人忌之，而西南人視鳥為鬼，以為能知未然也。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 P'ei Chung-ling was Governor of Kiang-ling, he sent his military commanders T'an Hung-shue 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 T'an Hung-shue 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 P'ei Chung-ling dreamt that T'an Hung-shue 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 cope. 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 T'an Hung-shue 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".

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1 裴中令為江陵節度使, 使将軍譚弘受王穀往嶺南。充使回至桂林館, 爲羣鳥所噪。王穀以石擊之, 羣鳥而墮死于竹林中。其同行譚弘受忽病頭痛不可前。令王穀先行去, 戒遮遮相待、或先報我家令人相接。

尋裴中令夢譚弘受言在道為王穀所殺、掠其錢物、委屍在竹林中。數日內王穀合到乞令、公治之。王穀至遂付推司、舞楚伏法。旬日弘受到、知擊鳥之事, 乃是鳥鬼報讎也。T'ang kwoh shi pu

唐國史補 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 李肇, a high officer. A copy in our possession does not contain the above narration. We borrow it from the T's, sect. 禽虫, 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-chez 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 李承嗣者鄂州唐年人也。家富巨萬而娶妻
THE OWL A SPECTRAL BIRD.

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-koh¹, or denoted by various other names. Ch'eu 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 hi'un and h'u, resembling each other, and yet being distinct species; they are named so from the sounds hi'un and h'u which they utter, have eyes like kittens, and are of the size of the k'hü-yüh; should these birds emit a cry like a laugh, somebody is sure to die. Further we have the hi'u-lü, 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，仍患腹腳。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。妻欲詐官訟之，因此方免。承嗣遂與小妻為計。夜飲之，次以毒藥殺其醜妻及兒。葬後旬日以來，每至午時卽見二鳥來啄承嗣心，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，開令覆救方術。公遠日，冤魂所為，皆上告天帝，奉天符來報人間，方術不能免之，只有修黃箓道場，拜表奏天，可解斯罪爾。承嗣遂修黃箓道場三日三夜。二日之後晶禽不復來，其妻與兒現于夢中。日，汝枉殺我母子二人併命毒藥，我上訴於天帝，許報汝冤，今以黃箓善功太上降赦我已生天，受諸福報，與汝永解冤結。Yun kih t's'ih

¹ 鈞枷.
acquainted (therewith?) 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” 1.

The ku-hwoh can fetch away the dual soul of man. According
to the Huên 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 childbed, 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” 2.

In the ninth century, Twan Ch'ing-shih deemed this ornitho-
logical lore good enough for a place in his writings. He added that
this nocturnal wanderer was called Daughter of the Emperor
of Heaven 3, and tiao-sing 4, 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，大如鳴
鴉，作笑聲當有人死。又有鸕鶿，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，唾中猶有爪甲，故除爪甲者埋之室內為
此也。Pen-ts'ao shih i, quoted in the Pen-ts'ao kung muh, ch. 49.

2 姑獲能收人魂魄。玄中記云，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，喜取人子養為己子。凡有小
兒家不可夜露衣物，此鳥夜飛以血點之為誌、
兒負病驚癇及疳疾，謂之無辜疳也。荆州多有

3 天帝女

4 鈞星
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". Before Twan 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)". We read, indeed, in a "Calendar of Customs in the King and Ch'u regions", 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".

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，能取人魂，一首為犬所噬。秦中天陰有時有聲，聲如刀車鳴，或言是水鶩過也。Tu-yang ts'hah ts'u, ch. 16.
2 鬼車嘗腥則飛鳴，能入人家取人魂氣。相傳此鳥昔有十首，犬噬其一，猶餘九首。其一常滴血，血着人家則囚。荆楚人夜聞其飛鳴，但滅燈打門揷狗耳以厭之，言其畏狗也。Pen-ts'ao shih i, quoted in the Pen-ts'ao kung muh, ch. 49.
3 King Ch'u sui-shih ki 荆楚歲時記.
4 正月夜多鬼鳥度。家家槌牀打戶，揷狗耳，滅燈燭，以禱之.
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 Su 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 晉懷帝永嘉中，徐夷出行田見一女子，姿色鮮白。就夷言問，女因曰：‘願昔聆好音，日月心延佇，如何遇良人，中懷邀無緒。夷情既詫，欣然延至一屋，女施設飲食，而多魚。遂經日不返，兄弟迫從，於湖邊見與女相對坐。兄以藤杖擊女，即化成白鴿，翩然高飛。夷恍惚，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 Tszê-lu 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!" Tszê-lu did so, and thus stretched the stranger flat on the ground, where he became a big t'î 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 (tsîng) 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 shên, and then they can haunt mankind as spectres, which I call the five yîu, that is to say, the five regions (points of the compass) corresponding with the five elements, as all those regions contain such beings. Yîu 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." Tszê-lu 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，著臍衣高冠，大呺聲動左右。子貢進問何人耶，便提子貢而挾之。子路引出。興戃於庭，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，乃是大鱟魚也，長九尺餘。
孔子曰，此物也何為來哉。吾聞物老則羣精依之，因衰而至。此其來也，豈以吾厄絕從者病乎。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 chi h long. It occurs in Yu-chang, where it lives mostly in dirty and muddy ponds, sometimes by hundreds. These fishes can become t'su 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 t'su 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." 1

神皆愚俗，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。殺之則巳，夫何患焉。或者天之未喪斯文以是鬻子之命乎？不然，何為至於斯也。絃歌不輟。子路烹之，其味滋，病者興，明日遂行。Sheu shen ki, ch. 19.

1 魚魚狀如鰻，其文赤腫，長者尺餘，豫章界有之，多居污泥池中，或至數百。能為鬼魅幻惑妖怪，亦能魅人。其汙池側近所有田地人不敢犯，或告而莫之。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。其或為人患者能損人面目，反人手足，祈謝
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，所到之處聞啐啄之聲。北帝二十五部大
將軍有破泉龍符，書於硯石上投其池中，或書
板刺釘於池畔，而必因風雨雷霆以往他所。善
此術者方可行之。Luh 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，挈而歸，置於盆水中。先是沂有嬰兒，始
六七歲，是夕沂夢魚以喙啄嬰兒臍。沂悸然而
寤，果聞嬰兒啼。日，沂向魚噉其臍，痛不可
忍，故啼焉。與沂夢同，沂異之，乃視嬰兒之臍
果有瘡而血，沂益懼。明日以魚投伊水中，且命
僧於經書像，僅旬餘嬰兒瘡愈。沂自後不復釣
也。Siuen-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' 1.

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 Ts'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" 2.

1 彭陵極多蟹。古傳有巨蟹、背圍五尺、足長
倍之。深夜每出害人。其地有貞女、三十不嫁。
夜遇巨蟹出。遇巨蟹橫道。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 ch'i 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 晉義熙中鳥傷葛輝夫在婦家宿、三更後有
兩人把火至禱前、疑是囚人往打之、欲下杖、悉
變成蝴蝶、繽紛飛散、有為輝夫腋下、便倒地、
少時死。Shen 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-nan, 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 demonish 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 吳孫皓世淮南內史朱詔，字永長，為建安太守。詔詔使妻有鬼病，其夫疑之為奸。後出行，密穿壁隙窺之，正見妻在機中織，遙瞻桑樹上，向之言笑。詔詔使仰視樹上有一少年，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." In their rôle of maleficent ghosts, spiders appear in Amoy especially as authors of nightmare. People there hold the bái-kûi or "bâi-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. Unmistakeable 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，化爲鳴蟬，其大如箕，朔然飛去。妻亦應聲驚曰，喚人射汝，給使怪其故。

後久時給使見二小兒在陌上，共語曰，何以不復見汝。其一即樹上小兒也。答曰，前不遇爲人所射，病瘡積時。彼兒曰，今何如。曰，顧朱府君梁上膏以傳之得愈。給使白誕日，人盜君膏藥頗知之否。誕日，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，膏自此故，給使曰，試開之，則膏去半，為buffer見有趾跡。誕因大驚。乃詳問之，具道本末。Shen shen ki, ch. 47.

1. 江夏城南鐵佛寺內有蜘蛛井。世傳唐時有紅白二蜘蛛，化爲妖婦以媚人，故鐵佛鐵佛鎮之

"season, it happened in Yu-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。令婢挾擲、婢裁出戶忽覩一
姥、衣服臭敗、兩目無精。到六年三月閹門時患
死亡相繼。I gwen, quoted in the K K, ch. 474.
CHAPTER VI.

ON PLANT-DEMONS.

As set forth in our chapter on Plant-spirits (p. 273), 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 shen 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, anthropomorphous 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 hien 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
a house, and her family who watched her, saw nothing but the
hien with the girl's bracelets and finger-rings 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 Tsiih 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
為赤苓所魅。始見一丈夫，容質妍淨，著赤衣,
自云家在焉北，女於是恒誤詫自得，每至將夕
輒結束去屋後，其家伺候，唯見有一株赤苓，女
手指環掛其蒂。及之，而女號泣經宿遂死焉.
1 yuen; K K, ch. 416.

2 貞觀元年李勣愛女卒。葬北邙，使家僮廩于
墓側。一日女子忽詰家僮曰：‘我本不死，被大樹
之神竊我，今值其神出朝西嶽故得便奔出，知
爾在此以來，我已離父母後有此辱忍不可
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 housetop 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* 1.

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1 張昺舉成化八年進士, 授鉛山知縣。有嫁女者, 及婿門而失女。互以訟於官, 不能決。昺行邑界, 見大樹彷彿欲伐之, 民言樹有神巢其巔。昺不聽, 率衆往伐, 有衣冠三人拜道左, 時叱之, 忽不見。比伐樹, 血流樹間。昺怒, 手斧之, 卒仆其樹, 巢中墜二婦人, 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 Ping¹, 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. Ping 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 chang "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 chang 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-chou the sister of one Ku Khiu of Pieh-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 "appendend 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 劉僊.
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。僊乃劾之，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 chüen, 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, l. 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'. Khiu 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:

"Herewith I detail the particulars of my collision with an evil
"spirit, and report my death. In front of my third hall stood an
"old Hwai 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 榮州別駕顧球使生十年，病至年五十，餘
今郭璞筮，吉大過之升，其辭曰，太過卦者義不
嘉。冢墓枯楊無英華，振動遊魂見龍車，身被重
累驚妖邪，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，女病，病後有群鳥數千飛翔屋上，人皆怪
之，不知何故。有縣農行過舍邊，仰視見龍車，
五色晃耀，其大非常有頓遂滅。 Shou 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-yin 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” 8.

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、卑職三廡前有古槐
一株、遮房甚黑、意欲伐之、而邑中吏役僉曰、
是樹有神、伐之不可。某不信、伐之、并掘其根、
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、自知不久入世。乞大人別委署篆
者來。

尹公得稟袖之、與幕客傳觀、曰、此等稟帖作
何批發。言未畢華陰縣報病故文書至矣。Ts’ai puh yü,
ch. 7.

2 梁末蔡州布席家空宅相承云凶、不可居、有
人魏佛陀將火入宅、前堂止息、曡黃之際堂舍
有一物、人面狗身無尾、在舍跳蹕。佛陀執弓射
之、一發即不復見。明日發屋、看箭鈎羽得一朽
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-huo 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 Hū 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'.

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 dhyāna-abstraction

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1 太和中有從事江夏者，其官舍嘗有怪異。每夕見一巨人，身盡黑甚光，見之即悸而病死。後有許元長者，善祝鬼，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，遂墮於地。巨人即去，元長視其墮臂乃一枯木枝。至明日有家僮謂元長曰：堂之東北隅有枯樹焉，先生符今在其上，卽往視之，其樹有枝梢折者，果巨人所斷臂也。卽伐而焚之，宅遂無怪。Süen-shih ch'i; KK, ch.415.
臨湖西有寺，寺僧智常持法集善人禮。夜有人來其院呼智常，至窗外方，聞有衣聲。智常悟其藏别，即呼曰：「誰來者？」

一物長丈餘，包裹圓囊，且曰：「我是向火。」

至五更時，物火所居，因明日開口燃燼。智常悟，物無意，智常自念，至天明，再問，此物為何？智常乃曰：「向火。」

智常悟其藏別，即呼曰：「誰來者？」

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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".

通過之乃以香匙舉灰火寢其口中，物大呼起走至闐，若騷聲其寺背山。智通及明視蹶處、得木皮一片。登山尋之，數里見大青柟樹、梢已童矣，其下四根若新臘然。僧以木皮附之，合無蹕隙。其木有薪者創成一蹬深及寸餘，蓋魅之口，灰火滿其中，火猶熾熾。智通以焚之，其怪自絕。

1 交城縣南十里常夜有怪見，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，欹僼若醉者；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 Ching 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?

鎵有血甚多。自於縣令、令命焚之，由是縣南無患。Siên-shih ch'i; Ts, sect. 草木, ch. 244.

1 東洛有故宅，其堂奧軒極甚宏特。然居者多暴死，是以空而鎖之。且久，故右散騎常侍范陽盧處貞元中為御史、分察東臺，嘗欲賀其宅而止焉。或曰：此宅有怪，不可居，虔曰：吾自能弭之。

後一夕虞與從吏同寢其堂，命僕使盡止於門外。從吏勇悍善射，於是執弓矢坐前軒下。
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 brickwork 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, ran 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'.

夜將深、聞有叩門者。從吏即聞之、應聲曰、柳將軍遺奉書於盧侍御、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、堂奧軒極皆吾之居也、門神戱靈皆吾之疑也、而君突入吾舍豈其理耶、假令君有舍、吾入之可乎、既不懼吾、寧不懼於心耶、君速去、勿招敗亡之辱。

讀既畢、其書飄然四散、若飛觕之狀。俄又聞有言者、柳將軍顧見盧侍御、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 the 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，若有憚遂東向而去。至明廢命窮其跡。至宅東隅地。見柳高百餘尺，有一矢貫其上。所謂柳將軍也。廢伐其薪，自此其宅居者無恙。

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。Su-en-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 tsing or vital spirits (see p. 10), and their visitations as tsing kwai, "apparitions of tsing" (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 altogether 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 ching 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，性多懇存想不捨，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，忽成撾帚，取而焚之：Yiu ming luh; KK, ch. 308.

2 蔣惟岳不懼鬼神。嘗獨臥憲下，聞外有人聲。岳視之，見一鬼鬼，可入相見。若是聞鬼，無宜相驚。於是宰然排戶而欲棄其牀，見岳不懼，旋正壁下。有七人焉。間其所為立，而不知，岳以枕擊之。皆走出戶，因走赴，沒於庭中。明日掘之，得破車軸七枚。Kwang i ki; KK, ch. 309.
contagious malignant disease, which left scarce any of the elder
and younger people among them hale and sound. Daily, in the
deal 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
door, 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 Fu-hyang 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 chi 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。善射。家染惡疫。長幼罕有全者。每深夜見一人自外來。體有光
曜。曾此人至則疫者呼吟加甚。醫莫能效。從武他夕操弓映戶。以候其來。俄而物怪復至。從武
射之。一發而中。熾光星散。命燭視之。乃家中
舊使砧木燈擎已倒矣。乃劈而燭之。棄灰河中。於
是患者皆愈。Kwei-lin fung-fu 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 replied;
'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'.

1 宋元嘉初富陽人姓王於寥瀆中作蟹斷, 旦
往觀之, 見一材, 長二尺許, 在斷中, 而斷裂開,
蟹出都盡。乃修治斷, 出材岸上, 明往視之, 材
復在斷中, 斷裂如初。王又治斷出材, 明晨視,
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
中倉犇動。轉頭顧視, 見向材頭變成一物, 人面
猴身,一手一足。語王曰, 我性嗜蟹, 此日實入
水破君蟹斷, 入斷食蟹, 相負已爾, 望君見恕,
開籠出我, 我是山神, 當相佑助, 并令斷得大蟹。
王曰, 汝此暴人, 前後非一罪, 自應死。此物種
類轉請乞放, 王廝願不應。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 overhearing 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 鄒陽湖客舟遇風，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，從此繩將軍不復作祟，而舵工亦不復致祭矣。Tszê puh yù, ch. 18.
possession of ancestors, may recall the remembrance of these to superstitious minds, that is to say, haunt them. "Liu Huen, 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 govern- "ment 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

4 劉立居越城，日暮忽見一著烏幃者來。取火、面首無七孔而莽多方然。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，刀斷數截，乃變為一枕。此乃是祖父時枕也。「Tshi i li; 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，及人愈恐，數月除張宗為廬州刺史，火災乃止。「Ki shen lu; 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” 1.

— “At the north gate of Kia-hwo (Hunan pr.) there was a
Children’s bridge, so called because at the four corners the
balustrades 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” 2.

1 盧贊善家有一瓷新婦子。經數載其妻戲謂
曰、與君為妾、盧因而惆悵、恒見一婦人臥於帳
中。積久、意是瓷人為崇、送往寺中供養、有童
人頂子殿中掃地、見一婦人、問其由來、云是盧
贊善妾、為大婦所妒送來在此、其後見盧家人
至、因言妾事、贊善窮覧本末、所見服色是瓷人
遂命擊碎、心頭有血、大如雞子。Kuang i ki; K.K, ch. 368.
2 嘉和北門有孩兒橋、橋欄四角皆刻石孩兒、
AN IMAGE ACTING AS A DISEASE-SPECTRE.

— "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 Hsüan spent a holiday at home in his study reading the Wradja Sutra, when he saw outside a 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，以刃逐而其處，斫去其頭，怪遂絕。Kwah chi; T.S, sect. 神異, ch. 319.

1 越州兵曹柳崇忽癰癰生於頭，呻吟不可忍，於是召術士。夜觀之云，有一婦女緑裙，問之不應，在君窓下，急除之。崇訪窓下，止見一瓷妓女，極端正，緑瓷為飾。遂於鐵臼撞碎而焚之，瘡遂愈。Chao ye te'ien t'ai.
"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-yang², 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
見門外緋裙婦人，長三丈。踊牆而入，巡投其
家。先生為梓髮曳下地，又以手捉訓，訓以手
抱金剛經，遍身倉卒得免。先生被曳，至一家人
隨而呼之，乃得其鬼走入大囊堆中。先生遍身
已藍靛色，舌出長尺餘，家人扶至學中，久之方
蘇，率村人掘囊堆中深數尺，乃得一緋裙白衫
破帛新婦子，焚於五達衢，其怪遂絕焉。 Kwang i ki;
KK, ch. 368.

² A biography of this famous grandee of the eighth century occurs in ch. 120
of the New Books of the Tang 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.”

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
chang 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."

“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

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1 扶陽王恒範尋與諸客遊俠於荒澤中。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。暮日
大喚直來趨範等，眾皆俯伏不動。範有贊力，乃
奮起，呼叫張拳而前，其物乃返走。遇一大柳樹，
範手斷一枝，持以擊之，其聲槑槑如中虛物，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。Kuang i hi; K.K., ch. 372.

2 竪不疑為中郎，將告老歸家。家在太原，宅
於北郭陽曲縣。不疑為人勇有贊力。太原城東
北數里常有道鬼，身長二丈，每陰雨昏黮後多
出。人見之或怖而死。諸少年言日能往射道鬼
者與錢五千餘，人無言，惟不疑請行。迫昏而往，
眾曰：此人出城便潛藏而後給我以射，其可信
乎。盡密隨之。
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 Rescuer of king twigs, with the
three arrows buried in its flanks. Since this incident the road-
spectre had disappeared" 1.

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。不疑乃还，諸人笑而迎之，因授之財，不疑
盡以飲焉。明日往尋所射，岸下得一方相、身則
編荆也，其傍仍得三矢。自是道鬼遂亡。Kwong; KK,
ch. 374.
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-tsze 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-tsze 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 pe'o and the wa-lung 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 Szä-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 Chuc (see Book I, p. 684), two of whom declared his disease not to be

yi-hyang has the head of a leopard or a dog, and the tail of a horse; a chen or sin 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，曰，仲父何見，對日，臣無所見。公反詫詫為病，數日不出。齊士有皇子告敖者曰，公則自傷，鬼惡能傷公。桓公曰，然，則有鬼乎。曰有，沈有履，竄有暑，戶內之煩霧雷霆處之，東北方之下者倍阿威、席之，西北方之下者則沈陽處之，水有罔象，邱有翠、山有夔，野有彷徨，澤有委蛇。公曰，請聞委蛇之狀何如。皇子曰，委蛇其大如彀，其長如鞅，紫衣而朱冠，其為物也惡聞雷霆之聲，則拗其首而立，見之者殆乎死。桓公顫然而笑日，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 "yi" (which means epidemic, plague or contagious disease) "is the same word as yi" (which means to employ); that is to say, there are kwei that set plague 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 Yuen 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，由此見之灌夫寶嬰之徒或時氣之形象也。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 chü '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'ien 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 assail 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 晉侯夢大厲，被髪及地，搏膺而踊曰，殺余孫不義，余得請于帝矣。壤大門，及寢門而入。公
DISEASE-SPECTRES ARE EXPELLED BY MEDICINES.

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 perspicacy and spirit his contemnoraries extolled. Hū Yung was Governor of Ŭu-chêu, 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 you not 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 Hū 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 thudding 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
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.
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 附, 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"; jan 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 primaeval 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 demoniacal 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 T'ao ch'ên, 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". 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 sîé are the culprits. But if their contention proves anything, it is merely this, that the word sîé has gained its position as a technical term denoting certain mysterious, uncongenial, 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 sîé into several sorts. In particular they babble about extraneous and internal sîé\(^1\) which work respectively on man from without, or within him; accordingly they conceive the sîé as capable of dwelling in men, and as the sîé are practically identified with the spectres that produce them, disease thus virtually amounts to demoniacal possession.

Clear distinction is also made between yang sîé, and sîé which are yin. The former injure man’s health by thwarting and neutralizing the yin influences which ought to work upon and within him, while the latter effect the same end by opposing his yang influences. The yang sîé attack man especially in the daytime; the yin sîé during the night. Particular stress is laid upon the existence of wind-sîé\(^2\); 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.”\(^3\) Further we have sîé of heat\(^4\), which work especially in the hot season; sîé of cold\(^5\), authors of catarrhs and rheumatism; sîé of humidity and vapours\(^6\), and of drought\(^7\). Fire-sîé\(^8\) dry up the blood and humors, or coagulate them, and suppress perspiration; and those of the element Wood\(^9\) 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 sîé operate, are many and various, but they agree on this point that all sîé produce within man health-destroying tûh khî\(^10\), “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 湿邪.
7 燥邪.
8 火邪.
9 木邪.
10 毒氣.
SPECTRAL INFLUENCES WHICH CAUSE DISEASE.

breaths or influences", or simply t.u.h., "poisons". If sié thus kill him, they are s.hah sié¹ or "murdering sié", and their poisons s.hah khí² or "murderous breaths". Authors generally admit, that should the influences of the blood, which constitute the s.hen, leave the body, dwindle or faint, the sié are always ready at hand to take their place; in other words, when the ching khí or "correct, normal breaths" (see page 467) retire, the sié khí, 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 shíng 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 shí, 尸 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 shí" (飛 尸) or "running hiúng or evil" (走 囧), or human forms, altogether kwei. Elsewhere in his writings he mentions the flying shí simultaneously with "flowing hiúng" (流 囧), and he speaks of "flying hiúng" (飛 囧) and "flowing shí" (流 尸) 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 shí 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 kíh fang⁵, "Ready and Quick Medicaments for behind the Elbow" (to be kept handy). There (ch. I, § 6) we find the shí 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 專後備急方.
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 assault 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 sideways 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、攻壟血脈、每發不可得近見屍難。聞哀器便作也。
風尸者淫謾四肢、不知所之所在。每發昏惋、得風雪便作也。
沉尸者纏結藏府、衝心腸、每發絞切、遇寒冷便作也。
尸注者、舉身沉重、精神錯雜、常覺倦廢。每節氣改變軒致大惡。
其狀腹痛脹急、不得氣息、上衝心胸、旁攻兩脛。
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."¹

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

¹ 鬼注病者葛云即是五屍之中尸注, 又挟諸鬼邪為害也。其病變動乃有三十六種至九十九種。大略使人寒熱淋溺憔悴默默, 不得知其所苦, 而無處不惡。異年積月漸就顚隕, 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 Sze-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. 581—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 side to work,
they produce this disease". Evidently then consumptive diseases
belong to this class of complaints.

But, principally, spectres are the authors of sudden diseases, which
therefore are appropriately called kwei kih 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
kwei pai, "spectre pushes". Pien-ts’ioh (of the sixth century B.C.
see page 71) said that to be struck by evil (chung wuh) is ana-
logous with sudden death (tsuh szê) and a spectre-blow". 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 (tsuh wu) is the same thing as
to be struck by evil, and of the same kind as sudden death and
a devil’s stroke".

Such chung wuh 中惡 or "strokes of evil", or, unabbrevi-
atedly, tsuh chung wuh khi 卒中惡氣 or tsuh chung
kwei khi 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，臟腑羸弱，中於鬼氣困感其邪，遂成其病。Chung ts'ang king 中藏經, a med-
cal treatise ascribed to Hwa To 華佗, an ever famous leech of the second and
the third century of our era. T.S, sect. 藝術, ch. 323.

2 胸脅腹內絞急切痛，不可抑按，或即吐血，或鼻中出血，或下血，一名鬼排。Cheu heu pi kih fang, ch. 1, §4.

3 扁鵲云，中惡與卒死鬼擊亦相類。Id., ch. 1, §1.

4 鬼擊之病得之無常，著人如刀刺狀。Pi kih ts'ien kin 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 күэ (厭), 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 seg. 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 ши күэ or “corpse-күэ”, and the word күэ written 厥, meaning to rob or draw off, which we think can hardly be accidental or a mistake. “Shi күэ 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”.

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 Ts’i 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
perceive. In another moment a couple of demons entered his ears, and pushed his soul (wún) 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'.

Chu Chen-hing (see p. 301), who lived under the Yuen dynasty, wrote: "Corpse-kūeh, flying shi, and sudden kūeh are symptoms of a stroke of evil. If some abnormal (pnh ching) 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 kūeh, attacks of extraneous influence (kō h wù), flying shi, and spectre-blows. These complaints often result from visits of condolence and to temples or graveyards" — thus from contact with places where spirits abide. Chang Kai-pin of the fifteenth century also says: "Corpse-kūeh is in every respect the symptom of a sudden stroke of evil inflicted by extraneous sié, such as abnormal (pnh ching) influences of the four seasons, or mountain-demons, or murderous".

南齊馬道猷為書令史, 永明元年省中忽見鬼滿前, 而傍人不見。須臾鬼入其耳中, 推出魂, 魂落屐上。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, 魂今在耳中。視其耳皆腫。明日便死。K.K, ch. 327, professedly from the Shuh i ki.

尸厥飛尸卒厥即中惡之候。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。甲喜入廟登塚多有此病。Sin fah 心法 or Laws of the Heart; sect. 厥逆.

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

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 inco-  
herent 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”.

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 覓魅之屬皆是也: King yoh  
ts'uen shu 景岳全書. Complete Works from the King Mountains, where the  
anthor lived in seclusion; a voluminous medical work in sixty-four chapters. Sect-  
詳疫刺論.

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

3  病者卒心腹脹痛、病吐不行、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、妄言謗語、誹謗罵詈、訕罵  
人事、不避誣嫌、口中好言未然禍福、及至其時  
毫髮未失。登高陟陿如履平地、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; T.S, 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 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 typhic 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" and cold or yín fits or "female fevers". Violent attacks during which the patient raves, especially if they occur at night, are explicitly styled "devil-fevers". 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 yín soul or the yáng soul of the patient, or by yín sìé occupying one of 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'en Ts'i-tung, once, when still young, dwelled with one Chang in the temple of Kwanti in T'ai-p'ing, and Chang got fever there. Ch'en, 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'en, 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'en was sleeping again, and suddenly heard Chang cry deliriously, while he vomited spittle like a bubbling spring. Ch'en, startled from his sleep, saw the

1 Niob, kiai 病, or shen 病.  
2 牡病.  
3 北病.  
4 鬼病.
"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'en 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 untractably cold. The boy ran out of the room with a noise like a blast, and Ch'en ran after him as far as the central courtyard, where he vanished. Chang became better, but Ch'en'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 koha-jiet, "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-tsiāh á ping, "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)".

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。張病瘖。陳與同房。因午倦對臥床上。見戶外一童子。面白皙衣。帽鞋襖皆深青色。探頭視張。陳初意為廟中人。不之問。俄而張瘖作。童子去。張瘖亦止。又一日寐。忽聞張狂叫。痰如湯泉。陳驚寤。見童子立張榻前。舞手蹈足歡笑。顧盼若甚得意者。陳知為瘖鬼。直前撲之。着手冷不可耐。童走出。發發有聲。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 乞食阿病。  4 造化小兒。
classifies its causes under five heads: “The following are the five derangements caused by sié: — when they enter the yáng of an individual, he turns mad; when they enter his yín, he becomes paralyzed. Should they seize firm hold of his yáng, he will have epileptic fits, and if they hold fast his yín, he becomes dumb. If yáng sié enter his yín, he becomes quiet, and when yín sié leave his yáng, he turns furious. These are the so-called five derangements”.

The sié in destroying a patient’s reason may lead him through a series of ailments. A medical work by Chang Ki, a high officer who flourished in the second and the third century, states: “When sié disturb by their howling the tranquility of a man’s hwuⁿ 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 hwuⁿ and his p’ôh wander about erratically, the deterioration of his yín makes him epileptic, and the decline of his yáng deranges his reason”.

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” 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、邪入於陰則痺
博陽則為巃疾、博陰則為瘈。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、陰氣衰者為癲、陽氣衰者
為狂。Kin kwei yao lih 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. 藝術, ch. 315.

4 氣血之虛.
bined with insane restlessness, is proof that spectres or sïé 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 shën, that causes it. Medical men are also almost unanimous on the point that lunacy and frenzy is a consequence of sïé 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 siao kúï ¹, "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'ó-hoe kúï ², so called from the peach-trees just then in their vernal garb; hence a man may be maddened by striking him with a peach-twist. It is especially for the tenacity with which they keep hold of their victims, that the siao kúï 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"; 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 hün kúï ⁴, "spectres bewildering or confusing the hwun"; they call them also mæ sin ñ kúï ⁵, "spectres causing absence of the shën". Their operation consists in removing the hwun or the

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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 demonish influence much more than grown-up people. Every sudden fright, producing wailing and obstinate crying fits, is believed to be the work of sié. "Fits of wailing caused by fright", states a book, "are sié "influences settled upon the heart, and should be cured with "soul-calming pills". 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 驚啼者邪氣乘心也，當以安神丸主之. Siao yeh yoh ching chih kueh 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\(^1\) 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”\(^2\). This influence may be emitted also by men, and therefore convulsions are medically distinguished as chun kwei-wu\(^3\) and chung jen-wu\(^4\): “collisions with spectres, or with men”; nay, many clever authors divide them into several sorts, according to the kind of man or woman who affrighted 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*\(^5\). We have noticed

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1. 客忤.
2. 客忤者中恶之類也, 令人心腹絛痛腹滿, 衝心胸. 忤者犯也, 謂客氣犯也. Chen hen pi kih fang, ch.1, §3.
3. 中鬼忤.
4. 中人忤.
5. 小兒神氣軟弱, 精爽微贏, 而神魂被鬼所持, 其狀不覺有餘疾, 直爾痰黃, 多大啼喚, 口氣常
already on page 243 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 ki¹, fruits of superstitious fancy haunting China from early times. The Shuok 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-sūh, 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 Szē-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.

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1. 真是也, Ching chi chun shing 證治準繩, Reliable Clue for Diagnoses and Cures, in 120 chapters, written in the first half of the sixteenth century by Wang Kheng-tang 王肯堂.

2. 凡小兒所以有鮭病者是婦人懷娠有惡神怨其腹中胎妖嫉他小兒令病也。鮭者小鬼也。

3. 凡小兒所以有鮭病者是婦人懷娠有惡神怨其腹中胎妖嫉他小兒令病也。鮭者小鬼也。
Later authors ascribe yet other complaints of babies to the ki, 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 ki disease, for it is so extremely poisonous".

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

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 insensitivity 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 insensitivity 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 有孕之乳謂之忌嫉，小兒飲之吐瀉成疳魘之病，最為有毒也. Pen-ts'ao kang muh, ch. 52, l. 92.
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-wife'. 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晉升平未故章縣老公有一女, 居深山。餘杭
趙廣求為婦, 不許。公後病死。婦上縣買棺, 行
半道逢廣, 女具道情事。女因曰窮逼, 君若能往
家守父屍, 須吾還者, 便為君妻。廣許之。女曰,
我欄中有猪, 可為殺以餬作兒。
廣至女家但聞室中有撫掌欣舞之聲。廣披幙,
見衆鬼在堂共捧弄公尸。廣把杖, 大呼入門, 羣
Spectres are also readily believed to kill their victims sometimes by creeping into their food, and thereby making their way into their bellies. "The Yu-chang people", thus relates the Ki shen lu, "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".

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 composed of a spectre and a com-

鬼盡走，黃守尸，取猎殺。
至夜見尸邊有老鬼，伸手乞肉，廣因捉其臂，鬼不得去。持之愈堅，但聞戶外有諸鬼共呼云，老奴貪食至此甚快。廣語，老鬼，殺公者必是汝，可速還精神，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 lu; T.S, sect. 人事, ch. 96.

豫章人好食藿，有黃姑藿者尤為美味。有民家治舍，烹此藿以食工人。工人有登櫥屋施瓦者，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。隴之主人設藿，工人獨不食，亦不言其故，既暮其食藿者皆卒。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". 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", or "demonish nightmare without awaking", or "a violent end in sleep by nightmare", 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 h w u n and p o h wander about outside his body, being seized by s i é or inscribed in the lists (of the dead); these souls wish to return, but as long as they are unable to do so, they shiu light, for if light shines they cannot re-enter the body."

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. 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

1 鬼覺.  2 卒覺.
3 鬼覺不寤.  4 魚絕暴絶.
5 魚絕不寤者皆魂魄外遊，為邪所執錄．欲還未得，所忌火照，火照遂不復入．Chou hou pi kih fang, ch. 4, § 5.
"his face be repeatedly spat upon, he will revive." Blow breath "(i.e. shén) 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." 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 casualties the "five viscera are not yet dead, because they are deaths by violence "caused by some external disaster; the hwn and po'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." — "If a person harassed by night- "mare in his sleep does not awake, his hwn and po'h wander "about outside his body and are held fast by sié; you ought then "call him in the dark, and beware of letting light shine on him, "else his shén or hwn 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 shén and hwn."

Lumbago, gout, and kindred rheumatic affections are ascribed in


3 五絕乃縊死、跌死、鬱死、淹死、壓死是也。然 "此等之死五腑未絕, 因外來之禍而枉死者也, "其魂魄守於屍旁, 相去末遠, 苦以神術招之, 魂 "魄即附體而可生也. Ku kin i tung 古今醫統, Compen- "dium of ancient and modern Medicine, by Sū Ch'un-fu 徐春甫 al. Ju-yyen "汝元, of the Ming dynasty, T.S, sect. 藝術, ch. 349.

4 臥覺不寤是魂魄外遊, 爲邪所執, 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. "Shih sheng yüe luoh 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 hwoh. 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 kui-á hong ¹, “devil-winds”. Apart from causing the above ailments, the hwoh often amuse themselves by wrenching people’s faces away 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 (shah) 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 kui-á hong p’ah tioh ³, “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 鬼 is merely another form of 鬼 yuh, which, as its radical indicates, denotes an insect or an amphibious animal. In the ancient Shih king we find these yuh associated with spectres, as this Classic mentions them in juxtaposition with kwei in this line: “Were you a kwei or a yuh, you could not be got at” ⁴. Liu Hiang, the philosopher of the first century before our era, “opined that the yuh 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 “yuh, on account of the affinity of this character with 感, temptation; indeed, those animals could shoot at men from the riverside, 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. 為鬼為魅則不可得; sect. 小雅, 小旻 odes, 5.
5. 劉向以為魅生南越, 越地多婦人, 男女同川浴, 妇為主, 乱氣所生。故聖人名之曰魅, 魅猶
Later authors, not so much affected by holy indignation of the
sinful \textit{bains mixtes} of those southerners, give us some information
about the \textit{yuh} which is better than such flashes of fancy. The
\textit{Shwoh wen} says \textit{“it is a twan-hu”}. The written form of this
term is translatable into \textit{“short bow”}, but probably is merely a
phonetic transcription, for we also find it in the form \textit{短狐}, the
translation of which gives \textit{“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.

\textit{“It resembles a tortoise”}, the \textit{Shwoh wen} goes on to say, \textit{“and
it possesses three legs; it squirts its breath at men, thus destroying
their lives”}.

\textit{Chang Hwa}, who lived from \textit{A.D. 232—300}, wrote:

\textit{In the hills of Kiang-nan or the regions south of the Yang-tszê
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 khû-
seu urinates upon a human shadow, the spots thus defiled like-
wise become ulcerous”}. These \textit{khû-seu}, which we have already
met on page 54, are in general described as small lizards, but
need not occupy us for the present.

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

感也。在水旁能射人。近射妖也。天戒嚴公勿取
齊女。將生淫惑篡弑之禍。”Rib-ya yih, art. 鳥。

\textit{1} 鳥短狐也。 \textit{Sect. 13, 1, 1. 58.}

\textit{2} 似龍。三足。以氣射害人。

\textit{3} 江南山璃中水射工蟲。甲類也。長一二寸。

口中有望形。氣射人影。隨所著處發瘡。不治則
殺人。今蠍蠱人影亦隨所著處生瘡。Poh whu
chi, ch. 3. 異蟲.
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 Yû Pao. "Under the reign of Kwang Wu of the Han dynasty
"(A.D. 25—58) there lived in Ping (in Tsz-chwăn?) 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,

¹ 江淮水產皆有之。人岸上影見水中，投人
影則殺之。故曰射影也。南方人將入水，先以瓦
石投水中，令水濁，然後入。或曰，含細沙射人，
入人肌，其創如疥。Mao shí ts’ao mûh niao shu ch’ung yû shu,
second part, 如鬼如蜮.

² 漢光武中平中有物處於江水，其名曰蜮，一
日短狐，能含沙射人。所中者則身體筋急，頭痛
發熱，劇者至死。江人以術方抑之則得沙石於
肉中。詩所謂鬼為蜮則不可測也。今俗謂之
溪毒. Shu shên ki, ch. 42.
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’.

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 yu-h must be something like a water-beetle, 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”¹, 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-sih 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”².

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。状如鳴蟂。狀似三合盉。有翼能飛，無目而利耳。口中有横物角筩，如聞人聲。緣口申物如角弩，以氣為矢則因水而射人。中人身者卽發癰，中影者亦病，而不卽發癰，不暇治之者死。Poo Pōh-tsé, ch. 4, § 17, 登涉.
² 喋疫鬼.
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) hwaŋ-fu spectres existed, who worked evil whenever they appeared. Their clothes and coats were all yellow. If they came to a human dwelling, 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 chang tall; his arms and his breast were yellow, but his skin and his face were perfectly fresh and clean; his speech was correct in every respect. The people took him for a hwaŋ-fu spectre. He came for sexual intercourse with the slave, who submitted 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; sometimes 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。所著衣衿皆黃。至人家張口而笑，必得疫癘。長短無定，隨高下。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，膚貌端潔，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 Pa¹, Governor of Yu-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 Yu-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 helmets on, rush into the stable and vanish there. At daybreak all the cows, fifty head strong, lay dead. Those men were plague-demons.²

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 郡中常患黃衣鬼為百姓害，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 紹興六年餘千村人張氏家已寐，牧童在牛圈聞有扣門者，急起視之，見壯夫數百輩，皆被五花甲，著紅兜鍪，突而入，既而隱不見。及明日，中牛五十頭盡死，蓋受鬼云. I wen tsung lu; T.S, 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 kwei 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 pro-
cucing fever in this way; diarrhoea and catarrh then are difficult
to cure. Spectres of Fire cause consumption combined with lan-
guor; 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." 1

Of these five classes three play a pre-eminent part in Demon-
lore, 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 Lien-tsu too it is
proclaimed that "blood of horses becomes whirling ignes fatuir, in the
same way as that of men becomes field-lights" 2. Those lights never
figure in China as good spirits. They are stigmatized as extremely
bad, intent on bringing sickness on people and making serious

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

2 金鬼典隆，牙與頭，更兼白虎，血濁流。木鬼
動時，風疾病，頭眩眼暗幾時休。水鬼寒熱，多
因癆，痢疾傷風未易瘳。火鬼虛勞兼弱症，眼目
疼痛有來由。土鬼脾胃虛黃腫，間動須當膈病
愁。Pu-hsi 1 ts’u-en shu 卜筮全書 or Complete Books on Divination, in
fourteen chapters, by Chao Tai-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".

Unbiased 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

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1  凡苗枯稿之後暮夜鬼火遊燒，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塌，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，飄遊不定數尺而已，凡禾稼葉遇之，立刻焦炎。逐火之人見他處樹根放火，以為鬼也，奮挺擊之。反有鬼變枯葉之說不知何來。鬼火見燈光而已化矣。TS, sect. 草木, ch. 26; from the Tien kung khai wuh 天工開物.
cornfields. We read as early as in the Li ki (ch. 23, l. 3), that “decaying herbs become fire-flies in the last month of summer.”¹ Sundry authors explicitly call those insects 炎, 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 kin 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 饪 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 Yo ung kia period (A. D. 307—313) that one Ting Tu, a Ts’ai-ao-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.”²

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 aloof 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 (ts’ing) of corpses lying on the ground. Burning incense turns them away. They bring happiness if they enter a

¹季夏之月腐草為火. Sect. 月令 IV. See also a like statement 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。杜與從弟齊聲喝之, 滅而不見。立處聚血皆化為螢火數千杖, 縱橫飛去. Chi kwai iuh; T. S. sect. 禽虫, ch. 171.
Spectres Appearing as Lights and Fires.

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

1 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 silkwhite 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

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1 夜遊女子螮螻火也。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 Ts'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。高冠衣服，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，仍舒長數丈，色白如練，稍稍漸還赤，散成數百炬，追逐車從而行。忽見火中有鬼甚長大，頭如五石匏。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，時以為欣之所見亂之徵也。Chi kwai lu, 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 李晸為許州吏, 莊在扶溝。永泰二年春因清明歸, 欲至伯梁河, 先是路旁有塚, 去路約二十步, 其上無草, 牧童所題, 其夜李晸忽見塚上有穴, 大如盤, 兼有火光。晸異之, 下馬蹕塚焉, 見五女子衣華服, 依五方坐而紡針, 俱低頭就燭, 砥砕諦於。晸叱之未, 五燭皆滅, 五女亦失所在。晸恐上馬而走, 未上大路, 五炬火從塚出逐晸, 晸走不能脫。以鞭揮拂, 為火所爇, 近行十里方達伯梁河, 有犬至方滅。明日看馬尾被燒盡, 及股脛亦燒損。自後遂曰此爲五女塚。今尚存焉。Poh i chi 博異志, Ample Record of strange Things, ten tales about spirits, ascribed to one Ching Hwan-ku 鄭還古, who lived under the T'ang dynasty. The above tale is not in my copy; I quote it from the K.K, ch. 337.
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 con-
nects 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.
CHAPTER IX.

ON SUICIDE-SPECTRES.

The ghost of every drowned person and of every victim of a tiger, as we have seen on page 525 and page 554, does not rest until it has caused a person to lose his life in the same way as he lost his. Such also is the behaviour of self-murderers; they are always in search of so-called "substitutes": t'ī or kao-t'ī, tai or kao-tai. Hence in a house where some one has killed himself, suicides are likely to occur at shorter or longer intervals, and this conviction prevails so strongly that houses infected with this evil are difficult to let, and even stigmatized as totally uninhabitable.

It is not by the shen of the self-murderer that the substitute is sought, for, soaring on high, to blend with the supreme Yang from which it sprang, it is not its nature to do harm; but it is sought by his p'ōh or kwei, returning to the earth on the very spot where the suicide was perpetrated. We learn this from Li Shichin, who says: "The p'ōh of a man is something lying under a hanged person and resembling carbonized wheat-bran; if dug away immediately, it may be destroyed, but if this precaution is delayed, it sinks deep into the ground, and unless eradicated, a repetition of the incident is sure to occur. Indeed, man is gifted with a yang breath and a yin breath, which constitute his body, his hwun and his p'ōh; as long as these breaths dwell in him conjointly, he lives, but when they separate he dies, his hwun then rising to heaven, and his p'ōh descending into the earth. As this p'ōh belongs to the Yin, the tsing of it is absorbed by the earth, wherein it changes into the above-mentioned substance."
Self-destruction is perpetrated in China mostly by means of the rope; hence suicidal spectres are denoted in Amoy by the term *tiào kái*, "hanging-spectres". Every one in that town, from the most learned man down to coolies and beggars, firmly believes in their existence, and numerous tales are in circulation to prove that they are fully entitled to do so. Two of these may be retold here:

Not so very many years have passed away since a boatman ferried over an unknown man from the main land to the town. A small rafter which this stranger carried with him, aroused his suspicion, for who was ever so odd as to fetch from beyond the broad bay a thing like that, so easy to buy anywhere in the town? Quietly rowing on, he entered into conversation with him, and thus learnt from him where he was going. He landed him at the jetty, and was paid his fare, but no sooner was the stranger out of sight than the coins transformed themselves in the hand of the ferry-man into just so many sheets of paper currency for the world of ghosts. He at once fathomed the mystery to the very bottom, hurried to the house which his passenger had mentioned, and arrived just in time to save the life of the housewife, who was busily engaged with hanging herself at a rafter of the roof, in her wrath at a thrashing just received from the partner of her joys and sorrows.

The following case had a less satisfactory issue for its hero. He happened to pass by a grave in the shades of evening, when he perceived a man doing his best to push a rafter over a wall of a neighbouring house. Thinking that this signified burglary, he stole to a side-door and warned the inmates, who searched the house thoroughly for thieves, but found nothing suspicious, except a woman of the family just trying to hang herself from a roof-beam. The devil’s murderous intent being thus frustrated, the discoverer of it, elated with pride and self-satisfaction, and loaded with the cordial thanks of the family, went home and immediately told his wife of it. But she was an inquisitive character, not contented with bare tale, and wanted an actual exhibition of the hanging-scene. The obedient goodman mounted upon a chair, slung a cord across one of the rafters,

死、死則魂升于天、魄降于地。魄屬陰、其精沉淪入地、化為此物。*Pen-ts'ao kung muh*, ch. 52.

*tiào kái*.
and laid a running noose around his neck, when suddenly an unseen hand capsized the chair and swung him into eternity with a broken neck. Thus the rancorous spectre had its victim, and its vengeance in addition.

The generality of the belief in such suicide-spectres working to the peril of mankind, may be admitted from the existence of various written tales, of which they and their mischief are the topics.

Ch' en Kung-ping lived on terms of friendship with his fellow villager Li Fu. One evening, in autumn, he strolled in the moonlight to the house of this man to have a chat. 'I am just wishing to take some wine with my wife,' said Li to him, 'but I find that I have none; sit down for a moment, I will go and buy some, and then enjoy the moonlight with you.' Ch' en sat down with a piece of poetry in his hand, to await his friend's return.

Then outside the gate a woman appeared, in a blue dress and with dishevelled hair. She opened the door and entered, but on seeing Ch' en she immediately retired. Ch' en supposed that she was one of Li's family, who thought it better not to enter because she wished to avoid the stranger; therefore he shifted a little sideways, to give room to her. She took something out of her sleeve, hid it under the railing of the gate, and hurried into the house, and Ch' en, curious to know what she had hidden there, went to the railing, and saw a cord emitting a bad smell and stained with blood. It now occurred to him that she might be the ghost of a hanged person; he hid the cord in his boot, and sat down again.

After a short while, the woman with the dishevelled hair came out of the house and groped in the spot where she had put the cord. Missing this, she flew into a passion and made straight for Ch' en. 'Give me back my thing!' she cried. 'What thing?' asked he, but the woman did not give an answer. Drawing herself up to her full height, and opening her mouth as wide as she could, she blew out a cold wind over him, which froze his hair and made his teeth chatter; the lamplight sputtered and became green, as if about to be extinguished. 'The spectre has breath', Ch' en thought, 'have I none?' — and he too blew at the woman; and lo, the spot where his breath hit her grew hollow. First her belly was bored right through, then followed her breast, and in the end her head disappeared; a moment had sufficed to turn her into a light vapour, which dissolved and vanished, and did not re-appear.
"After some moments Li entered with the wine, and loudly cried that his wife had hung herself from their bed. But Ch'en smiled; she cannot be hurt', said he, 'for I have still the rope of the spectre in my boot'; and while he related what had come to pass, they entered and untied the woman. They poured ginger-water into her mouth, and seeing her come round, asked her why she had desired death. She replied: ¹

'Although we are very poor, my husband is always so bent on guests; the only hairpin I still have he has drawn out to buy wine with, and however deeply this grieved me, I could not cry, because of the visitor on the premises — when suddenly a woman with dishevelled hair stood beside me, saying she was a neighbour living to the left; my husband, she told me, had not drawn out my hairpin on behalf of the guest, but to go with it to the gambling-house. These words increased my sorrow and indignation; the thought crossed my brain that if my husband did not come home because it was late at night, the visitor would not go, there being nobody to tell him to do so,

¹ 陈公鸾与邻人李宇相善。秋夕乘月色过李闲话。李谓陈日，与妇谋酒，不得，子少坐，我出沽酒，与子赏月。陈持其诗卷坐观待之。

门外有妇人，蓝衣蓬首。开户入，见陈便却去。陈疑李氏戚也，避客故不入，乃侧坐避妇人。妇人袖物来，藏门扉下，身走入内，陈心疑何物，就扉视之，一绳也，臭有血痕。陈悟此乃绳鬼，取其绳置靴中，坐如故。

小顷蓬首妇出，探藏处，失绳，怒直奔陈前。呼曰，还我物。陈日，何物，妇不答。陈立张口，吹陈冷风一阵，如冰毛发噤，灯荧荧青色将灭。陈私念鬼尚有气，我独无气乎，乃亦鼓气吹妇，妇当公吹处成一空洞。始而腹穿，继而胸穿，终乃头灭，顷刻如轻烟散尽，不复见矣。

少顷李持酒入，大呼妇縚于床。陈笑日，无伤也，鬼绳尚在我靴，告之故，乃共入解救。灌以薦汤，苏而何故縚死。其妻日，
and — the woman with dishevelled hair with her own hands
made a noose. 'Through this you may pass into the boundless
delights of Buddha's realm,' she said; I put my head into
the noose, but her hands could not draw it tight; it slackened
repeatedly. Then with the words: 'I shall fetch my own Buddhap-
cord, this will make a Buddha of you,' she hurried out of the
door to fetch it, but was absent for a long time, during which
I was dozy and dreaming; and then you came to save me.' They
made inquiries, and indeed, some months ago a village woman
in the neighbourhood had hanged herself"

We learn from this tale, that the cord with which a suicide has
strangled himself is an appendage of his ghost while in search
of a substitute, and that this instrument, having once done its
fatal work successfully, is particularly suited to perform it a second
time, and even many more times in succession. "In Hang-chou
(Chekiang pr.), a storeyed house inhabited by the Hū family
and standing by the Wang-sien bridge, was said to be inhabited
by the ghost of a hanged person. A butcher, Chu Shih-rh by
name, confident of his courage, took the knife with which he
used to kill pigs, mounted to the upper storey with a candle, and
slept there. After the third watch-drum had sounded, the flame
of the candle turned blue, and an old hag with dishevelled
hair climbed the ladder, with a rope in her hand. Chu struck
at her with his knife, and as she tried to catch him with the
rope, he hacked this through; the ends however rejoined and the
rope whirled around the knife, but the knife passed through it
as easily as if it were a hempcutter's knife. Thus the struggle
went on for some time, the strength of the old woman gradu-
ally failing. 'Chu Shih-rh!' she cried with a curse, I am not
at all afraid of you, but there is still due to your good fortune
a sum of 15000 copper coins which you have not yet received;
it is on account of this circumstance that I will pardon you
now, but no sooner will you have received that money than you
will experience the dexterity of the hands of me, Mrs. Kin Lao-
isin'. With these words she departed, dragging the rope after
her. Chu descended from the storey and told the crowd what
had happened, showing them his knife, stained with red blood
and stinking. A year later he sold his house for 15000 coins, and
died the same evening? 1.

Thus we see that ghosts of suicides by the cord sometimes attack
brave people by brute force. The following tale confirms this:

'A detective in Kû-yung (Nganhui pr.), Yin Khien by name,
was a famous thief-catcher, who every night used to lie on the
look-out in obscure, unfrequented spots. Once he was on the way to
a village, when a man with a cord, running with blind haste,
dashed against his back. 'This must be a thief', said Yin to
himself, and he followed him till he came to a house and scaled
the wall. Yin thought it better not to catch him yet, but to
watch him first, for if he delivered an innocent man to the
magistrate, he would probably not receive any reward, while
by waiting till the man should leave the house and then robing
him of his loot, he would be sure to get much more. But
suddenly the suppressed wailing of a woman reached his ears.
He was now all suspicion, scaled the wall, and saw a married
woman dressing her hair before a mirror, while a being in the
roofbeam with dishevelled hair tried to catch her with a cord.

1 杭州望仙橋許姓住樓相傳有縊死鬼，屠戶
朱十二者恃其勇，取殺豬刀登樓，秉燭臥。三鼓
後篷光青色，果一老嫗被鸞持繩而上。朱斫以
刀，鸞奪以繩，刀斫繩，繩斷復續，繩繞刀，刀
亦如繩。格闊良久，老嫗力漸衰。罵曰，朱十二、
我非怕你，你福分內尚有十五千銅錢未得，故
我且饒你，待你得後試我金老親娘手段。言畢
拖繩走，朱下樓，告知眾人，親其刀有紫血且臭。
年餘朱賣屋得價錢十五千，是夕果卒。 Tsæ puh yû,
ch. 8.
Yin now conceived that it was the ghost of a hanged person
seeking for a substitute. Shouting loudly, he broke through the
window; the neighbours ran together in consternation, while Yin
explained his behaviour, and indeed they saw the woman hanging
from the beam. They lifted her up and thus saved her, and her
parents-in-law came to tender their thanks, and brought wine to
refresh them.

After they had dispersed, our hero went home by the same
road. The day had not yet broken. Hearing a ticking sound
behind him, he looked back, and saw the spectre with the rope.
'What did it matter to you that I was catching that woman?'
said it with a curse; 'why did you infringe our customary laws?'
and it gave him blows with both its hands. But Yin, brave and
strong, paid it back its blows, and the spots where his fists lighted
were cold and rank. Daylight by and by broke, and the force
of the spectre with the cord waned in proportion, while Yin's
agility and strength increased; he grasped the ghost tightly in
his arms, and a passer-by saw him embracing a piece of rotten
wood and furiously uttering vehement curses. Approaching to
investigate the matter, that man found Yin apparently dreaming,
but he came round, and the rotten wood dropped to the ground.
'The spectre clings to this wood', he angrily exclaimed, 'but I do
not pardon the wood'; and he took a nail, and nailed it up
against the pillar in his courtyard.

There they heard it wail and weep every night as if labouring
under intolerable pain and grief. After some nights had thus
elapsed, moaning, childlike voices were heard speaking with that
being, and soothing it, and imploring mercy on its behalf, but
Yin did not attend to them. Among those voices was one of a
spectre which said: 'Be glad that the house-owner has merely
nailed you up; had he tied you with a rope, your suffering
would be much worse'. 'Hold your tongue!', the other spectres
whispered at once. On the next day Yin replaced the nail by a
rope. That evening he no more heard the spectre weep, and the
next morning he saw that the rotten wood had disappeared'.

句容捕者殷乾捕賊有名，每夜伺人于陰僻
處，將往一村，有持繩索者賀貽然急奔，衝突
其背。殷私憶此必盜也，尾之至一家，則踰垣入
矣。殷又私憶捕之不如伺之，捕之不過獻官未
As ghosts of hanged persons are always in search of victims to follow their example, they are, of course, present immediately wherever intent to self-murder arises. In the Standard History of the Kin dynasty we read of a loyal officer, P'u-ch'ah Khi, also named Jen-khing, living in the first half of the thirteenth century, who put an end to his life to avoid ignominy: "When he came home, his mother was just having a nap, and awoke with a shudder. "'Mother,' asked Khi, 'what is the matter with you?' 'I was just dreaming,' she replied, 'of three men hidden in the roof-beams; this frightened me out of my sleep.' Jen-khing knelt down and said: 'Those men in the beams are ghosts; I, your child, intend to hang myself from the beams, and you have foreseen this in your dream.' The family burst into tears, and dissuaded him with the words: 'do not you think of your old mother?' But

必獲賞、伺其出而劫之必得重利。俄聞隱隱然有婦女哭聲。殷疑之、亦踰垣入、見一婦梳粧對鏡、梁上有蓬頭者以繩釘之。殷知此乃縊死鬼求代耳。大呼破窟入、陰右驚集、殷具道所以、果見婦懸于梁。乃救起之、婦之公姑咸來致謝、具酒為欽。

散後從原路歸。天猶未明。背屍雖有聲、回顧、則待縊鬼也。馬日、我自取婦死汝何事而破我法、以雙手搏之。殷瞻素壯、與之對搏、拳所著處冷且腥。天漸明持繩者力漸懶、殷愈奮勇、抱持不釋、路有過者見殷抱一朽木、口喃喃大罵。上前所視、殷恍如夢、醒而朽木亦墜地矣。殷怒曰、鬼附此木、我不殺木、取釘釘之庭柱。

每夜聞哀泣聲不勝痛楚。過數夕有來共語者、慰唁者、代乞恩者、啾啾然、聲如小兒、殷皆不理。中有一鬼曰、幸主人以釘釘汝、若以縊縊汝則汝愈苦矣。群鬼噪曰、勿言、勿言。次日殷以繩易釘。至夕不聞鬼泣聲、明旦視朽木竟遁去。  

Tszë puh yu, ch. 6.  

1 蒲察琦.  

2 仁卿.
she stopped them, saying: 'do not interfere with my child; his
resolve is correct'. And he did hang himself’ 1.

That spectres not seldom impel men to selfmurder at the state-
examinations for literary degrees, we have already seen (pp. 461 sqq.).
Suicidal intent may arise by the mere apparition or presence of a
suicide-spectre, as the following tale shows: “In the first year of
the Yung shun period (A.D. 682) the mother of Yuen Shui,
in Tung-cheu, was seated by broad daylight in the main
apartment of her house, when she saw on the other side of the
screen a dwarf riding on a pony into the house. It was two
or three feet in size, and the dimensions of the pony were in
proportion. It was in ornate dress and armour, which glistered
as sunlight. It swiftly rode round the walls of the courtyard for
a good while; then it faded away, and on this the woman con-
tinuously sought to put an end to her life, so that the whole
family guarded her. After a year or so her passion for suicide
abated a little; but one night, on having retired to rest, she put
her clothes under the blankets instead of herself, and escaped
through the gate. Her guardians perceived it and sought her, but
she threw herself into the well, and while they were drawing her
out she expired” 2.

1 琦既至其家，母氏方晉寢，驚而寤。琦問，阿
母何為。母曰，適夢三人潛伏梁間，故驚寤。仁
卿跪曰，梁上人鬼也，兒意在懸梁，阿母夢先見
耳。家人懼泣，勸曰，君不念老母歟。母止之曰，
勿勸兒，所處是矣。卽自縊。Ch. 124, 1. 9.

2 永淳初，同州司功元濬其母白日在堂坐，忽
見屏外有小人騎小馬入來。人長二三尺，馬亦
相稱。衣甲具裝，光彩輝日。於庭內巡廡馳走良
久方滅。此後母常欲自殺，合家守之。經年稍怠，
母夜臥，以衣置被中自代，便即走出。侍者覺之，
分炙，已投於井，比及出之，殆亦絶矣。K.K. ch. 361,
which quoted the tale from the Kwang ku-kin wu hing chi 廣古今五行志
or Elaborated Account of Phenomena produced by the five Elements in Times Ancient
and Modern, a work on wonders of all sorts, mentioned in the Catalogue of the
New Books of the T'ang Dynasty (ch. 59, l. 28) as written by one Ten Wei-wuh
竇維塈, and consisting of thirty chapters. It still existed under the Sung dynasty,
but it seems to be now lost.
CHAPTER X.

SPECTRES WITH A MATERIAL BODY. VAMPIRISM.

It will not have escaped the attention of the reader in perusing various chapters of this Book, that the Chinese by no means always imagine their ghosts with a volatile, ethereal shape, but rather manifest a tendency to think them more or less solid and substantial, if not material. This phenomenon has given birth to terrible devils of great strength, of which we must now treat at some length; first, however, its reality may further be instanced by a couple of authentic tales.

"In the Khai yuen period (713—742) the Governor of the province of Liang (now Kansuh), Kwoh Chi-yun by name, while on a tour of inspection, was smitten by death at a post-house one hundred miles from the provincial chief city. His soul then left the room, ordering the headman of the post-house to shut it and open it no more, and returned to the city, while his menials who travelled with him had no idea that he was dead. Having arranged his public and private business in his mansion in some forty days, he ordered some men to go and fetch his remains from the post-house. On their return he himself directed the dressing and coffining; subsequently he took leave of his family, and entered into the corpse and the coffin. After this he appeared no more" 1.

The following strange story teaches us not less strikingly how a soul may be a perfect duplicate, visible and tangible, of its body: "In

1 開元中涼州節度郭知運出巡，去州百里於驛中暴卒。其魂遂出，令驛長鎮房勿開，因而却回府，徒從不知也。至舍四十餘日處置公私事畢，遂使人往驛迎已喪。既至自看其殮，殮訖因與家人辭訣，投身入棺，遂不復見. Kwang i ki; K. K, ch. 330.
the first year of the Ch'ing yuen period (A.D. 785), Li Tsih from Ho-nan, Sub-intendant of the Palace, breathed his last. Before they laid him in his coffin, a man in red appeared at the house to offer his condolences, telling the family that he was one Su, Chancellor of a Board. He entered, and his wailing and lamentation had reached the highest pitch of intensity, when suddenly the corpse drew itself up and exchanged blows with him. The members of the family ran out of the hall in consternation. The two men closed the door, and fought until eventide; and when the mourning sons thereupon ventured into the room, they saw two corpses side by side on the couch. Their dimensions, shapes and features, their beards and their clothes did not show the slightest difference. The clanspeople were called together, but none could distinguish the one from the other; so they buried them together in one coffin 1.

The idea that souls may move about in solid forms hardly different from corporeality, cannot appear unnatural when we consider that ghosts of the dead can scarcely rise before the mind of man otherwise than in the material shape in which he knew them while they were alive. Ghosts dwell, as our readers know, according to the Chinese, in their graves; implicated in the corpse, or even in single portions of it; as a natural consequence we see them rise before their imagination very often as dry carcasses, or even as bones or skulls. Corpses or bones are deemed to sustain, strengthen and solidify the souls to which they belong; — accordingly, a ghost which still has its corpse or bones at its disposal, either in or outside the grave, must, when breeding evil, naturally be a demon of special power. It is no feeble ghost, easily frustrated in its bad designs by clever men, and therefore having to recur to sly, covert artifices if it wishes to do harm; but, having substantiality to rely on, it is apt to attack men straightforwardly, with brute force and clumsy violence.

1 貞元初河南少尹李則卒, 未斂有一朱衣人來投刺申甲, 自稱蘇郎中, 既入哀痛尤甚, 俄頃屍起, 與之相搏。家人子驚走出堂。二人閉門, 殴擊及暮方息, 孝子乃敢入, 見二尸共臥在牀。長短形狀姿態鬚鬚衣服一無差異。於是聚族, 不能識, 遂同棺葬之. Tsh i chi; K K, ch. 339.
SOULS OF CORPSES AND SKELETONS.

For instance: — "In the first year of the Yung t'ai period (A.D. 765) one Wang lived in Yang-cheu, to the north of the Hiao-kan monastery. In a summer month he got drunk, and his arm hung down from his bed. His wife, fearing that he might catch rheumatism, would lift it up, when suddenly a large hand appeared before the bed, and pulled Wang down from it by his arm, his body thereupon slowly sinking into the ground. His wife and his female slaves together pulled him back, but they could not stop him, for it was as if the ground burst asunder. The clothes and girdle which he had laid aside disappeared also. Then the family with all their might grubbed him up, and at a depth of more than two chang found a dry skeleton, apparently some centuries old. I have never known what spectre this was".

Such notions about extraordinary power of ghosts which retain possession of their body or parts of it, are further corroborated by the conception, so vividly impressed in all ages upon the Chinese mind, about the possibility of bodily revival. There is then sufficient ground for a thriving belief in what we may call corpse-spectres or haunting corpses, a belief which, as books teach us, has frequently induced people to exhum and destroy corpses on account of apparitions ascribed to these. "Outside the south gate of Tan-yang", we read for instance, "a member of the Lü tribe possessed a garden of beans, from which he drew very considerable profits. Always when the fruits were ripening, Lü and his sons kept watch there against thieves. One night the moon was shining brightly, and the father was squatting on a boulder with his eyes on his plants, when he saw among them a being, with hair hanging down disorderly, emerge from the ground. His eyes grew dim with fear; he called his sons, and going to catch that being, they saw a young woman in red dress draw herself up with a bound; the father fell to the earth in terror, and the sons ran back home like madmen, with the woman at their side."

1 永泰初有王生者，住在揚州孝感寺北。夏月被酒，手垂於牀。其妻恐風射，将舉之，忽有巨手出於牀前，牵王臂墜牀，身漸入地。其妻與奴婢共曳之，不禁，地如裂狀。初除衣帶頸亦不見。其家併力掘之，深二丈許得枯骸一具，已如數百年者。竟不知何怪。Yiu-yang tsah tsu, ch. 13.
heels. At the main gate of the house she gave up the chase and
stood quite rigid and motionless, one leg outside the gate, and
the other within. The shrieks of the sons summoned the members
of the family with their swords and sticks, but none ventured
near the woman, lest her cold breath might strike them. Thus
she quietly resumed her advance, stooped, and disappeared under
a bed.

Having revived their unconscious father with some ginger-water,
the sons took him home, and convoked the neighbours. They all
set to work to dig up the ground under the bed, and they found
a red coffin with the corpse of a woman in red, resembling that
of the previous night. From that time the father and the sons
lacked courage to watch their garden and its trees. Three days
passed away, when a man was found lying under the beans. Lù
and his sons brought him to his senses with a liquor, and asked
him whence he came. 'I am a neighbour of yours from the west
side', he said; 'seeing so many beans of you quite unguarded,
I came to steal them, but suddenly saw under the plants a
headless man beckoning to me; I fell to the ground in terror
at the sight'. Again the sons fetched men to dig up the spot,
and this time they found a black coffin with a headless corpse.
The two bodies, quite rigid and undecayed, they placed side by
side and burned them; and henceforth there occurred no more
visitations'.

1 丹陽南門外呂姓者有皂英園，取利甚大。每
締實時呂氏父子守之，防有偷者。一夕月下其
父坐石上觀樹，樹下有蓬鬚鬚鬚然從土中出。
懼而不視，呼其子往曳之。有紅衣女子闖然起，
父驚仆地，其子狂奔入室，女追之。至大門忽僵
立不動，一足在門外，一足在門內。子大呼，家人
持刀杖齊集，畏其冷氣射人，俱不敢近。女子
從容起行，僵身入床下，遂不見。

其子持膏湯灌醒其父，扶以歸，招鄰人。共掘
床下，果一朱棺，中有紅衣女尸，如夜所見。嗣
後父子不敢看園守樹矣。逾三日皂英樹下又
有仆於地者。呂氏子亦灌醒之，問其由來。曰：
我西鄰也，見君家皂英甚多無人看守，故來偷
Such radical measures against corpses so dangerous seem to have been adopted in all times and ages. As noted on page 1406 of Book I, some two thousand years ago the Imperial consort Chao-sin disinterred and burned five of her husband’s concubines and slaves whom she had murdered, because their spectres disturbed her rest. In the fifth century, “antecedent to his demise, Tsze-hiun, prince of Tsin-ngan, was advised by a wu to open the mausoleum of the empress-dowager Chao (the consort of the emperor Wen), and to destroy her coffin, in order to suppress the evil it might work” 1. Inspired by the same notions no doubt was the grandee of whom we have heard on page 424, when he destroyed by fire the corpse of his wife, to prevent it from emerging anew from her coffin for adulterous intercourse with another mandarin of that region.

Not a few corpse-spectres have visited mankind in the shape of skulls. They did so at least so early as the fourth century, for we read in the collection of Tao Ts‘ien: “In Sin-yé the mother of one Yü Kin was ill. He and his two brothers were all at home to nurse her, and even in broad daylight burned fires (to scare away spectres). Once on a sudden they saw the hangings for tying up the curtains roll themselves up and down several times, and heard for a moment a dog before the bed howl strangely. All the inmates of the house came to see what was the matter, and saw no dog, but a dead man’s head lying on the floor, with the hair still on it; its two eyes rolled in their sockets—a most dreadful sight, scaring the family out of their wits. The thing then moved out of the house through the gate without being touched, and they buried it behind in a field; but next morning going to look, they found that it had worked itself out of the ground, and that its eyes were still rolling as before. Again they buried it, and again it appeared next day above the ground; on which they interred it with tiles over it, so that it came forth no more. Next day their mother breathed her last” 2.

竊, 不意見樹下有無頭人以手招我, 我故駕而仆地。其子又集人掘之, 得黑棺埋一無頭尸, 皆僵不腐, 聚而焚之, 其怪遂絕。Tszehu hyü, ch. 14.

1 先是晉安王子劭未卒, 巫者謂宜開昭太后陵, 毀去梓宮, 以厭勝。History of the South, ch. 14, l. 7; also the Books of the Sung Dynasty, ch. 41, l. 16.

2 新野庾謹母病, 兄弟三人悉在侍疾, 白日常
Another work relates, that "in the village of Lai-ting in Shang-tu Mrs. Li was sitting in the hall of her house in broad daylight, when suddenly she beheld her husband's deceased sister in white dress, with a linen kerchief over her head. The phantom approached and pursued her, and she tried to escape by running round the bed, but the ghost did not give up the chase. She then ran away through the door. At full speed they tore across hills and rocks, and nobody had the courage to help her, but happily some cavalry at the north gate fell upon the ghost with their whips; under their blows it shrunk away, until nothing remained of it on the ground but the kerchief, covering something which they found to be a skull."  

"Sun Kiün-shew of Shang-shuh was an atrociously bad character, bent on insulting the shen and maltreating the kwei. Once he was strolling in the hills with some others, and had reason to retire. For fun he squatted over a dry skull by a neglected grave, and made it swallow his faeces, saying: 'eat this, is it not delicious?' on which the skull, its jaws wide open, spoke: 'yes it is'. Horrified at this, Kiün-shew ran away as fast as his legs could bear him, with the skull rolling behind him over the ground like a car-wheel, till he reached a bridge, up which it could not manage to raise itself. From an eminence he saw the skull roll back to its old place. Ashy pale as a corpse he came home, and fell ill. Constantly he brought his excrements to his mouth with..."
ANIMATED SKULLS CHASING MEN. 729

“his hand, and swallowed them, saying to himself: ‘eat this, is it not nice?’—then he voided them anew, and devoured them again, going on in this wise for three whole days, when he died” ¹.

This story seems an embellished version of the following: “In the year ping or ting of the Chi-yuen period (1336 or 1337), Yin Kang-lo and some other men of Lā-ling were out in the evening for a stroll to the Sih-kia lake. They were eating salted plums, and put the stones into the mouth of a skull lying on the roadside, with the words: ‘do you find them salt?’ They then passed on and came to a long trench. Here they saw in the bright moonlight a black ball coming rolling on behind them, crying: ‘they are salt, salt.’ In the greatest fright they ran more than ten miles, till they got across some water at the village of Yung, and heard the voice no more” ².

Skulls may haunt even without being so bitterly provoked. “The country of Chu’-cheú (in Chehkiang pr.) is very mountainous. There, in the district of Li-shui, situated south of the peak of the Residence of the immortal Genii, farmers ploughing and sowing often break up waste ground, even as far as halfway up the mountains. In those mountains spectres abound, and people all begin and finish their work early, not venturing abroad in dark. Once in the latter part of autumn, a land-owner, Li by name, came to the village to cut his rice, and put up alone in a farm-house. One night when the moon was shining splendidly, he was

¹ 常熟孫君壽性悖惡、好慢神虐鬼，與人遊山、服如僕。湊取荒塚骷髏歸置之、令吞其臍、日、汝食佳乎、骷髏張口曰佳。君壽大駭急走、骷髏隨之滚地如車輪然、君壽至橋、骷髏不得上。君壽登高望之、骷髏仍滚歸原處。君壽至家面如死灰、遂病。日遣尿跡手取吞之、自呼曰、汝食佳乎、食畢更徹、嚼畢更食、三日而死。Tshë puh yû, ch. 1.

² 至元丙丁廬陵印岡羅某數人夜行至習家湖、因食鹽梅以核置道旁嚼髏之口、問曰、鹽不鹹。前行至長坑、月光燦然見後有黑團旋轉隨逐而來、呼曰、鹽鹹。諸人大驚疾行十餘里、至榮村渡水、乃不聞其聲。T S, sect. 神異, ch. 46; from the I wen tsung luh.
taking a stroll on the hill in front, when suddenly he saw a white
thing hopping towards him. This strange sight quickly scared
him back to his dwelling, which he reached with the thing close
on his heels. Happily the entrance of the hut had a kind of
railing, which could be slid forward, and which the spectre could
not get over. He succeeded in pushing it to, and regaining
his courage distinctly saw in the bright moonlight through the
openings of the railing that a skull was biting the latter and
butting against it; the fetid stench was intolerable. After a few
moments the cock crew, and he saw the thing drop to the ground
as a mere heap of white bone; and when it was light, he saw
no more of it.

He asked for information about that apparition, and a hus-
bandman said: 'You may congratulate yourself that you have had
the do with a white bone ghost; this circumstance has saved you
from disaster; — had it been the hoary old wife, feigning to
keep a shop, she would of a certainty have offered you some of
her tobacco to smoke, and those who smoke it generally lose
their vitality. That spectre always appears to do its evil work
in nights with bright moonshine and pure breeze, and it can be
knocked down with nothing else but a broom'. I have never
learned what spectre this is" 1.

Even fragments of skulls may become haunting spectres. "The

1 處州地多山, 麗水縣在仙都峯之南, 土人耕
種多有聞墾到半山者。山中多怪, 人皆早作早
休, 不敢夜出。時值秋深有田主某到鄉刈
稻, 獨住莊房。一夕月色甚佳, 主人闌步前山,
忽見一白物躡蹤而來, 狀甚怪, 因急回寓, 其
物已追跡而至, 幸庄房門有半截柵欄, 可推而
進, 怪不能越。主人進柵, 胆壯, 月色甚明, 從
柵縫中細看乃是一麂犢咬撞柵門, 腥臭不可
當。少頃雀鳴, 見其物倒地, 祇白骨一堆, 天明
亦復不見。

聞之, 土人曰, 幸足下遇白骨精, 故得無恙, 若
遇白髮老婦假開店面, 必請足下喫烟, 凡喫其
烟者從無生理。月白風清之夜常出作祟, 唯用
咒帚可以擊倒之。亦終不知何怪。Tze puh yu, ch. 17.
CORPSES HAUNTING IN THE FORM OF SPECTRES.

medical Buddhist priest Hing-jü related the following adventure of a colleague of his in Fuh-cheu, named Hung-tsi, a man of high order, living a pure life of severe abstinence. Having found a piece of a skull on the sand at the riverside, he placed it in his clothes-basket, and took it to his convent. Here, a few days later, while asleep, a being bit his ear and pulled at it, on which there followed a noise as of a falling object several pecks in size. He thought that it was the bone, but next morning he found himself on the floor before his couch. He then broke the bone into six pieces, and placed them in the gutter of the eaves, and at midnight a series of lights as big as fowl’s eggs moved from there and disappeared under the tiles. He took a torch to the spot and admonished the bone, saying: ‘you cannot help a living man, for which of His designs would Heaven employ you, a decayed bone?’ Herewith the phenomenon ceased.”

A much greater number of spectre-tales have for their topic corpses prowling about materially in their horrid entirety. We saw on page 410, that according to the Tso ch‘aen, Tsze-ch‘an stated as early as the sixth century before Christ, that a dead man might become a devil of an especially bad sort if his soul or souls did not leave his corpse. Numerous narratives point to the prevalence of that belief in all ages, up to this day. As early as the second century of our era an author wrote:

“The pavilion at the west gate of Jü-yang, a place in Jü-nan (in Honan), was inhabited by a spectre. Visitors who lodged there had lost their lives, or if they resisted the spectre, some hair or some of their vitality; and, when one made inquiries after all that, he was told of strange beings haunting that place from days of yore. Later on, Ching Khi of I-luh, the literary officer of that province, arrived there. While yet six or seven miles from the spot, a very beautiful woman asked him for a seat in his car-

1 醫僧行儒説福州有僧宏濟，上人，齋戒清苦。嘗於沙岸得一骸骨，遂貯衣籃中歸寺。數日忽眠中有物割其耳，以手撲之，落聲如數升物，疑其骸骨所為也。及明果臥在牀下。遂破為六片，置瓦溝中，夜半有火如雞卵次第入瓦下。燭之，宏濟責曰，爾不能求生人，天憑朽骨何也。於是怪絕。Yü-yang tıah tsu, ch. 43.
riage. At first he objected, but finally she mounted, and drove
with him into the pavilion to the bottom of the stairs. Here
the custodians had posted up a warning that the storey should
not be ascended, but he answered that he did not feel any
aversion to doing so; and as it grew dark then, he mounted
the stairs, and put up there for the night in the company of
that woman.

Before daybreak he departed. A custodian went upstairs to sweep,
and found the corpse of a woman. Horrified he ran to the super-
intendent of the pavilion, who beat the drum to call together the
officials from their apartments, and hurried with them to the
spot to inspect the corpse. They discovered her to be the wife of
one Wu, who lived eight miles off to the north-west. She had just
then died, and on her being confined that same evening the light
had gone out; and when another light was brought, she had dis-
appeared. Her family now took the corpse home immediately. As
to Ching Khi, he had hardly travelled a few miles when he was
seized with belly-ache; this became worse at the Li-yang pavilion
in Sin-tun, and there he breathed this last. After that event nobody
ventured to that storey”.

Yü Pao, in whose book the same narrative occurs (ch. 16), adds
another to the following effect:

In Yung-ch'wen, one Chung Yiu, alias Yuen-shang, had not
attended the official meetings for several months, and his ideas
and character took so singular a turn, that somebody asked him
what was the matter with him. He then avowed that he received


1 汝南汝陽西門亭有鬼魅。賓客宿止有死亡、
其厲厲者皆亡髮失精、尋聞其故、云先時頗已有怪物、其後郡侍奉祠宜祿鄭奇來、去亭六七
里有一端正婦人乞得寄載、奇初難之、然後上
車、入亭、趨至樓下、吏卒撤白樓不可上、云我不
惡也、時亦昏冥遂上樓、與婦人棲宿。

未明發去、亭卒上樓掃除、見死婦、大驚走白
亭長、亭長擊鼓會諸廩吏、共集診之、乃亭西北
八里吳氏婦、新亡、以夜臨殞火滅、火至失之、
家即待去、奇發行數里腹痛、到新頓利陽亭加
劇物故、樓遂無敢復上。 Fung-suh Fung i, ch. 9.
frequent visits from a lovely woman, an extraordinary beauty. 'To be sure, she is a spectre,' the other said, 'slay her!' Next time when the woman went to him, she did not immediately advance, but lingered outside the door. He asked her for the reason; 'you wish to kill me,' she replied. 'No,' said Yiu, and he called her urgently; so she entered, and Yiu, though unwilling, struck at her and wounded her in the hip. Immediately the woman ran out of the house, wiping off the blood with a piece of new cloth all the way down the road. Next day Yiu had her footprints traced. They led to a large grave, in the coffin of which a lovely woman lay, with a body and limbs like those of a living person; she wore a dress of white silk, and trousers of red embroidery, and her left hip showed a wound, from which the blood had been wiped off with some cotton hidden within her trousers" 1.

— "The local notable Ching Pin-yü" we read in a work of the eighth century, "relates, that when he sojourned somewhere in Ho-pob, the wife of the village-headman had just died and was still unburied, when after sunset her daughters suddenly heard music which slowly approached. On its arrival in the courtyard, the corpse moved; when it had entered the room and apparently sounded between the beams and rafters of the roof, the corpse raised itself up for a dance; the music then left the house, and the dead woman, after some stumbling, left the dwelling to follow it. This struck the family with terror. The moon being in its dark phase, they dared not go out to look for the corpse, but in the first watch of the night the village-headman came home. Apprised of the event, he broke a branch as thick as his arm from a mulberry tree, and nerv'd by some liquor set out in search, uttering deep maledictions. Penetrating into the brushwood which was full of graves, he marched five or six miles, when he heard

1 頭川鍾繇字元常嘗數月不朝會, 意性異常, 或問其故。云常有好婦來, 美麗非凡。問者曰, 必是鬼物, 可殺之。婦人後往不即前, 止戶外。繇問何以, 曰, 公有相殺意。繇曰, 無此, 勤勤呼之, 乃入, 紛意恨有不忍之, 然猶斫之傷髀。婦人即出, 以新綿拭血竟路。明日使人尋跡之。至一大冢, 木中有好婦人, 形體如生人, 著白練衫丹繡袿, 殊補膊, 傷左髀, 以補膊中綿拭血。Shou shen ki, ch.16.
the music in the trees of a cypress grove; he drew near, and saw
the woman dancing under the trees in the glare of lights. The head-
man raised his stick and knocked her down; the music stopped,
and he carried the corpse home on his back" 1.

Thus also in China the dead are known to dance about occasion-
ally at the sound of music, but I do not find them represented
as gathering together purposely for nocturnal danses macabres. It
is self-evident that, as two of the above tales bring out, bodily
spectres must as a rule be corpses still fresh and undecayed,
and indeed we find in the tales, that they rise especially before
burial has hampered their movements by an envelope of solid
wood and clay. Even tender women may then rage most fearfully,
as the following story, much read, told, and re-told to this day,
may testify:

"A certain old man of Yang-sin (in Shantung) lived in Ts'ai-tien,
a place in that district. His village lay five or six miles
from the walls of the district-city. He and his sons kept a road-
side inn to lodge travelling traders, and several carters and itinerant
pedlars used to put up under their roof. One day as it was
getting dark, four men appeared. Perceiving the house, they went
thither with the intention of staying, but the sleeping-rooms
destined for visitors were all occupied. Considering that there
was no other place to put up, the four men urgedly entreated
the landlord to take them in somehow, on which he hm'd, and
said he thought a place might be found for them, though it
would not suit their taste. The strangers replied that all they
desired was a single mat to sleep on, and a shelter, and that they
could not be at all particular. The fact was, that a daughter-
in-law of the old man had just died, her body still lay uncof-

1 處士鄭賓子言嘗客河北、有村正妻新死未殮、日暮其女忽覺有樂聲徃近、至庭宇屍已
動矣、及入房如在梁棟間、屍遂起舞、樂聲復出、屍倒、旋出門隨樂聲而去、其家驚懼、時月黑亦
不敢尋逐、一更村正方歸、知之乃析一桑枝如臂、數酒大罵尋之、入墓林約五六里、復聞樂聲
在一柏林上、及近樹、樹下有火熾熾然、屍方舞矣、村正舉杖擊之、屍倒、樂聲亦住、遂負屍而返。
Yiu-yang tsah tsu, ch. 13.
fined in her house, and the son had gone to fetch a coffin and
had not yet returned. The old man took the strangers down
the street into the lonely house where the corpse lay. They entered
the apartment, where a lamp shed a dim light over a table;
behind this a curtain hung, and the deceased woman lay there
under paper shrouds. They saw also a sleeping-place in a screened-off
section, with four beds placed against each other in a row. Fatigued
by their journey, the strangers had no sooner thrown themselves on
their pillows than they were snoring loudly.

One of them was not quite off, when suddenly he heard a
creaking sound on the couch of the corpse. Immediately he opened
his eyes, and saw distinctly by the light of the lamp standing
before the corpse, that it had raised the shroud and risen. In a
moment it was on the floor, and slowly entered the sleeping-room.
Her face had a wet gold hue, and she wiped her forehead with
a coarse gauze cloth. In a stooping attitude she approached the
beds and blew thrice on the three sleeping travellers; the fourth,
terror-struck, fearing that he too might be hit, gently drew the
blanket over his face and held his breath to listen. Forthwith
she breathed on him as she had done on the others; then he
perceived that she left the room, and hearing the rustling sound
of the paper shrouds, he put out his head to take a peep, and
saw her lying rigid as before.

陽信地當瀋邑之蔡店人。村去城五六里，父子設臨路店宿行商，有車夫數人往來販販輦
寓其家。一日昏暮四人皆來。望門投止，則翁家
客宿邸滿。四人計無復之，堅請容納，翁沉吟思
得一所，似恐不當客意，客言但求一席寢室，更
不敢有所揔。時翁有子婦新死，停尸室中，子出
購材未歸。翁以靈所室寂遂穿行尋客往。入
其廬，燈昏案上，後有搭帳衣，紙衾覆逝者。又
觀寢所，則複室中，有連榻四，客奔波頑困甫就
枕，鼻息漸粗。

惟一客尚矇眬，忽聞靈牀上察察有聲。急開
目，則靈前燈火照視甚了，女尸已揭衾起，俄而
下，漸入臥室，面淡金色，生絹抹額。俯近榻前
"The traveller, extremely frightened, lacked courage to raise the alarm. Stealthily stretching forth his foot, he kicked his comrades, but they did not stir in the least, and thus he conceived there was no other alternative for him but to put on his clothes and slink away. No sooner, however, did he rise and move his coat than again there was that creaking noise, which caused him to hide himself anew, terror-stricken, with his head under the blanket. He perceived that the woman came again and breathed over him repeatedly, doing this over and over again before she retired. After a short pause, he knew by the noise on the death-bed that she had lain down as before. Now he put his hand very slowly out of the blanket, seized his trousers, quickly got into them, and ran out of the house, bare-footed. The corpse too jumped up as if to give him chase; but by the time it came forth from behind the curtain the traveller had drawn the bolt and was off.

With the corpse at his heels he rushed forth with loud shrieks, which alarmed everybody in the hamlet. He would have thumped the door of the inn, but for his fear that it would make him lose time and bring him within reach of the demon; so, seeing the road to the district-city before him, he ran up it with all his might, till he reached the eastern suburb. Here he saw a Buddhist convent, and hearing the wooden fish, nervously beat on the outer gate. But the monks, astonished at such an unusual tumult, hesitated to let him in; and as he turned round, he saw the corpse quite near him, hardly one foot off. In these straits he sought shelter behind a white willow four or five feet thick, standing outside the convent-gate. As the corpse dodged to the right, he dodged to the left, and so on, which enraged the corpse more and more, and exhausted them both. On a sudden the corpse stood still. The traveller, soaked with perspiration and with panting chest, sheltered himself behind the tree; the corpse raised itself fiercely and threw both its arms around it to grab him.

At that moment he sank to the ground in fright, and the corpse thus missing its victim, remained rigid embracing the tree. For a good while longer the monks stood listening, and hearing nothing
Narrow Escape from a Corpse-spectre.

"he sank to the ground, and the corpse thus missing its victim remained rigid embracing the tree"
CORPSES CHASING MEN.

more, they came forth circumspectly, to find the traveller flat on
the ground. By the light of their torches they perceived, that
though he was apparently dead, there was still a slight palpitation
under his heart. They bore him into the convent, but the night
passed away before he came round. Having refreshed him with
some broth, they interrogated him, and he related to them the
whole story. By that time the morning-bell sounded, and in the
early dawn, still dimmed by mist and fog, the monks examining
the tree discovered the woman upon it in a rigid condition.

In great consternation they reported the incident to the magis-
trate of the district. This grandee appeared in person on the
spot to hold an inquest, and ordered his men to pull off the
arms of the woman; but so firmly were they fixed in the tree
that it was impossible to unclasp them. They found, in fact, on
a closer inspection, that the four fingers of either hand were bent
like hooks, and sunk into the wood so deeply that the nails were
buried in it. A fresh batch of men was set to work to pull with

客懼甚，不敢作聲。陰以足踏諸客，而諸客絕
無少動，顧念無計不如著衣以竄。裁起振衣而
察察之聲又作，客懼復伏，縮首衾中，覺女復來，
連續吹數數始去。小間聞靈牀作響，知其復臥。
乃從被底漸漸出手得裹，遽就著之，白足奔出。
尸亦起，似將逐客，比其離帳而客已拔關出矣。
尸駭從之，客且奔且號。村中人無有警者。欲叩
主人之門，又恐遲為所及。遂望邑城路極力竄
去至東郊。瞥見蘭若，聞木魚聲乃急撓山門。道
人訝其非常又不即納，旋踵尸已至，去身盈尺。
客窘甚，門外有白楊，圍四五尺許，因以樹自
障。彼右則左之，尸益怒，然各讙呶矣。尸頓立，
客汗促氣逆庇樹間，尸暴起，伸兩臂隔樹探撲
之。客驚仆，尸捉之不得，抱樹而僵。道人窺聽良
久，無聲始漸出，見客臥地上。燭之，死，然心下
絲絲有動氣。貸人，終夜始甦。飲以湯水而問之，
客具以狀對。時晨鐘已盡，曉色迷濛，道人視樹
上，果見僵女。
all their might; and as they tore her off, the holes made by the
fingers were found to look as if made with a chisel or auger.

Now the mandarin dispatched a messenger to the old man, who
gave him a confused mixture of truth and untruth about the
disappearance of the corpse and the death of the travellers. The
matter being explained to him, he followed the messenger and
took the corpse home. The traveller, bursting into tears, said to
the magistrate: 'I left my home with three men, and now I must
return alone; what shall I do to make my fellow-villagers believe
my words?' So the mandarin gave him a certificate, and sent
him home with some presents'.

Not less instructive on our subject is the following tale: "In
Shao-hsing (in Chehkiang pr.), a scholar, named Wang So-and-so,
had enjoyed a government allowance of rice (for his literary
attainments) for a year, when a wealthy family in a village
engaged him as a teacher. Their house was too small to lodge
him, but fortunately there was a new house about one mile off,
for which the owners sought a buyer. The family purchased it,
and lodged the teacher in it.

Having inspected its interior, Wang returning to the gate pro-
ceeded to walk up and down and lean on it. By that time night
had fallen, and by the bright moonlight he saw on the hill a
brilliant glare. He hastened thither, and perceived that it beamed
forth from a coffin of unpainted wood. 'Were this a ghost-light
(will-o’the-wisp)', said Wang to himself, 'it would be white, with
flames slightly tinged red; is it perchance the spirit of gold or
silver?' It now flashed across him that it was recorded in the
'Bag of Knowledge', that a number of Turks and Huns in mourning-
clothes had loaded some coffins on cars and buried them outside
the town, and that their pursuers, on tracing those coffins, had
found them full of yellow and white metal; would not this coffin

1 大騧報邑宰。宰親詣實驗。使人拔女手、窄
不可開。審詣之、則左右四指並捲如鉤、入木沒
甲、又數人力拔乃得下、視指穴如鑿孔然。

遣役探俞家、則以尸亡客雋紛紛正諧。役告
之故、翁乃従往舁尸歸。客涕告宰曰、身四人出、
今一人歸、此情何以信鄉里。宰與之牒、齋送以
歸。Liao-chai chi i, chapter 13.
be something similar? What luck that nobody but he was there
to appropriate it! 1

He picked up a stone, hammered the nails out, and forced up
the lid at the head; but how great was his horror on seeing a
corpse with a livid face and a swollen belly! It wore a cap of
hempen stuff and sandals of straw, it being customary in the
Yueh region to bury with such articles all parents who have
survived their sons. Wang recoiled in terror, but every receding
movement was a signal for the corpse to rise a little more, and
when he made a few more steps backward, the corpse of a sudden
rose upright. Wang ran away like a madman at the top of his
speed, the corpse at his heels. Right through the door he tore
and up to the garret of the house, closed the door, and bolted it.
Now for the first time he got a little breath. Supposing the corpse
to have gone, he opened the window to take a peep, but at the same
moment it raised its head, and with gestures of delight rushed
in with a bound and thumped the door repeatedly, but finding
it impossible to enter, suddenly gave vent to a loud piteous
cry. At the third shriek the doors flew open, as if by an unseen
hand; the corpse climbed the stairs up to the garret, and Wang
had no other alternative but to take his club and confront it. No
sooner did it reach the landing than the club came down on its
shoulder, scattering over the floor several ingots of silver paper
hanging thereon; the corpse stooped to pick them up; Wang took
this chance, and gave it a push with all his might, so that it
rolled from the top of the stairs. Just at this juncture he heard
the cock crow, and from that moment the corpse remained
motionless and silent. On examining it by the daylight, he found
it lying across the ground, its thigh-bone wounded by the tumble

1 紹興王生某食鱟有年，村中富家延之為師。因屋宇湫隘，適相距里許有新室求售者，遂買
使居。

王周視室內畢，復至門前行偟。時已夜矣，
月色大明見山下煽火熒熒。趨往視之，光出一
白木棺中。王念此鬼燻耶色宜碧而饑應微赤，
得無為金銀氣乎。憶智囊所載有胡人數輩，因
服與覩而棄葬城外者。封人跡之，覩中皆黃白
也。此棺毋乃類是。幸無人可攫而取也。
it had suffered. He summoned the people, and as they carried the
corpse away to burn it, he heaved a sigh, saying: 'It was my
covetousness that called the corpse upstairs, and it is the cove-
tousness of the corpse that now causes it to be destroyed by fire;
thus, if demons should not be covetous, how much more ought
men not to be so!'"  

Corpse-demons do not always content themselves with homicide;
many indulge also in theft or robbery. "Two men of Kin-ling
(Nanking), Chang Yü-kuh and Li So-and-so, connected by ties of
friendship, had a trading business together in Kwangtung. Chang,
returning for some reason from the south homewards, was entrusted
by Li with a letter for his family. which as soon as he came home
he went to deliver at its address. On this occasion he saw a coffin
in the hall, and learned that Li's father had in the mean time
died. Wherefore he set out a sacrifice for the soul on the spot,
and performed the customary worship; which the Li family ap-
preciated highly. The widow appeared, and seeing this charming
and elegant youth, not much more than twenty years old, she
placed dainties before him and regaled him well; and as it was
already dark, she offered him lodgings for the night.

Between his sleeping-place and the coffin was nothing but an
open courtyard. At the second night-drum he saw by the bright

1  

遂取石塊擊去其釘, 從棺後推卸其蓋, 則赫
然一屍, 面青紫而腹膨。亨麻冠草履, 越俗凡父
母在堂而子先亡者例以此殮。王愕然退縮, 每
一縮則屍一躍, 再縮而屍蹶然起。王盡力狂奔,
屍自後迫之。王入戶登樓, 門下鎖。喘息甫定,
疑屍已去間窺視之, 窗啓而屍昂首, 大喜從外
躍入, 連扣門, 不得入忽大聲悲呼。三呼而諸門
洞開若有敵之者, 遂登樓, 王無奈何持木棍待
之。屍甫上即撃以棍中其肩, 所掛銀鍔散落于
地, 屍俯而拾取, 王趁其偃僫時盡力推之, 屍滾
樓下。旋聞雞啼, 從此寂無聲響矣。明日視之,
屍跌傷腿骨橫臥於地, 遂召眾人, 手而焚之, 王
嘆曰, 我以貪故招屍上樓, 屍以貪故被人燒燬,  
鬼尚不可貪而況于人乎。Tu-tê puh yü, ch. 13.
"moonlight Li's widow come out of the female apartments and
peep through the crevice of his window. He started, and deeming
feminine decency inconsistent with such behaviour, resolved to
repel her forthwith should she open the door and enter. At
this juncture it struck him that the woman, with an incense-
stick in her hand, turned to her husband's soul-altar and mut-
tered something there as if she expostulated, upon which she
returned to Chang's room, put off her waistband, bind the
upper iron rings of the door with it, and retired at a slow pace.
Chang's fright and suspicion were increased so much by all this
that he lacked courage to go to bed. Suddenly he heard from
the place where the coffin stood a creaking noise; off fell the lid,
and up sat a man with a pitch-black face. He had sunken eyes
with green pupils emitting flashes of light; he was of an extra-
ordinary ferocity and hideousness. With long strides he ran out of
the apartment, straightway for Chang's room. There he uttered
a shrill spectral whistling, on which a cold blast of wind got up
at the four sides, and the waistband on the door snapped into
fragments. With all his might Chang pushed back the door, but
he was overpowered, and the corpse jumped in 1.

1 金陵張愚谷與李某交好, 同買貨廣東。張有
事南歸, 李託帶家信, 張歸後寄信李家。見有棺
在堂, 知李矣亡矣。為設祭行禮, 李家德之。其妻
出, 見年纔二十餘, 貌頗妍雅, 設饌欽張, 時天晚
矣, 留張宿其家。

宿處與停棺之所隔一天井。至夜二鼓月色大
明, 見李妻從內出, 在廂縫中相窺。張愕然以為
男女嫌疑之際不應如此。倘推門而入當正色拒
之。旋見此婦手持一炷香, 向其翕靈前, 喃喃然
若有所訴, 傳畢仍至張所住處。將腰帶解下, 緊
縛其上鐵環, 徐徐步去。張愈驚疑, 不敢上牀就
寢。忽聞停棺之所豁然有聲, 則棺蓋落地, 坐起
一人, 面色深黑, 兩眼凹陷, 中有錄睛閃閃, 獨惡
異常。大步走出, 直奔張所。作鬼嘯一聲, 陰風
四起, 門上所縛帶登時寸斷。張竭力攔門, 力竟
不敵, 尸一衝而入。
Fortunately there stood beside the door a large wooden cupboard; Chang pushed it against the corpse, so that it capsized and the corpse fell underneath it, but at the same moment Chang swooned away. The incident had not escaped the attention of Li’s wife. She and the family ran in with torches and lights, and poured some ginger-water into Chang’s mouth to restore him to his senses, and then she spoke to him: ‘This is my husband; his life having been far from correct, he has become a corpse-demon, breaking out now to work evil. He was much bent on wealth. Last night he appeared to me in a dream, and announced to me the arrival of one Chang with a letter; ‘this man’, he said, ‘has two hundred coins in his girdle; I will kill him, take half the amount in my coffin, and give you the rest for the household’. I took this all for a bad dream and put no belief in it, but there! you did indeed arrive and put up here for the night. So I burned incense before the corpse, praying, conjuring, and exhorted it not to give rein to its wicked purpose; yet fearing that it might push open the door and kill you, I tied the rings of the door with my waistband, having no idea that he would exert such tremendous force’. They bore the corpse back into the coffin, and Chang advised the woman to burn it, the sooner the better, so as to cut short its evil works once for all. ‘I have long been thinking to do so’, the woman replied, ‘but as he is my husband, I could not find it in my heart; now, however, I cannot help complying with the prevailing custom’. Chang assisted her in defraying the expenses of an altar, to which they called some Buddhist priests of repute to bring about his translation into a better condition; and they cremated his corpse; and not till then did the family live in peace and quiet.”

1 幸其旁有大木厨一口, 張推厨摒尸, 尸倒正堕尸身, 尸倒在厨下, 而张亦昏迷不醒矣。李妻闻变, 即家丁持烛奔至, 將薑湯灌醒张, 而告之曰: 此妾翁也, 素行不端, 死後變作僵尸, 嘗出為祟。性最愛財, 前夜託夢於我曰, 將有寄信人力猝某來我家, 身帶二百金, 我将害其身而取之, 以一半置我棺中, 以一半賜汝家用。妾以爲妖夢, 不信其語, 不料君果來宿於此。我故焚香禱
These tales amply suffice to teach us how extremely ferocious corpse-spectres are. Even powerful gods do not always come off uninjured when they interfere between those demons and their victims. "In Suh-chen", for example, "one Li Kiu, who earned a living as an itinerant cloth-merchant, crossed the Hoh mountains, where the approaching night and the crowded inns compelled him to put up in a Buddhist temple. The waterclock had sunk to the second drum-watch (11 P. M.), and he was in a sound sleep, when he saw in his dream the god Wei-t'ao¹, who smote him on the back, exclaiming: 'rise, rise! be quick, be quick, a great danger is near; take shelter behind me and save yourself'. Li awoke with a shudder, and leaping to his feet, perceived that a coffin, stored away behind his couch, was giving forth creaking sounds. And out came a corpse, covered all over with white hairs, as if it wore a robe of silvery rat-skins inside out. Its face too was overgrown with such hairs; its eyes were deep and black, and had green eye-balls emitting glaring rays. Straightway this monster made for Li, in order to attack him; but he rushed up the shrine containing the Buddhist images, and cowered down behind Wei-t'ao's back. The corpse threw its arms around this idol, and set its teeth into it so fiercely that it cracked; Li shouted for help at the top of his voice, and all the monks hurried out of their beds to the rescue with clubs and flaming torches; the corpse fled, and ran into its coffin, which they found thereupon close as before. Next morning they examined whether Wei-t'ao had suffered damage from the corpse-spectre, and they found his club in three pieces, thus showing how great the force and the ferocity of that being were. The monks sent the news to the magistrate, who burned the coffin; and Li, filled with gratitude

¹A warlike defender of the Buddhist Church. His image, clad in armour, stands in praying attitude, armed with a club, in the court of almost every Buddhist temple or convent, behind the main entrance, right opposite the central chapel containing the principal Buddhas to whom the edifice is dedicated. His image is also to be seen very often on the altar of these saints, on their left side.
towards Wei-t’o for his help, caused a new image to be made for him, neatly gilded” 1.

The name under which corpse- spectres mostly appear in books, is k’iang shi 2, “corpses lying flat or rigid”. A very common term is also shi k’wai 3, “apparitions of corpses” or “corpse- spectres”. We have seen (Book I, pp. 106 seq.) that they greatly occupy credulous and superstitious minds in Amoy; we may recollect that there and in the surrounding country they are deemed to be produced by the sun or the moon shining on encoffined human remains still unburied. This idea involves nothing strange when we remember that the light and warmth of the universe constitute universal vitality. We have stated also (Book I, page 127) that the dead are especially prone to become k’iang shi when a long postponement of their burial inspires them with bitter rancour; a powerful warning to the living to not unduly delay burials. The fact that, nevertheless, the empire is actually studded with unburied human remains, on the other hand greatly nourishes the inveterate belief in those spectres.

There seem to be parts of China where, merely for fear of k’iang shi, the natural decay of corpses is accelerated on purpose by exposing them in the open air. We infer this from the following note of Sui Yuen: “West from Fung-siang (in Shensi pr.), common “people who die are not buried immediately, but in many cases “exposed in the open air until the blood and flesh have entirely

1 宿州李九者販布為生，路過霍山天晚客店 滿矣，不得已宿佛廟中。漏下二鼓睡已熟，夢韋駱神撫其背曰：急起，急起，大難至矣，請我身 後可以救你。李驚醒，踉蹌而起，見床後楷棺素 然有聲，走出一屍，遍身白毛如反穿銀鼠套者。 面上皆滿，兩眼深黑。中有綠睛光閃閃然，直來 撲李，李奔上佛楣，躲韋駱神背後。僵屍伸兩臂 抱韋駱神，而口咬之咄咄有聲，李大呼，群僧皆 起，持棍點火把來，僵尸逃入棺中。棺合如故。 次日見韋駱神被僵尸損壞，所持杖折為三段， 方知僵屍力猛如此。群僧報官，焚其棺，李感韋 駱之恩，为塑像装金焉。Tze puh yū, ch. 22.

2 殭屍 or 僵屍.

3 屍怪.
"decayed; after this process is finished, they perform the burial, otherwise, it is said, the dead will give rise to evil (hiung). If burial takes place before decomposition, and the corpse obtains breath from the earth, it will after three months be overgrown entirely with hairs; if these are white, it is called a white evil, and if they are black, a black evil. It then enters houses to cause calamity".

We have now to pay attention to yet another point, also touched upon already in this work (Book I, p. 106): kia\ng shi\ are anthropophagous and prey on human blood. They are therefore correlated with east-European vampires, or living corpses which break forth from their tombs and attack the living to satiate their cravings for human flesh and blood. Tales about blood-sucking kia\ng sh\i have not been found by us in Chinese literature anterior to the eighteenth century, the Taj\p\h yu being for the present the only work we know that has them.

When Tsiang, Governor of Ying-cheu, resided in Ngan-cheu, in the province of Pehchihi, he met with a man who nervously moved both his arms continuously as if he swung bells. On being asked why he did so, he told the following tale:

My family lives in the village So-and-so, which consists of not more than a few dozen houses. There a kia\ng sh\i came from the hills soaring through the air, to devour the infants of the people. Though daily at sunset the people exhorted each other to shut their doors and conceal their children, nevertheless it occurred from time to time that some were kidnapped by the monster. The villagers sounded its grave, but they could not find the bottom of it, so that nobody ventured to take any measures against it.

At that time we heard that there was living in the town a Taoist doctor So-and-so, proficient in magic arts. We collected money

1 鳳翔以西其俗人死不即葬、多暴露之、俟其血肉化盡、然後葬埋、否則有發凶之說。屍未消化而葬者、一得地氣、三月之後遍體生毛、白者號白凶、黑者號黑凶、便入人家為害。Taj\p\h yu, ch. 2.

2 Is this coincident with the vampire-panic (the first known in Europe?) which infested Poland and Polish Russia in the last years of the seventeenth century, spreading rapidly over Bulgaria and Servia, and occupying the minds of scholars and theologians of Europe in the first quarter of the next?
and presents for him, and went to ask him to arrest that spectre. He assented, and appeared in our village on an auspicious day. He put up an altar for the performance of his magic, and said to the people: 'My magic enables me to spread a net over the sky and a net over the earth, preventing that demon from flying away, but you must help me with your weapons; besides I want a man of much courage to enter that grave'. Nobody in the crowd ventured to present himself for this task, except myself, who stepped to the front, and asked for what he would employ me. 'Corpse-spectres', the magician replied, 'generally fear very much the sound of jingles and hand-gongs; when the night comes, you must watch the moment when the spectre flies out, and forthwith enter the grave with two big bells; but do not stop ringing them, for a short pause will suffice for the corpse to enter the grave, and you will then be the sufferer'.

The waterclock just began to sink, when the doctor mounted his altar to perform his magic. And I, with two bells, watched the moment when the corpse flew out. Then with all their might and main my arms waved up and down in a quick succession like rain-drops, and I dared not pause for one short moment, as the spectre was at the entrance of the grave. Horribly ferocious it looked; its furious glances never turned away from me while the sound of the bells kept it running about the spot without courage to enter. Beset by the crowd everywhere in front, there was no way of escape for it; so with impetuous movements of its hands and with outstretched arms it fought the villagers, until the first blush of dawn cast it flat on the ground. Our men then took it up and burned it. Meanwhile I remained in the grave, ignorant of the issue, swinging the bells incessantly, as I lacked courage to stop them. It was towards noon when the crowd came and called me out with loud cries; both my arms then remained in constant motion, and they have been diseased like this to this day'.

1 須州將太守在直隸安州遇一老翁，兩手時時顫動作搖鈴狀，叩其故，日，余家住某村，村居僅數十戶，山中出一僵尸，能飛行空中，食人小兒，每日未落暮相戒閉戶匿兒，猶往往被攫，村人探其穴，深不可測，無敢犯者。
VAMPIRES.

— "Liu N.N., a literary graduate of the lowest degree in Wu-kiang " (in Kiangsu), was in charge of some pupils belonging to the Taiang "family in the Yuen-hwo district. In the season of Pure Brightness " (B. I, p. 968) he returned home, some holidays being granted him "to sweep his ancestral tombs. This duty performed, he would return "to his post, and said to his wife: 'to morrow I must go; cook "some food for me at an early hour'. The woman said she would "do so, and rose for the purpose at cock-crow. Their village lay "on the hill behind their dwelling, facing a brook. The wife washed "some rice at that brook, picked some vegetables in the garden, "and had everything ready, but when it was light her husband "did not rise. She went into his room to wake him up, but how- "ever often she called, he gave no answer. So she opened the "curtains, and found him lying across the bed, headless, and not "a trace of blood to be seen. 1

聞城中某道士有法術，因糾積金帛，往求捉怪。道士許諾，擇日至村中，設立法壇，謂眾人曰：我法能布天羅地網，使不得飛去，亦須爾輩持兵械相助，尤需一膽大人入其穴。眾人莫敢對，余應聲而出，問何差遣。法師曰：凡僵尸最怕鈴鐺聲，尒到夜間伺其飛出即入穴中，待兩大鈴，搖之手不可住，若稍歇則尸入穴，尒受傷矣。南將下法師登壇作法。余因握雙鈴候尸飛出，僕力亂搖手如雨點，不敢小住，屍到穴門，果猙獰，怒視，聞鈴聲瑱瑱遙巡不敢入。前面被人圍住又無逃處，乃奮手張臂與村人格鬬，至天將明仆地而倒。衆舉火焚之。余時在穴中未知也，猶搖鈴不敢停如故，至日中衆大呼余始出，而兩手遂搖不止，遂至今成疾云。Tsê puh yü, ch. 12.

1 吳江劉秀才某授徒於元和縣蔣家，清明時假歸掃墓。事畢將復進館，謂妻曰：子來日往，汝須早些作炊。婦如言，雞鳴起身料理。劉鄭居其屋背山面河，歸浙米於河，檉蔬於圃，事事齊備，天已明而夫不起。入室催促，頻呼不應。揭帳視之，見其夫橫臥床上，頭上無頭，又無血跡。
“Terror-stricken she called the neighbours. All of them suspected her of adultery with a lover and murder, and they warned the magistrate. This grandee came and held a preliminary inquest; he ordered the corpse to be coffined for the time being, had the woman put into fetters and examined her, but this brought no evidence against her; so he put her in gaol, and many months passed away without sentence being pronounced. Then a neighbour going up-hill for some fuel, saw a neglected grave with a coffin laid bare; it was quite a sound coffin, strong and solid, and yet the lid was raised a little; so he naturally suspected that it had been opened by thieves. He summoned the people; they lifted the lid off, and saw a corpse with features like a living person and a body covered with white hair. Between its arms it held the head of a man, which they recognized as that of Liu, the graduate. They reported the case to the magistrate; the coroners ordered the head to be taken away, but it was so firmly grasped in the arms of the corpse that the combined efforts of a number of men proved insufficient to draw it out. So the mandarin told them to chop off the arms of the k'iang shi. Fresh blood gushed out of the wounds, but in Liu's head there was not one drop left, it having been sucked dry by the monster. By magisterial order the corpse was burned, and the case ended with the release of the woman from gaol”.

It may be noticed, that in Europe too it was a prevalent opinion that the best means to deal with vampires was to destroy them by fire. But the Chinese have yet other means of disabling those monsters. They argue, that if the lid of the coffin be removed as

大駭呼鄰里來看，皆疑婦有姦殺夫、鳴之官。官至檢驗，命暫收殮，拘婦拷訊，卒無實情，置婦獄中，累月不決。後鄰人上山採樵，見樹塚中有棺暴露，棺木完固而棺蓋微啓，疑為人搧發。呼衆，敢視其尸面色如生，白毛偽體。兩手抱一人頭，審視識為劉秀才。乃訴官。·····官命皆斬，僵尸之臂，鮮血淋漓，而劉某之頭反無血矣，蓋盡為僵尸所吸也。官命焚其尸，出婦獄中，案乃結。- Tsiê puh yû, supplement, ch. 2.
soon as the devil is out, its evil works will be over for good; in
truth, as the air will then enter freely into the coffin, its con-
tents will immediately decay, and thus lose their strength. "A
"certain gentleman, strong and robust, sojourning in Hukwang,
"lodged there quite alone in an old Buddhist temple. One night he
"was strolling by very fine moonlight outside the gate, and saw
"in the grove a being with hazy form, wearing a kerchief after the
"T'ang fashion, and moving so lightly towards him that he could
"not but take it for a ghost. As it turned to the darkest part of
"a pine-copse and there entered an old grave, he was fully con-
"vinced that it was a kiau shi.

* He had heard that such a demon can do no evil when it misses
"the lid of its coffin. So next night he concealed himself in the
"grove, to watch its departure and take the lid away. The second
"watch ended (after 11 P.M.), the corpse came forth indeed, as if
"for an assignation. He followed it to the gate of a large house,
"in the garret of which a woman in red had thrown out a white
"rope from the window, wherewith to draw him up; the spectre
"seized it and climbed up it, and they engaged in a long con-
"versation without making any peculiar noise.

"Our hero's first act now was to retrace his steps and steal the
"lid from the coffin. Having concealed it well, he hid himself again
"in the deepest part of the pine-grove. Night was about to depart,
"when the corpse returned hurriedly. Seeing the lid gone, it showed
"great consternation. It searched for it everywhere, and then ran
"off by the same road by which it had come. Again our hero
"followed it. At the storeyed building he witnessed the bounds
"and leaps of the corpse, and how it gave vent to chattering cries,

有画人某与湖广、独居古寺。一夕月色
甚佳散步门外，见林中隐隐有戴唐巾飘然来
者，疑其为鬼，旋至松林最密中入一古墓，心知
为僵尸。

素闻僵尸失棺上盖便不能作祟，次夜先匿于
林中，伺其出，将窃取其盖。更后寝其出，
似有所往，尾之至一大宅门外，其上横窗中先
有红衣妇人掷下白索一条牵引之，尸攀援而
上，作絮语，声不甚了了。
answered by the chattering of the woman in the garret. She
just motioned him off with her hand, as if to signal to him to
come back no more, when on a sudden the crowing of the cock
was heard, and the corpse fell down flat on the roadside. In the
ever morning-hour the passers-by gathered to the spot, and all
without exception were greatly frightened. They hurried to the
storeyd building to satisfy their curiosity: this was the ancestral
temple of the Cheu family, where a coffin was kept unburied
in the garret, and outside that coffin a female kia ng shi was
lying. The facts convinced everybody that they had to do with
a curious case of irregular commerce between such demons; where-
fore they laid them side by side, and burnt them”.

Another effectual and very easy expedient for getting rid of
visitations from corpses, is to watch any suspected coffin until the
corpse has quitted it, and then strew rice, red peas, and bits of
iron around it. The corpse on returning will find it impossible to
pass over those things, and will soon be found stiff and dead on
the ground; it may then be burned without any danger, even, if
desirable, together with the coffin. The only difficulty is to find a
man brave enough for the dangerous part of the enterprise.

It is, according to the Chinese, by no means a rare thing in
their country for corpses to sit up on their death-bed and strike
terror and fright into the hearts of their mourning kinsfolk. We
touched on this point already on page 43 of Book I, adding that a
pole, a piece of furniture, or some household utensil, especially a
broom, is then required to restore the corpse to its recumbent
position, while care must be taken to prevent cats from touching
it. It is related, that “Liu I-hien was an able portrait-painter in
Hang-cheu. For neighbours he had a father with his son, living
in the same house. The father died, and the son, going out to

1 壯士先回覘其棺蓋. 藏之仍伏于松深處. 夜
將開尸恩恩還. 見棺失蓋驚甚. 偏踅良久. 仍從
原路踉蹌奔去. 再尾之. 至樓下且躍且嘯嘯
有聲. 樓上婦亦相對嘯嘯. 以手搖指. 似訝其不
應再至者. 灑忽嘯. 尸倒于路側. 明早行人盡至. 各
大駭. 同往樓下訪之. 乃周姓祠堂樓停一柩.
有女僵尸亦臥于棺外. 衆人知為僵尸野合之
怪. 乃合尸於一處而焚之. Tszehuhyu, ch. 12.
buy a coffin, asked I-hien through another neighbour to make
in the mean time a portrait of the father. The painter went to
the house, where to his great regret he found nobody; and sup-
posing the corpse to be lying upstairs, he walked up the ladder,
sat down at the bedside, and drew forth his brushes.

On a sudden the corpse rose with a start. It flashed through
I-hien that he might have to do with a 'running corpse', and he
remained therefore quietly seated, motionless. The corpse too did
not stir, but with its eyes closed opened and shut its jaws con-
tinuously, only wrinkling its brows at each such movement. If I
run away, said the painter to himself, the corpse is sure to pursue
me; the best thing will be to quietly do my work to the end.
And he took his brushes, laid out his paper, and made a sketch
of the corpse, during which it aped every movement of his arms
and fingers. Meanwhile he cried aloud at the top of his voice, but
nobody answered. Suddenly the son came up the ladder. Seeing
his father in a sitting posture, he fell to the floor in terror, and
a neighbour who arrived after him was so horrified at the resurrected
corpse, that he tumbled off the landing. I-hien, in the greatest
consternation, had to screw up all his courage to remain where
he was, until the porters arrived with the coffin. Remembering
that corpses, when in a running state, are afraid of brooms,
he cried: 'bring a broom!' and the coffin-bearers understood from
these words that they had to do with a 'running corpse'. They
seized a broom, mounted the stairs, and broomed the corpse into
its former position; they also brought the man on the floor back
to consciousness by pouring an essence of ginger down his throat,
and confined the corpse".

1 杭州劉以賢善寫照。隘人有一子一女而居室者。其父死，子外出購棺材，問い合わせ人代請以賢為
其父傳形。以賢往入其室，慮無人焉、意死者必居樓上、乃躍梯登樓、就死人之床坐而抽筆。
尸忽驟然起。以賢知為走尸，坐而不動。尸亦不動，但閉目張口翕翕然，眉撐肉皺而已。以賢
念身走則尸必追，不如竟盡。乃取筆申紙、依屍
樣描摹，每臂行動運尸亦如之。以賢大呼、無人
答應。俄而其子上樓。見父屍起、驚而仆、又一
隘上樓、見尸起亦驚滾落樓下。以賢窘甚、強忍
Even when one is already in a kiaŋ shi’s murderous embrace, there are effectual means to release him. “Ere Yiu Ming-fu, named "Pei-lien, entered the Government service, he lodged somewhere in Honan. There, according to him, coffins were kept in sheds outside the towns in numbers so great, that seizures of men by kiaŋ shi were of common occurrence. But the rural population had an expedient against them, not so very curious: when some one was clasped by a corpse in its arms and held by it in a most firm embrace, so that even when the arms were cut off, the claws still stuck in the flesh and could not be extracted, then they drove seven jujube stones into the backbone of the corpse, with the result that its arms relaxed their hold. They applied this method on several occasions, always finding it efficacious. A corpse running about shortly after death they called a running shadow; it thus wanders under the impulse of yang breath. If a man is embraced by such a demon, this is to be treated in the above-mentioned way” 1.

Chinese, theorizing on the subject of corpse-spectres, admit that in general these are under the dominion of their p’oh or that one of the two souls which is identified with the earth, to which it returns with the corpse (cf. page 5). Now as the p’oh is the grosser, the unintellectual soul, those spectres and their doings are not ruled by intelligence, virtue or propriety, but they rage madly without self-control, even against those who never did them any wrong. Nevertheless their actions may be regulated in some degree by their good genius, their h w u n, because it is this soul which

待之，儀而檳棺者者來，以賢徐記尸走畏莅帯，乃呼日、汝等待莅帯來，檳棺者心知有走尸之事。持帯上樓，拂之倒，乃取薑湯灌醒仆者，而納尸入棺。Tzê puh yû, ch. 5.

1 尤明府佩蓮未達時曾客河南，言其地棺多野備，常有僵尸挾人之患。土人有法治，亦不之異，凡有被屍挾者把握至緊，雖兩手斷裂爪甲入人膚，終不可脫，用槳核七個釘入屍脊背穴上，手隨鬆出。屢試輒效，如新死屍奔名曰走影，乃感陽氣觸動而然。人有被挾亦可以此法治之。Tzê puh yû, supplement, ch. 8.
brings about their revival; on this ground they may behave as friendly spectres, however without their dangerous character being entirely suppressed, for the p’oh may at any moment resume its paramount influence. The following tale illustrates these theories:

"In the Nan-ch’ang district, in the province of Kiangsi, two gentlemen, the one of middle age and the other young, were studying in the convent of the Northern Orchid, and lived on terms of the closest friendship. The older one went home, and died there suddenly, while the other, ignorant of this calamity, quietly continued his studies in the convent. One day, as it grew dark, he was slumbering, and saw his friend open the gate and enter. Seating himself on the couch, he patted him on his back, saying:

"Hardly ten days after I took my leave of you, I died suddenly, and now I am a ghost, which, unable to banish its feelings of friendship, comes to bid you farewell’. The young man made an effort to cry for help, but he could not utter a word; on which the other soothed him. ‘Should I harbour any desire to harm you’, he said, ‘I should, indeed, not speak so unaffectedly; do not be afraid; I have come to entrust to you some of my affairs after my death’. Thus re-assured a little, the young man asked him what these were. ‘In the first place’, was the reply, ‘I have an old mother, now upwards of seventy years, and a wife who is not yet thirty; a few bushels of rice will suffice to feed them; I hope you will take care of them in every way. Further I possess an unedited manuscript; please have it printed, lest the little repute I have gained should perish. And in the third place, I have an undischarged debt of a few thousand coins to the merchant of writing-brushes; pay this off’. The young one promised to fulfil those wishes. Then the dead man rose, and with the words: ‘having thus given you those charges, I can depart’ he was about to go, when the young man, whose fears had all vanished on hearing him speak so exactly in the tone and the way of an ordinary man, and seeing his features so like those he had while alive, detained him with tears. ‘We are going to separate for so long a time’, he said, ‘why do not you stay a little longer, why do you go so soon?’ and the dead too burst into tears, and sat down on the bed again. For a while they indulged in conversation about the concerns of life, till he rose a second time, with the words: ‘now I am going away’.

"He stood up, but did not go. He gazed hard at him, and became so hideous that the young man, whose fears returned, motioned to
him to go; 'now you have had your say, go!' said he; but the corpse
remained, and did not even depart when the other, thumping on
the couch, set up a loud cry. In a bold erect attitude the corpse
remained where it was, and fright overcame the young student
so thoroughly that he jumped up and took to his heels. The
corpse pursued him; faster he ran, but just as close the corpse
followed him, till after a number of miles he scaled a wall, and
fell flat to the ground on the other side. This obstacle the corpse
could not surmount; it stretched out its neck over it, and froth
and saliva dribbled down from its mouth on the young man's
face. In the morning-light wayfarers came by and gave the young
man some ginger-essence to drink; and just as he was coming
round the owners of the corpse arrived to seek it. So nothing
being told them of the incident, they took it home, and com-
pleted the coffinning.

'Experts in such matters then declared: The h w u n of man is
good and is his spiritual power and wisdom ( l i n g ), but his p'oh
is bad and stupidly inconsiderate. When this corpse appeared (at
the bedside), the spiritual wisdom had not yet vanished from it,
but the p'oh accompanied the h w u n on this excursion, and no
sooner had the h w u n departed than the affection (cherished
towards the student) was finished. The h w u n totally dispersed,
and the p'oh remained in the corpse; as long as the h w u n
was present in the corpse, this was the very man himself, but as
soon as it was gone, the corpse was the man no more. Corpses
wandering about in this world, and 'running shadows' are all
produced by the p'oh; only men who possess the T a o can
dominate this soul'.
A corpse-spectre is described to us by the following tale actually helping a man out of a dreadful emergency: "Tso, a literary "graduate of the lowest degree in T'ung-ch'ing, lived in the greatest "harmony of conjugal fidelity with his wife, a woman of the "Chang tribe. She fell sick and died, and Tso, unable to part "with her remains, lay beside the coffin for whole days. On the "15th of the seventh month his family organized an Ulamba "meeting (for the feeding of the souls and their redemption from "hell). Every one was abroad arranging the mass in honour of the "Buddhas, and the graduate sat quite by himself by his wife's "coffin over a book, when with a sudden blast of cold wind the "ghost of a hanged man appeared, its hair dishevelled, blood "trickling from its body, and the cord trailing behind it. Straight-"way it made for the graduate to attack him. In his terror he "thumped hastily at the coffin, exclaiming: 'to the rescue, dear "wife!' and on a sudden the woman pushed up the lid and lifted
"herself up. 'Thou bad devil', she thundered forth, 'dost thou
thus attack my goodman without any respect!' and brandishing
her arms, she dealt it such sound blows that it hobbled away
out of the house. Now she turned to the graduate: 'You idiot,
you have incurred all this by our ardent conjugal love, but your
felicity is so slight that evil spirits do not shrink from harming
you; come along to my home; shuffle off your mortal coil, and
let us plan again a life of concord, to last until our old age'.
The graduate assented, on which the woman returned into the
coffin. He called his family, who found the rows of nails all snap-
ped, and half a breadth of the woman's petticoat caught under
the lid. Ere that year had passed away, the graduate also died'.

Corpses may have yet other reasons for rising from their
death-beds and haunting the living. Cases are mentioned, and
believed by everybody, of murdered persons thus temporarily
returning to life in order to denounce their murderers and cause
them to be punished, superstition thus being here a good deterrent
of homicidal crime. "In Si-hiang, in Shang-cheu (Kiangsu prov.),
lived a man of the Ku tribe, who being out in the suburb at
sunset asked for a lodging in an old temple. The priest of the
temple said: 'To-night I have to perform a funeral service for
a family; my disciples have all gone thither, and there will be
nobody in the temple; take care of it for me'. Ku assented;
he closed the temple-door, blew out the lamp, and laid himself
down to sleep.

1 桐城左秀才某與其妻張氏伉儷甚篤。張病卒，左不忍相離，終日佇棺而寢。七月十五日其
家作盂蘭之會。家人俱在外禮佛設醮，秀才獨
佇妻棺前，書、忽陰風一陣有縊死鬼，披髮流血，
拖繩而至。直犯秀才。秀才惶急拍棺、呼曰、妹
妹救我，其妻竟勃然掀棺而起。罵曰，惡鬼敢無
禮犯我郎君耶，揮臂打鬼，鬼踉蹌逃出。妻謂秀
才，汝癡矣，夫婦鍾情一至于是耶，緣汝福薄故
惡鬼敢于相犯，盍同我歸，去投人身，再作僧老
計耶。秀才唯唯、妻仍入棺臥矣。秀才呼家人
視之，棺釘數重皆斷，妻之裙猶夾半幅于棺縫
中也。不踰年秀才亦卒。Tszè puh yü, ch. 10.
At the third watch a man knocked at the door very boisterously. Ku cried: 'who are you?' and a voice outside answered: 'I am Chʻen Ting-lan'. Chʻen Ting-lan was a comrade of Ku in former days, who died more than ten years before. Greatly affrighted he refused to open the door, but the man outside cried: 'do not fear me, I have some secret to confide to you; if you do not open without loss of time, I shall become a spectre, and do you think that I should then be unable to push in the door by myself alone and enter?' So Ku could not help opening; and the lock gave a dull noise, as if there fell a man down to the ground.

With hands trembling nervously and eye-lids quivering, Ku was going to take up a candle, when suddenly there sounded a loud voice from the ground. 'I am not Chʻen Ting-lan', said it, 'I am N.N., the man who has just died in the house to the east, poisoned by my principal wife, who is an adulteress; I told you I was Chʻen Ting-lan because I desire to ask you to redress the wrong which has been done to me'. 'But I am no mandarin', said Ku, 'how then shall I redress it?' On which the spectre answered: 'the very damage inflicted on my corpse bears witness to it'. 'Where is your corpse?' asked Ku. 'Come here with the lamp and see it, but when I see the lamp I shall become unable to speak'. At this exciting moment the voices of a crowd knocking at the gate were heard. Ku went to let them in: it was the priests returning to the temple, everybody in consternation, for, said they, 'just as we were reciting our holy scripts for the burial of the corpse, it mysteriously disappeared, so that we had to stop and go home'. Now Ku told them what was the reason of it; they threw light on the corpse with their
torches, and saw blood flowing out of the seven openings of its 
face all around over the ground. The next day they reported the 
"incident to the authorities, who avenged the victim" 1.

The ideas about corpse-spectres, unfolded in the above pages, 
being expressed in writing are no doubt those of the intellectual 
generally, just as well as of the vulgar class. Authors also display 
their firm belief in such spectres by applying to them some 
abstruse Yin-and-Yang philosophy, for, in fact, those beings, like every-
thing in the Universe, are created by these two powers; but we 
need not follow them in this nonsense. According to the author 
of the Tsze puh yü, we have to distinguish sharply corpse-spectres 
from three other sorts of corpses. "There are in the ground wandering 
corpses, hidden corpses, and unchanging bones, altogether coffin-
less and without outer garments. The first-named change place in 
the ground according to the (twenty-four) seasons, by lunar influence. 
The hidden corpses have always lain hidden in the ground un-
decayed for a thousand years. And unchanging bones are those 
of a part of the body which was specially imbued with vitality 
during life; when the bones are buried, the coffin with the 
clothes will decay, and the body with the skeleton become 
clay, but only the bones of that part will not change. They 
are as black as sonorous jet; when long under the influence of 
the vitality of the sun or the moon, they also acquire the 
capacity of working evil. Of dead rice-porters the shoulder-blades 
will rot away last of all, and of dead car-men the thigh-bones, 
for by the strength they exerted during their lives vitality 
gathered in those bones, so that the latter are not liable to 
an easy decay in the ground. So also it is with the hidden

1 顧手忙眼顚, 意欲舉燭, 忽地上又大呼。曰、
我非沈定蘭也。我乃東家新死者某, 被奸婦毒
死故托名沈定蘭求汝伸冤。顧曰、我非官府、究
何能申。鬼曰、屍傷可驗。問屍在何處。曰、燈至
即見、但見燈我便不能言矣。正思逾間外扣門
者人聲甚衆。顧迎出、則群僧歸廟、各有駭色、
曰、正誦經送屍屍隱不見、故各自罷歸。顧告以
故、同舉火照屍、有七竈流血者奄然在地。次日
同報有司、為理其冤。Tsze puh yü, ch. 2.
CHINESE THEORIES ABOUT CORPSE-SPECTRES.

“corpses; a hidden corpse which after a long time receives vitality,
“becomes a wandering corpse, and after a still longer time a flying
“Yaksha (p. 466)”.

“Kiang shi after a long time become able to fly, and do not
“conceal themselves in their coffins any longer. They are then
“covered all over with white hairs a foot long, and even longer,
“which hang down disorderly, and they give light when they come
“out or retire. After a second period of time they become Yakshas
“soaring through the sky, which do not die unless thunder strikes
“them. The only weapons which can kill them are rifles. The
“mountaineers in Fuhkien every now and then have to do with
“them, and then call huntsmen to attack them in several places from
“the branches of the trees. These beings are very strong, as strong
“as bears. They come forth in the night, then grasping men and
“injuring field-crops”.

“Mr. Yü Ts'ang-shih (or Shih Yü-ts'ang) says: A kiang shi appearing at night to catch men generally
“looks fleshy not unlike living man, but when we open its coffin
“in the daytime, it looks as dry and lean as a mummy. Some,
“while being burned, make a piping noise”.

1 地中有遊尸、伏尸、不化骨三種，皆無棺木
外殼者。遊尸乘月氣應節而移無定所。伏尸則
千年不朽當伏地。不化骨乃其人生前精神貫注
之處，其骨人地，雖棺朽衣爛，身軀他骨皆化
為土，獨此一處之骨不化。色黑如磐石，久得日月
精氣亦能為祟。故負米者死，肩骨後朽，輿夫死，
腿骨後朽，以其生前用力為精氣結聚故入土
不易朽。伏尸亦然，伏尸久則受精氣為遊尸，又
久而為飛行夜叉。 Tsü puh yű, supplement, ch. 5.

2 凡僵尸久則能飛，不復藏棺中。遍身毛皆長
尺餘，細錢披垂，出伏有光。又久則成飛天夜叉，
非雷擊不死，惟島嶼可驚之。聞中山民每月遇
此，則群呼獵者分踞樹杪擊之。此物力大如熊。

3 俞蒼石先生云，凡僵尸夜出攫人者貌多豐
腴與生人無異，畫開其棺則枯瘦如人臘矣，焚
之有啾啾作聲者。 Tsü puh yű, ch. 24.
"The lions and elephants on which the Buddhas ride, says Tsiang Ming-fu of Shang-cheu, are well known to man, but the wolves (or jackals) which they bestride are unknown. Such wolves are metamorphosed kia ng shi. A certain man walking at night saw a corpse open its coffin and step out. Conceiving he had to do with a kia ng shi, he waited till it had left the coffin, which then he filled up with potsherds and stones, retiring thereupon into the garret of a farm to espy the issue. Towards the fourth watch (one o'clock A.M.) the corpse returned, striding with long steps, apparently with something in its arms. Coming to the coffin and finding it impossible to enter it, it cast wrathful looks all around, its eyes wide open and emitting a flashing light. Thus it perceived there was somebody in the garret, and hurried thither to seek him, but its legs being as stiff as dead wood, unsuited for ascending a ladder, it removed this furiously. Our affrighted hero finding it impossible to descend by the ladder, grasped the branches of a tree, and let himself down by it, but the kia ng shi perceived him and was at his heels. Off ran the terror-stricken man with all the speed he could muster. Happily he could swim. It flashed through him that such a corpse might be unable to enter water; he made his way through the stream to the other shore, and left the corpse running to and fro hesitatingly for a while, with spectral cries and piteous howling. Then with three leaps into the air it transformed itself into a quadruped, and galloped off. It left something behind on the ground, which was found to be the corpse of a baby, half gnawed away and sucked quite dry. Some say that corpses at their first transformation become devils of drought, and that the next change makes wolves of them. These beasts possess spiritual intelligence, belch forth smoke and fire, and can fight dragons; hence it is that the Buddhas ride them to keep them under."

1 常州蒋明府言，佛所骑之狮象人所知也。佛所骑之犭犭人所不知。犭犭乃僵尸所变。有某夜行，见尸启棺而出。某知是僵尸，俟其出，取砖石填满其棺而已登农家楼上观之。将至四更尸大踏步归，手若有所抱持之物。到棺前不得入，张目忽视，其光熠熠。见楼上有人遂来索求，若腿硬如枯木不能登梯，怒而去梯。某懼不得下，乃
Thus in China too vampirism is connected with lycanthropy. If now we recall to our minds the belief, mentioned on page 518, that dead men may become devils of drought, it follows that the latter may appear in a threefold shape, or that there exist three sorts of them. The author of the Tsze puh yü says indeed: "There are three species of drought-causing pah. One are like quadrupeds; an other kind are transformations of kiang shi, and both these species are able to produce drought and stop wind and rain. But the principal, superior drought-demons, called koh, cause still more damage; they resemble men, but are taller, and have one eye on the top of the head. They devour dragons, and the Rain-lords all fear them much, for when they see clouds arise, they raise their heads and disperse them in all directions by blowing, the sun thus increasing in intensity. No man can conquer them. Some say, that when it is Heaven's will that there shall be a drought, the vapours of the becks condense and become these demons. When the latter suddenly vanish, it will rain." 2

As animals, corporally and mentally, are organisms similar to men, it is clear that they too, when undecayed, may become dangerous corpse-spectres. We have seen this belief illustrated by Sui Yuen's tale on pp. 621 seq.

1 Or koh-tsze, see p. 518.

2 早魃有三種。一種似獸, 一種乃僵尸所變, 皆能為旱止風雨。惟上旱魃名格, 為害尤甚, 似人而長, 頭頂有一目。能喚龍, 風師皆畏之。見雲起、仰首吹嘘, 雲即散而日愈烈。人不能制。或曰天應旱則山川之氣融結而成。忽然不見則雨。Supplement, ch. 3.
CHAPTER XI.

ANTHROPOPHAGOUS AND NECROPHAGOUS SPECTRES.

Apparently the belief in anthropophagous spectres must be old in China, and firmly rooted in the popular mind. Knowing from pp. 364 sqq. that the eating of human flesh under certain circumstances has been at all times a rather commonplace thing in that country, it would be, indeed, remarkable if spectres, being generally represented as cruel and ferocious, were thought entirely exempt from such savage tendencies.

We have at the outset to place among the cannibal spectres the living corpses to which we have devoted the preceding chapter, so notorious also for a craving for blood. We have also to mention the man-eating tiger and wolf demons, described in Chapter V. An old reference to anthropophagous spirits we gave on page 521 in an extract from Wei Chao's writings, according to which wăng-siang were deemed in his time to be cannibals. We have mentioned on page 574 the "celestial dogs", preying on human livers and blood in the sixth century of our era. In the writings of T'wan Ch'ing-shih we read: "In the Ta lih period (766—780), a member of the gentry, dwelling in a village in Wei-nan (Shensi prov.), fell sick and died in the Metropolis. His wife, a woman of the Liu clan, then remained established in that village with her son, eleven or twelve years old. On a summer-night this boy was attacked by fits of fear and sleeplessness. When the third watch had set in (at 11 P.M.), she saw an old man in white, with a pair of tusks protruding from his jaws. He gazed fixedly upon her for a time, then he stepped slowly to her couch, in front of which a female slave lay in a sound sleep, and grasped this woman by her throat. A gnawing sound was heard: her clothes were torn off from her by his hands, and he grasped her, and devoured her in a moment to the bare skeleton, which he finally lifted up to suck out the five viscera. The woman saw that the old man's mouth was as big as a sieve. Just then the boy began to cry,
"so that the apparition totally vanished, but the slave was reduced
to mere bones. Several months afterwards elapsed without any-
thing particular coming to pass" 1.

The following tale is stated to have been derived from the
writings of the same author:

"In the Ching yuen period (785—805) there lived west of
the Wang-yuen post-house one Wang Shen. With his own hands
he had planted a copse of elms, and put up there some straw
sheds, to distribute rice-water gratuitously to travellers in the
summer-months. He had a son of thirteen years, whom he often
charged with ministering to the visitors.

"One day, the boy told his father that there was a young woman
on the road, who asked for some water. He ordered the boy to
call her in. She was young, and wore a robe of bluish stuff and
a white cap. Her house, she said, stood some ten miles off to the
south; her husband had died childless, and she was wearing
already the dress of the last period of mourning; now she was
going to Ma-wei, to see whether her family still had so much
affection to her that she might apply to them for clothing and food.
She talked so clearly and so cleverly, and behaved so charmingly,
that Wang Shen made her stay in his house and gave her food;
his wife too loved her more and more 2.

1 大歴中有士人, 莊在渭南, 遇疾卒於京。妻
柳氏因莊居, 一子年十一二。夏夜其子忽恐悸
不眠。三更後忽見一老人, 白衣, 齒牙出吻外。熟
視之良久, 渐近牀前。牀前有婢眠熟, 因扼其喉。
咬然有聲, 衣隨手碎, 揚食之, 須臾骨露, 乃舉
起飲其五臓。見老人口大如箄箄。子方叫, 一無
所見, 婢已骨矣。數月後亦無他。Noh-kao ki, I.

2 貞元中監苑騷西有百姓王申, 手植榆於路
傍成林, 構茅屋數椽。夏月當饑粟水於行人。有
兒, 年十三, 每令伺客。

忽一日白其父路有女子求水。因令呼入。女少
年, 衣碧襦白幅巾。自言家在此南十餘里, 夫死
無兒, 今服禪矣。與適馬嵬, 訪親情丐衣食。言
語明悟, 舉止可愛。王申乃留飯之, 妻尤愛之.
They then said to her in the course of conversation: 'Sister, you have no nearest kinsfolk, cannot you become here a bride of our son?' Smilingly she answered: 'As I have nobody to depend upon, I desire to do your coarse work and attend to your well and kitchen.' So Wang Shen procured the wedding clothes and presents, and she became his son's wife.

It was hot that night; 'there are many thieves just now', said she to her husband, 'do not leave the door open'. At midnight Wang Shen's wife dreamt that her son with disordered hair told her that he was being devoured almost entirely. The affrighted woman desired to go and look at her son, but Wang Shen became angry, and she laid herself down again to sleep. But a second time she had the same dream. Now both took torches and called the son and his bride, but no answer was given. They tried to open the door, but it remained fast as if it were bolted, so that they had to batter it down. When it flew open, a being with round eyes, tusks and a bluish body rushed out of it and disappeared. Nothing was left of their son but some brains, bones, and hair'.

That entire hosts of anthropophagous spectres, preying especially upon babies and hearts of men, have in A.D. 781 set whole regions into commotion and panic, we have had occasion to note on page 477. We read, moreover, in the Standard Histories of the Sung dynasty, that there suddenly appeared in the S'een hwo period (1119—1126), in the demesnes of Loh-yang-fu, certain beings resembling men, squatting down sometimes like dogs. They were of a deep black colour, and their eyebrows and eyes were not clearly visible. In the beginning they seized babies at night and devoured them,

1 乃戲日、妹既無極親、能為我家作新婦子乎。女笑日、身既無託願執粗井竈。王申卽日質衣貲禮為新婦。

其夕暑熱、戒其夫、近多賊、不可闢門。及夜半
王申妻夢其子被癢訴日、被食將盡矣。驚欲省其子、王申忽之、妻還睡。復夢如初。申與妻秉燭、呼其子及新婦、悉不復應。啟其戶、戶牢如鍵、乃壞門鬨。纔聞有物圓目齧齒、體如藍色、衝人而去。其子惟餘腦骨及髮而已。Supplementary Yiu-
yang tsah lou, quoted in the T.S, sect. 神異, ch. 318.
and later on they invaded the dwellings by broad daylight, to
work mischief. Wherever they appeared, cries and clamour arose,
and quiet was destroyed. They were called ‘black folks’. Strong
men armed themselves at night with spears and clubs for
self-defence; some made use of the panic for mischievous pur-
poses, and two years elapsed ere it came to an end.”

The existence of cannibals in the demon-world being thus placed
beyond all doubt by authoritative books, we cannot but infer that
tales about such beings must circulate in great numbers through-
out the Empire. Traditions mention e. g. so-called land-monks,
counterparts, probably, of the sea-monks of which we have spoken
on page 533; they emerge from time to time from rivers and creeks,
especially during inundations, to attack the lonely and the weak
and devour their brains. But still more debased than any an-
thropophagi in the world of spectres are those which push their
craving for human flesh to the extent of preying on corpses. The
belief in such disgusting demons is evidently old, for we saw (p. 536)
that in traditions written down not long after the commencement
of the Christian era, goat-shaped ground-demons were represented
as devouring the dead in their graves.

Evidence for the prevalence, in times long past, of the belief in necro-
phagous demons is brought before us by the following text: “In
the Nan-khang district, one Khū King-chi, established in a military
station, was travelling in the first year of the Yuen kia period
of the Sung dynasty (A.D. 424), in the company of his son, in a
canoe from the district city up the stream to one of its remote
sources. The banks were dreary and wild, and extremely steep, and
no human foot had ever been planted there. In the evening father
and son landed and put up in a shed, where King-chi was
‘struck by evil’, and died suddenly. His son lit a fire and watched
the corpse. Suddenly he heard in the distance cries of ‘uncle!’
uttered in a wailing tone. The filial son started, and was asking

1 宣和中洛陽府畿間忽有物如人，或蹲踞如
犬。其色正黑，不辨眉目。始夜則掠小兒食之，
後雖白晝入人家為患。所至喧然不安。謂之黑
漢。有力者夜執柺棒自衛，亦有託以作過者，如
此二載乃息。Ch. 62, l. 15.

2 山和尚.
himself what this might be, when in a twinkling quicker than
a nod the being that wailed appeared on the spot. It had the
size of a man, and its hair hung down to its feet, covering also
the greater part of its face, so that its seven apertures could not
be seen. It mentioned its names to the son and consoled with
him, but he remained nervous and affrighted, attended to the
fuel, and kept the fire flaming well. The being, speaking of the
past and the future, consoled with the dead, asserting that he
had nothing to fear; and in a moment as the son was attending
to the fire, it seated itself beside the head of the corpse, and
waited. By the light of the fire the mourning son watched all
its movements, and saw that the monster, bending over the
dead man's face, set immediately to tearing off the skin, laying
the bones quite bare. Terror-stricken, he decided to attack it,
but he had no weapons, and next moment there remained of
his father's corpse no more than a white skeleton, stripped of
skin and flesh. It was never discovered to what sort or class this
"kweī or shen belonged".

Seeing that spirits are believed by the Chinese to feed on sacrificial
food without this changing in the least or diminishing in quantity,
we cannot reasonably feel astonished that they are deemed able also
to devour corpses without these bearing thereafter the traces of it.
When Chang Han was young, he was a man of resolution and
spirit, conversant in Ch'ang-ngan with brave, straightforward people.
He had a beloved concubine. Han always made her happy, but

1 南康縣營民區敬之宋元嘉元年與息共乘
舫、自縣沽來深入小溪。幽荒險絶, 人跡所未至。夕登岸停止舍中, 敬之中惡卒死。其子燃火
守尸。忽聞遠哭聲呼阿舅。孝子驚疑, 俉仲聞哭
者已至。如人長大, 被髮至足, 髭多蔽面, 不見
七竅, 因呼孝子姓名, 慰唁之, 孝子恐懼, 因悉
薪以燃火。此物言故來相慰, 當何所畏, 將須燃
火, 此物坐亡人頭邊哭。孝子於火光中窺窺之,
見此物以面掩亡人面, 須臾裂剝露骨。孝子懼
欲撲之, 無兵仗, 須與其交守見白骨連繋, 而皮
肉都盡。竟不測此物是何鬼神。K K, ch. 324, professedly
from the Shuhs iki, in which, however, I do not find this narrative.
too soon a case of death called him away to one of the districts 
"adjoining the city. Several months elapsed before he could return, 
"just to find her carried off by disease.
"Deeply he bewailed her loss. The sun meanwhile set, so that he 
"had to lodge in her dwelling for that night. She was not yet buried, 
"but her encoffined corpse had been put away behind in the hall. 
"There was no other apartment, but, asked he, can death cause a 
"separation as long as love cherished in life exists? — and he laid 
"himself down under a muslin curtain.
"After midnight the moon shone brightly in the courtyard, 
"while Han lay sleepless, sobbing and sighing. Suddenly he 
"discovered a being between the gate and the screen in front of 
"it. Putting out its head from behind the screen it peeped round; 
"then it came forth and shrunk back again, subsequently moving 
"around the screen, and appearing midway in the courtyard. It 
"was upward of one chang in size, with trousers of leopard's 
"skin, teeth like a saw, and hair flowing down disorderly. Three 
"other spectres appeared successively, hopping about in the moon-
"shine, with red cords trailing behind. 'What about that honourable 
"man there on the couch?' they asked. 'He is asleep,' they said, 
"and with these words they ascended the steps, and entered the 
"place where the coffin stood. Breaking away the things placed 
"around and over it, they bore it into the moonshine, broke it open, 
"and seized the corpse, which they dismembered, cut into pieces, 
"and sitting down in a circle, devoured. The blood streamed in the 
"courtyard, and the clothes of the corpse lay disorderly on the floor'.

章翰少時有志氣，長安交遊豪俠。有愛妾。翰
常悅之，居無何翰有故遊近畿。數月方廼，及至
妾已病死。
翰甚悼之。既而日暮因宿其舍。尚未葬，殯於
堂奧，既無他室。翰曰，平生之愛妾，有無問，獨
宿總帳中。
夜半後庭月皎然，翰悲歎不寐。忽見門屏間
有一物，傾首而窺，進退逡巡入庭中，長丈許，
著豹皮臥，錦牙披髪。更有三鬼相繼進，乃指
索舞於月下。相與言曰，牀上貴人奈何。又曰，
寢矣，便昇階入殯所。拆斐昇觀於月中，破而取
The horrified Han was pained at the sight. Just now, he said to himself, they called me a honourable man; so if I attack them, nothing bad, to be sure, will befall on me. A bamboo pole, which he saw outside the curtain, he seized silently, and he rushed out against the demons from the dark, showering blows upon them with loud yells. In a deadly fright the devils took to their heels, on which Han, taking advantage of his success, pursued them closely, till they disappeared over the wall at the north-west corner.

One of the demons, however, slower than the rest, was unable to scale that obstacle, and did not make its escape before receiving a blow which drew blood from its body. Alarmèd by the tumult, the inmates of the house leapt from their beds to the rescue. Han related to them everything, and they determined to re-coffin the remains of the skeleton; but when they reached the place in the hall where the coffin had been put away, they found there everything in its old condition, nor did they see anything in the spot where the repast was held. Han in his confusion was inclined to regard it all as a bad dream, but for the blood they saw on the wall, and the footprints on the top of it, which nobody remembered to have observed there before. A few years afterwards, Han obtained a position in the service of the state. 1

其尸。糜割肢體，環坐共食之。血流於庭，衣物狼籍。

1 翰恐懼且痛之。自云日，向我作貴人。我今擊之必無苦。遂潛取帳外竿，忽於暗中擲出。大叫擊鬼。鬼大駭走。翰乘勢逐之，西北隅逾垣而去。

有一鬼最後不得上。翰擊中流血。乃得去。家人聞變亂起來救之。翰具道其事，將家餘骸。及至堂殮所儼然如故。而噴處亦無所見。翰恍惚以為夢中，驗其牆有血，其上有跡，竝不知其然。後數年翰貴達。Kwei tung, ch. 1.
CHAPTER XII.

APPARITIONS AT DEATH.

Again we must remind our readers for a moment of the belief, held generally by the Chinese people from the earliest times, in the possibility of the revival of the dead, which is the principal source of so vast a mass of ideas and usages connected with the disposal of the dead, as we have tried to depict in our First Book.

This belief naturally causes everybody to admit, that the re-animation of the body by the soul’s return will take place soon after the demise, ere decomposition shows that the soul has abandoned the corpse and the house. And ever living in constant fear of spectres, the Chinese must await that return with anxiety, for what guarantee is there that the departed soul has not in the mean time become a malicious ghost, as so many spirits are?

Thus we may admit the prevalence of a dread of re-animation of the dead among the Chinese race from its early prime. However, we find no mention made of it in books older than the sixth century. Yen Chi-t’ui then wrote in his Domestic Instructions: "Books not standing on a par (with the classical) make mention of shah returning to the house after death. Sons and grandsons then flee and hide themselves, and all refuse to stay at home, and they decorate the tiles with written charms, performing sundry practices to suppress the evil. And on the day on which the funeral train sets out, they make a fire before the gate, placing also glowing coals outside the doors, in order to exorcise and avert that domestic ghost."¹

That word shah (煞 or 殺), denoting such new ghosts, means "murderous, killing" (comp. page 683), which sufficiently attests

¹ 偏傍之書死有歸煞。子孫逃竄，莫肯在家，畫瓦書符，作諸厭勝。喪出之日門前然火，戶外烈灰，祓送家鬼。Yen-shih kia hium, sect. 6.
their dangerous character. A book of the ninth century of our era describes them as bird-shaped. "It is a popular tradition that some "days after the death of a man, a bird or so-called shah must "come out of his coffin. In the Yuen hwo period (806—820) one "Ching was catching animals in the plains of Sih-cheu (Shansi pr.), "in company with some officers of that department, and caught in "a net a large bird of a blue colour, over five feet high. Scarcely "had he given orders to take it out of the net and show it to him, "when it disappeared from sight. Affrighted, he immediately inquired "of the people of the hamlet, and he got this answer from one of "them: 'In our village a man has died some days ago, and the "diviner has said that his shah would depart to-day; his family "have kept watch to see it, and a big blue bird has flown out "of the coffin; can this be the bird you have caught?' In the "Tien pao period (742—756), Ts'ui Kwang-yuen, the Governor of "the Metropolis, while hunting, fell in with a spectral bird, and "the same thing happened as sketched above'."

— "A tsin-shi graduate of Ching-cheu (in Honan pr.), named "Ts'ui Szê-fuh, spent a night in the Dharma-hall of a Buddhist "temple, and was just falling asleep, when on a sudden a voice "cried to him. In terror he rose, and saw that it was that of a beast "like a crane, bluish black, with eyes glaring like lamps; it flapped "its wings, and loudly cried with a shrill voice. Szê-fuh was so "frightened that he fled into the side-gallery, whereupon it stopped "crying. The next day he spoke with the priests about the incident, "who said: 'There have never been here any apparitions of the "kind, but ten days ago a number of coffins with corpses were "deposited in the hall; it may have come thence'. Szê-fuh, coming "to the capital, related the incident to a Buddhist priest, named "Khai-pao. 'The matter is mentioned in the Sutras of the Pitaka',

俗傳，人之死凡數日當有禽自柩中而出者， "曰殺。元和中有鄭生者嘗於隰州與郡官略於野、有網得一巨鳥，色蒼，高五尺餘。生將命解 "而視之，忽無所見。生驚即訪甲中民訊之，民有 "對者曰，里中有人死且數日，卜人言今日殺當 "去、其家伺而視之，有巨鳥，色蒼，自柩中出，君 "之所獲果是乎。天寶中京兆尹崔光遠因遊略 "嘗遇一妖鳥，事與此同也。Süen-shih chi; K K, ch. 366.
“said this man; that bird was a metamorphosis of the breath of the corpse of somebody who had recently died; we call it a "Mara of the Yin"." 1

In a work the preface of which is dated 1250 we find the following interesting lines, which show that the fear of the soul’s return to the house of death was connected in the age of the Sung dynasty with various superstitious ideas and usages: —

“According to Chao Tung-shan from Yueh (Chehkiang), Hi Fen lost his father, the Governor of Hwui-ki, in the year keng-suh of the Shun yiu period (A. D. 1250). Three memorable things took place at the funeral: they did not run away on account of the shah; they employed no Buddhist or Taoist clergymen; they did not credit the Yin and Yang (fung-shui). It is unknown to me when mention is for the first time made of such running away from the shah. On the hundredth day after the demise of Liu Ts’ai (see Book I, p. 1006), a doctor in the Court of Sacrificial Worship under the T’ang dynasty, as also at the end of one year, his shah wrought harm. Such shah do so in this manner: — say a case of death occurs on a szê day, then, if the shah is a male one, it returns on the forty-seventh day to kill a girl of thirteen or fourteen; and if it is a female shah, this comes from the south and kills a pale boy in the third house. Among members of the tribes named Ching, Pan, Sun, and Ch’en, the shah comes twice to the house of death, to wit, on the twenty-fourth day and on the twenty-ninth; for which reason those people warn each other to run away in time. From inns the dead are carried out for burial on the very day of their demise, for then whither will their shah return? In the Metropolis too the things are upset in the house, and the inmates run out of it. Chao Tung-shan says: ‘But how is it possible that there should be people who, when engaged on the mourning rites for their

1 鄭州進士崔嗣復宿僧寺法堂上、方睡前、忽有鸚呼之者。嗣復驚起、視之、則一物如鶴、色蒼黴、目炯炯如燈、鼓翅、大呼甚厲。嗣復惶恐、避之廬下、乃止。明日酒僧、對曰、素無此怪異、旬日前有屢柩堂上者、恐是耳。嗣復至都下、為開寶一僧言之。僧日、藏經有之、此新死屍氣所變、號陰摩羅鬼。 Ts’ing tsun luh; T S. sect. 神異. ch. 320.
parents, are at the same time anxious to preserve their bodies
safe and sound from danger, and for that purpose leave the coffin
alone, shut within an empty house? And is it admissible that any
father should then harm his children, whereas we see, that while
they are sleeping quite alone (in the mourning shed) on straw or
matting with a clod of earth for a pillow, they are undisturbed
whole nights, without any evil befalling them?" 1.

Chao Yü too has devoted his attention to the matter. "Hung
Yung-chai" 2, thus he wrote in his valuable collection of historical
dissertations on a great variety of subjects, "relates in the I kien chi,
that when Tung Ch'ing, a grandee of the t'eh-lăng rank, was
dead and coffined, his family, in compliance with popular custom,
sifted some ashes on the ground before the fire-place, in order
to find out in what being the dead was reborn; and they
discovered therein two footprints of a goose, so that they all sur-
mised that the dead man had been degraded to some animal

1 越人趙東山希夢淳祐庚午冬會稽郡王
憂。其居喪有可紀者三, 不避煞, 不用僧道, 不
信陰陽, 避煞之說不知出於何時。按唐太常博士呂才
百忌歷載喪煞之害, 法如已日死者雄
煞四十七日回, 殭十三四歲女, 雌煞出南方, 第
三家殺白色男子。或姓鄭潘孫陳至二十日及
二十九日兩次回喪家。故世俗相戒至期必避
之。然旅邸死者即日出殯, 煞回何處。京城乃
家出避。東山日, 安有執親之喪欲全身遠害而
扃靈柩於空屋之下。又豈有為人災而害其子者
乃獨臥苦為了終夕帖然無事。Ch'ui kien chih wai tsh
吹劍錄外集, some sixty leaves of desultory notices and critical disquisitions
on matters and events of all times, moderately esteemed by scholars. The author is
Yü Wen-pao 俞文豹, also named Wen-wei 文蔚, of whom nothing is
known. It is probably a fragment of a larger work.

2 That is to say, Hung Mai. The second name (字) of this productive author,
who lived from 1423 to 1203, was King-lu 景盧. Yung-chai 容齋, or Spacious
Closet, is, I think, an epithet derived from his study, or from the place where he
lived. We find this epithet in the title of another work from his hand, from which
we have sometimes borrowed material, viz. the Yung-chai pih 容齋筆
or Productions of Yung-chai's Writing-brush, consisting of five collections of critical notes
on a great variety of literary and historical subjects.
Heu Tien mentions the following incident in his *Sī tō'iao yé kī*: My fellow-villager Ku Kang having died, his shāh came back to the house. This occurred in the night. Incense, paper money, meat and dainties had been placed by his wife on the table of the soul; they had hung the apartment with ornamental curtains and closed the door, and concealed themselves in the adjacent houses, with the exception of one old woman, whom they left behind alone to guard the dwelling. This woman then saw a beast in the shape of a monkey and of the size of a dog, leaning over the table to devour the meat. On perceiving her it dealt her a hail of blows, until her cries and yells brought the family to her rescue, who, however, saw nothing at all.

In his treatise on living shāh of the male and female gender, Ch’u Yung says: When some one dies on such-and-such a day, he undergoes the shāh influences of such-and-such an other day. According to the books on Yin and Yang philosophy, there exist female and male shāh, which either leave the corpse, or do not leave it; but such talk seems to deserve no credit. If the female shāh does not quit the corpse, the right foot turns towards the left, and if the male shāh does not go out of it, the left foot moves towards the right side; when none of these shāh quit the corpse, the feet will move towards each other, and when both the shāh leave it, they do not bend, but take an outward direction.

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1 西樵野記. Writings from the Fields at the Western Tower, four chapters of tales from the Ming dynasty.
2 傳誨, also named Wen-khing 文卿, living in the age of Sung.
3 洪容齋 夔志 聊三郎死而斂。家人用俚俗法錬小灰於罐前，欲驗死者所趨。已而見二鵰足跡在灰上，皆疑董已墮入畜類。又候西樵野記，鄉人顧綱卒殯回，適值夜中，其妻設香楮牲饌于靈几，聞中障以彩綢，合門，皆隱鬱舍，獨留一婦守家。婦見一物，狀如猴而大如犬，據案喚牲。見婦連毆之，婦號呼家人趨救，已失之矣。

傳誨論男女生殯云，人以某日死則受某日之殯氣。陰陽家所載有雌殯、有雄殯、有出、有不
The belief that the souls of the dead may haunt their own homes as dangerous shah, is, of course, hard to reconcile with another belief which pervades the Chinese mind at least as thoroughly, namely that those souls are not the enemies of their kinspeople, but their natural protectors, their domestic patron divinities. We have seen that a Chinese author has expressed surprise at this inconsistency. That dread may be old, for it may have been the cause of the ancient custom that rulers should provide themselves with an escort of exorcists armed with evil-dispelling instruments (Book I, pp. 36 and 41). It is, no doubt, the same fear which makes the people in Amoy to this day firmly believe that dangerous influences infect all who visit houses of death (Book I, pp. 32 and 108) or meet with a burial procession (Book I, p. 296), so that they should have recourse to certain cleansing-ceremonies as mentioned on pp. 32, 33, 137 and 231.

The dangers from a return of the dead are enhanced considerably by the circumstance, that very often they appear in the company of devils in whose power they are. On several pages of our description of customs connected with deaths we have had to mention a belief that man, on departing from this world, falls into the hands of malicious demons; and very natural it is that such a belief should exist; for how could man, after a life beset by spectres on all sides, possibly expect to be free from their insidious attacks when he has divested himself of his material body and, therewith, of most of his physical strength?

"In Hwai-ngaau", runs a tale, "a man bearing the surname of Li lived with his wife A.B. in a harmony sweeter than that of lutes and harps. When upward of thirty years old he fell ill, and expired. On his being coffined, his wife could not find it in her heart to have the lid nailed down; daily she wept from morning to evening, and then lifted up the lid, to gaze on him. Of old, when any one among the people died, his shah was expected on the seventh day. All, even the nearest relations, fled, except the wife, who would not; she concealed her children in another..."
room, and sat down within the bed-curtains of the deceased, to
await him.

At the second watch-drum a blast of cold wind rose; the lamp-
lights became green, and she saw a devil with red hair and cir-
cular eyes. Its height was upward of a chang; in its hands it
held an iron fork, and with a rope it hauled the husband
through the window into the room. But as soon as it saw the
sacrificial wine and the dainties arranged before the coffin, it
dropped the trident and the rope, and sat down by the food to
devour it by large mouthfuls, a clicking noise sounding in its
belly at each bite. Meanwhile the husband walked round, touching
and stroking his chairs and tables with signs of great distress and
deep sighs, finally running to the bed and raising the curtain.
His wife burst into wailing and clasped him in her arms, but she
became cold, as if a condensed chilly cloud followed him and
enveloped her. The red-haired demon tried to drag him away
from her by the rope, which made her cry so loudly that her sons
and daughters ran to the rescue. The red-haired devil ran away,
and with the help of her children she placed the soul, clinging
around her, in the coffin, with the result that the corpse began
to breathe. Then she clasped her Goodman in her arms, placed
him on the bed, and gave him rice-gruel to drink; he came
round at daybreak. The iron trident which the spectre had left
behind, was of paper, as those which the people are wont to
burn for spirits.

淮安李姓者，妻某氏琴瑟調甚。李三十餘
病亡。已殯矣，妻不忍釘棺，朝夕哭，啟而視之。
故事民間人死七日則有迎殲之舉。雖至戚皆
戚避，妻獨不至，置子女于別室，已坐亡者帳中
待之。

至二鼓陰風颯然而燈火盡霧，見一鬼紅髮圓
眼，長丈餘，手持鐵叉，以繩牽其夫從窗外入。
見棺前設酒饌便放竹解繩，坐而大啖，每咽物
腹中嚼嚼有聲。其夫摩挲舊時几案，慨然長嘆，
走至床前揭帳。妻哭抱之，冷然如一團冷雲遂
裹，以被紅髮神競前牽奪，妻大呼，子女盡至。
紅髮神踉蹌走，妻與子女以所裹魂放置棺中，
"Again they lived as a married couple for more than twenty years. The wife, who was then sixty, was once praying in the temple of the God of the Walls and Moats, and vaguely saw two bowmen carrying a criminal with a cangue round his neck. On looking more closely, she recognized in the cangue-wearer the red-haired devil. With a curse it exclaimed: 'It was my gluttony that allowed you to play that trick on me which caused me to be punished with the cangue for twenty years; shall I now that I fall in with you let you escape?' The woman went home, "and died".1

Another tale in the same work informs us, that the demons accompanying returning shah are believed to be lictors or menials of the governors and chiefs of the world of spirits, who administer justice there. "Everywhere among the people, when anybody dies, they place in the fourteenth evening the clothes and coverlets of the dead beside the coffin, and the whole family hide themselves, pretending that the soul then comes to rejoin the corpse. They call it the returning shah".2 The hero of the tale awaits the ghost, which is that of his wife, and asks her: "I have heard people say, that when any one dies, spectres performing the functions of lictors arrest him and bind him, so that the returning shah is accompanied by shah spirits; how have you managed to come back alone?" On which P'eng, the ghost, answers: "Such shah spirits are spectres acting as lictors charged with such arrests; guilty people are drawn along by them with a rope round their necks; but the chief of the nether world declared me guiltless; "and as I had not broken the old ties that connect me with you, he allowed me to return home alone".3

1 復為夫婦二十餘年，妻六旬矣，偶禱於城隍廟，恍惚中見二弓丁舁一枷犯至。貳之，所枷者卽紅髮神也。罵婦曰，吾以食饗故為爾所弄枷二十年矣，今乃相遇肯放汝耶。婦至家而卒。Tz'ê puh yü, ch. I.

2 通俗人死，二七夜設死者衣衾於柩側，舉家躲避，言魂來赴屍，名曰回煞。

3 聞說人死有鬼卒拘束，回煞有煞神與偕，爾
In the Journal of the Peking Oriental Society for 1898 (vol. IV, p. 89), Professor Grube gives us some notes about these superstitions as he found them in Peking. The shah khi, says he, "the murderous breath or soul", may have one of the five colours. It destroys the happiness of those who meet it. It always escapes from the corpse at night, on the first, second or third day after death, or even later; expert soothsayers inform the family of the exact date. The family then hide themselves, after having set out a sacrifice of spirits and eatables in the room, to which in the case of a woman a comb and a mirror are added. The departure of the shah betrays itself by a slight noise hardly perceptible; after it has taken place, the family re-appear from their hiding-places. The author then gives us the tale of a thief, who wanted to take advantage of this absence of a family in order to rob them, and, dressed with a sheepskin to look like a hairy devil, with dishevelled hair and his face painted red, stole into the house. But one of the inmates had stayed in the room to look to the lamps. On beholding the spectre, he concealed himself under the coffin, and seeing it break open everything and make off with the loot, drew his white mourning gown over his head, and sprang at it from under the coffin. The trick was a perfect success: the horrified burglar, believing that he saw the real shah, sank to the ground unconscious.

何得獨返。彭曰，煞神即管束之鬼卒也，有罪則繫縛而從。冥司念妾無罪，且與君前緣未斷故縱令獨回。
CHAPTER XIII.

BLACK CALAMITIES.

Catastrophes in general, caused by spectres, are, as we have remarked before (pp. 468 seq.), denoted by the word sheng\(^1\), and a special class of them are so-called ho h sheng\(^2\) or "black calamities".

In the Books of the Early Han Dynasty we read: "The colour of Wood is blue; therefore there exist blue sheng, and blue siang"\(^3\) or felicities. We know that the element Wood and the colour blue are assimilated with the east and the spring; accordingly, proceeding with this line of reasoning, there are sheng and siang distinguished by the five principal colours, and assimilated with the elements, the cardinal points, and the seasons, in the sense indicated on page 317 of Book I.

Sheng and siang, thus distinguished into five sorts, are, in fact, mentioned in the Books of the Han Dynasty in the same chapter from which we have quoted the above passage, and also in the literature of subsequent periods. They are stated in some Official Histories to have shown themselves in different ways and shapes, but mostly as vapours or clouds of certain degrees of density, which later on proved to have been prognostics of happy events or great catastrophes for the dynasty or the people. The black sheng have especially occupied attention as spectres of a very nefarious and terrible character; which is rational, whereas black is the colour of darkness or the Yin, to which spectres belong. We find them mentioned e.g. in the Standard Histories of the Sung dynasty: "In the last year of the Yuen fung period (A.D. 1085) there used to be a being as large as a mat, which appeared at night in the halls at the back (of the Palace), and thereupon the

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1. sheng
2. ho h sheng
3. siang
emperor Shen Tsung died. In the last year of the Yuen fu period (A.D. 1100) it again appeared several times, after which Cheh Tsung departed this life. Then until the Ta kwan period it was now and then seen in the daytime, but in the first year of the Ching hwo period (A.D. 1111) and thereafter it appeared with more frequency. It came forth whenever it heard men speak, preceded by a noise as if a row of houses were being pushed down. It was nearly one chang in height, resembled a tortoise with eyes of gold, and made a grating noise when it moved. A black vapour enveloped it, which descended over everybody, and whatever it touched was sprinkled all over with rancid blood. Neither weapons nor swords could be used against it. Sometimes it changed into a man, sometimes it was a donkey. It appeared day and night, from the spring throughout the summer, and was met with at all times, but during that winter it was seldom seen. It was mostly in the side-courts, where the palace-servants dwelled, but it also came to the inner halls; afterwards they got accustomed to it and considered it as an everyday matter, so that it no longer inspired much fear. Thereupon, in the last year of the Suen hwo period (A.D. 1125), it kept quiet and rarely appeared, but then the rebellion broke out — which put an end to the dominion of the house of Sung in the north.

And in the third year of the Ching hwo period (A.D. 1113), at the summer solstice, the Minister Ho Tsih-chung offered the Imperial sacrifice (to the Earth) in the northern suburb, when a black vapour, several chang in length, issued from the fasting-apartment, and having moved forward for about a mile, entered the walled altar-ground, and whirled around the sacrificial place.

Then, quite close to the men, it passed between the lights and

1 元豐末嘗有物，大如席，夜見寢殿上，而神宗崩。元符末又數見，而哲宗崩。至大觀間漸聞畫見，政和元年以後大作，每得人語聲則出，先若列屋推倒之聲。其形僅丈餘，鬚鬚如龜，金眼，行動磕磕有聲。黑氣蒙之，下人了了，氣之所及腥血四瀲。兵刃皆不能施，又或變人形，亦或為驅。自春歷夏晝夜出無時遇，冬則罕見。多在掖庭宮人所居之地，亦嘗及內殿，後習以為常，人亦不大怖，宣和末寢少而亂遂作。Ch. 62, l. 15.
"torches, but on a sudden it neared the altar a second time, and "disappeared when the ceremonies drew to an end".  

The dog-shaped black devils, which, as we have seen on page 764, raged between the years 1119 and 1126 in and about Loh-yang, even devouring babies, evidently were Black Calamities. Also under the Ming dynasty these spectres manifested themselves with frequency; some thirty cases are recorded in two folios specially devoted to the subject in the Official Histories of that house. Those folios teach us, that they appeared as black or grey vapours, or as rains of sand, ink, or black peas. Never, it seems, did they rage so tremendously as in 1476: "In the twelfth year of the Ch'ing hwa "period, in the seventh month, on the day k'eng-suh, Black "Calamities appeared in the western city or ward of the Metropolis. "They came forth at night and wounded men. The Inspecting "Censor of that ward reported it to the emperor, who commanded "that measures should be taken to catch them, and warned the "people not to communicate their apprehensions to others (and "thereby create panics). The Grand Secretary of State, Shang Loh, "because of these apparitions of Black Calamities drew up eight "points by which to appease them, and the emperor accepted these "with satisfaction. Those eight points, discussed by Shang Loh, "were the following: the master of the realm of the Tibetan "priesthood (Dalai-Lama) should not be given a patent a second "time. Except the customary tribute from the four quarters of "the world, no valuables should be accepted by the Throne. "People of every class and rank should be allowed to report the "truth personally to the authorities. Emissaries from the Boards "should be sent out to examine the cases of prisoners, in order "that justice might be done to the wronged and oppressed. Building- "works should be suspended or delayed. The provisioning of the "armies on the three frontiers should be completed. The passes on "the frontiers should be put in a state of defence. A special "Governor should be appointed for Yunnan province".  

1 政和三年夏至宰臣何執中奉祀北郊，有黑 "氣，長數丈，出自齋宮，行一里許，入壇壝，繞祭 "所。皆近人穿燈燭而過，儀又及於壇，禮將畢不 "見。Ibid.  

2 成化十二年七月庚戌京師西城有黑眚見。
This episode, for the historical truth of which the Official Histories of the Ming dynasty are a guarantee, is interesting, because it shows how spectrophoby may in China impose upon emperors the introduction of important political measures and improvements of the system of government. But we should bear in mind, that in China spectres are retributive agents of Heaven. How deeply that panic affected the nerves of the official world in Peking, may be seen from the fact, likewise duly recorded in the Official Histories, that "when on the day keng-suh, in the seventh month, the "Black Calamities had appeared, the emperor on the day yih-ch'eu "(fifteen days later) personally offered prayers to Heaven and Earth "within the Forbidden Palace, confessing himself guilty of the four "following sins: his measures were not moderate; the services im- "posed upon his subjects for government works weighed too heavily "upon them; the faithful and loyal were not listened to; no "benevolent government was administered. On the day wu-ch'en "(three days later) he sent out envoys to examine the cases of "prisoners throughout the empire". We are not told whether these measures, this self-humiliation and self-imputation induced the Universe to call its spectres back, but still the Standard Histories give us the following particulars:

*If men and women among the people slept uncovered (because "of the heat), a being with gold eyeballs and a long tail, shaped "like a dog or a fox, with a black vapour on its back, entered "the windows, and straightway proceeded to the private rooms.

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1 Shang Loh's Biography, in ch. 176, l. 18.
2 七月庚戊黑眚見，乙丑躬禱天地於禁中，以用度不節，工役勞民，忠言不聞，仁政不施，四 "事自責。戊辰遣使錄天下囚. History of the Ming Dynasty, ch. 14, l. 1.
When it came, uproar arose among the people, and the ward all around fell into a panic and alarm. They drew their swords, set out lights, beat on gongs and drums, and chased it without succeeding in catching it. Once while the emperor held his audience at the Fung-t’ien gate, his body-guards perceived it and began to cry; the emperor then would rise with benevolent intent, but it grasped his gown for a moment, and then kept quiet.”

Another author writes, that in such nocturnal attacks on sleeping people, these incurred wounds in their hands and feet, cheeks, bellies or backs, from which a yellow fluid matter came forth. They became aware of those wounds when they awoke, for the wounds did not ache very much. The spectres began their work in the north-west of the ward, and nobody ventured to make report of it, until each ward had its wounded victims, and everybody lodged complaints with the police magistrates. The inspecting Censor of the ward arrested and examined people, found reliable proofs, and reported to the Throne; they declared that they did not know by what beings their wounds were inflicted; many who had seen them, had told him they were black and had small, gold eyeballs, long tails, and the shape of a dog or fox; there had been no less than twenty specimens. They did not stop their work until another ten days had elapsed”.

Black Calamities inflicting wounds and even killing men are

1. Ming chao t’ai tien 明昭代典, quoted in T.S, sect. 庶徵, ch. 162.

2. 民間男女露宿，有物金睛修尾，狀如犬狸，負黑氣，入牖直抵密室，至則人昏迷，循城驚擾。操刀、張燈、鳴金鼓，逐之不可得。帝嘗朝奉天門，侍衛見之而譁，帝欲起懷恩，侍帝衣，頓之乃定。The same work, ch. 28, l. 33.
stated to have appeared in the year 1512 in Shun-teh and Ho-kien, which are parts of Chihli province; they varied in size and shape between a cat and a dog, and soon appeared in Peking, red and black, as also in Fung-khiu, in Honan province. Some particulars about their appearance in 1557 in Hung-cheu we have given on page 482. In 1572 they showed themselves in Hang-cheu, in the province of Chekiang, in a black fog, as serpentine beings rolling like car-wheels, with eyes like lightning, and were followed by frost and hail. From many other references we only note that they sometimes threw tiles and stones; in 1558, in Heng-yang, in Hunan, "they placed themselves as nightmare spectres upon women, so that blood streamed out of their mouths immediately, with fatal consequences"; in Shansi, in the district of P'u, there appeared one in 1600 in the shape of a large hairy barrel, which came down from a willow tree and disappeared.

With all these written data before us, we cannot wonder that the belief in Black Calamities flourishes in China at the present day. Some popular ideas about them are sketched by Sui Yuen. * People in Chu-ch'ing (in Shantung pr.) say, that in their country * there are in a village of the Yin family, outside the city, many * old graves, in which, according to old tradition, a spectre dwelled, * whose shape was that of a man, and whose face did not consist * of solid substance, but was a condensation of blackish vapour. * It was more than a chang in height, and frequently come forth * at night, hiding itself during the day. When that being was * out and met a man on the road, then, when at the distance of * a bowshot, it suddenly whistled like a lightning flash, so that the * man felt his heart palpitate and his courage drop; but he who * saw and heared it did not know what it was, for as soon as it had * whistled it placed a black vapour between itself and that man, * and when its rank and filthy stench struck his olfactory nerves, * that vapour vanished. The villagers were wont to warn each other

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1 順德. 2 河間. 3 封邱.
4 History of the Ming Dynasty, ch. 28, l. 33.
5 杭州. 6 History of the Ming Dynasty, ch. 28, l. 33.
7 鄉陽.
8 覺及婦女口即流血而死. Hu-kwang tung chi, quoted in
  T.S, sect. 庶徽, ch. 162.
9 蒲.
10 Shan-ši tung chi; T.S, loc. cit.
against that road, which they thought ought to be shunned, and
therefore was unfrequented as long as darkness lasted.
"A salt-peddler X, dealing in salt there, a greedy wine-bibber,
had in his drunkenness forgotten the warning, and by mistake
turned down that road. The moon had already been above the
horizon for two watch-drums, when in front of him the spectre
suddenly sprang forth and obstructed the road, loudly whistling.
X beat it with his carrying-pole, but this seemed not to hit or
hurt anything; his fright then became intense; not knowing how
otherwise to help himself, he hastily grasped some of his salt
and threw it at the spectre, and lo, this moved round about him
for a time, recoiled and shrank, and sank into the ground. The
saltman then threw all the salt he had in his baskets over the
spot where it had disappeared, and went away. When it was light,
he retraced his steps, and saw that the salt which he had thrown
out in one heap on the ground had become quite red, and emitted
a rancid and filthy stench hardly bearable, and that there were blood-
drops beside it on the ground. After this event the apparition
occurred no more". Evidently then such tremendous spectres are destroyed by salt, dissolved by it like snails; and salt may
therefore be deemed by many in China a mighty means of defence
against spectres.

1 諸城人言，其地有殷家村在城外多古墳，
舊傳墳中有怪物，形如人，面無質，僅黑氣一
團。高丈許，每夜出，晝隱。其出也遇人於途、
隔一矢地轉作嘯聲如霹靂，令人心震膽落，惟
見者聞他則罔覺也，嘯畢以黑氣障人，至腥穢
觸鼻暈絕。里人相戒視為畏途，昏暮無行者。
有鹽販某市鹽他所，貪飲，醉中忘戒誤躡。其
時月上已二鼓，前怪忽突出遮道，大嘯。某以
木挑格之，若無所損，駭極，不知為計，急取鹽
撤之，物漸遠，遂追退縮入地。因舉甕中鹽悉傾其
處而去。曉往蹤跡，見所棄鹽堆積地上皆作紅
色，腥穢難聞，旁有血點狼藉，此後怪遂絕。  

puk yu, supplement, ch. 8.
CHAPTER XIV.

ADDITIONAL PARTICULARS.

There have undoubtedly existed in China classes of spectres occupying a large place in popular superstition, but the remembrance of which has passed away. There may also exist to this day many kinds haunting only certain parts of the realm, so that particulars about them can only be gathered orally on the spot, and cannot be found in books. There may, in short, remain much to tell of spectres of which we know as yet nothing, not even the denominations, or nothing more than the names. This is the case with the lai and the ch'eng-ch'eng, mentioned respectively on page 473 and page 574. Indefinable spectres are frequently mentioned in books as invisible openers of doors and windows, as makers of mysterious noises, as throwers of tiles and various missiles, and as beings responsible for naughty tricks and mischief not assigned to human agency. Such spectres have been invented by imagination in infinite numbers at all times, keeping men's minds in continual anxiety, until new generations created new kinds eclipsing the old. Many, saved from oblivion by the pens of authors, to this day cause Chinese blood to run cold, and their deeds being read, told, and retold, maintain or steadily develop superstitious spectrophoby.

To these spectres belong the specimens of which the following tales are related:

"The Buddhist monk Fah-ch'äng, of a convent at Lung-men, in Honan, was a man from Yuen-wu in the Ching department. In the Pao lih period (825 or 826) he returned from Lung-men to Yuen-wu. His family possessed there some acres of ground, where the corn stood ripe, but still uncut. One evening he rode into the fields, when on a sudden his horse stood stock still and refused to advance; he applied the whip, but the animal did not move for all that, and stared eastward as if it perceived some-"
thing there. In the bright moonlight the monk then saw in that
direction, some hundred paces off, a being resembling a rotten
tree, which approached resolutely. He was seized by fright, im-
mediately turned his horse, and the animal galloped away from
the road for some dozens of paces, whence he watched the being
slowly approach, six or seven feet high, emitting a stench extremely
rancid and filthy, worse than a salt-fish shop. With a soft panting
noise it moved on in a westerly direction; Fah-ch'ang gave his
horse the whip and rode on behind, keeping at a distance of some
dozens of paces.

When they had thus gone about one mile, they came to the
house of the villager Wang, into which the being slunk. Fah-
ch'ang halted his horse and watched. After a while he heard some
one in the house exclaim: 'The cow in the mill-house is dying,
come and see!'; and after a further interval he heard a cry: 'The
donkey in the out-house is sinking to the ground, quite helpless';
then again he heard wails of fright, and seeing somebody rush
out of the house, asked what the matter was. 'The son of the
house-owner, about ten years old, is suddenly dying', said this
man, and no sooner were these words from his lips than
Fah-ch'ang heard the lamentations again, with a series of
exclamations of terror; and this went on till after midnight,
when the sounds diminished, until at dawn they entirely died
away. Fah-ch'ang, frightened and astonished, immediately warned
the neighbours. Together they came up to Wang's dwelling and
inspected it closely; the deepest silence reigned there and no
sound was heard; they opened the door, and found all the inmates,
more than ten in number, dead; even of the fowls and dogs not
one was alive'.
— "In the Su-en hwo period (1119—1126), a military officer of Shensi became an inspector in a part of the province of King-tung. More than a year after he had assumed office he suddenly saw behind the partition a big, blue-faced spectre, whose head, though its owner was squatting down, still reached as high as a roof on pillars. The man of the sword, brave, bold, fearless, took his bow and shot an arrow into its belly; the spectre laughingly said: 'Got it!' and on a second shot it exclaimed: 'Good shot!' Twenty arrows thus successively were discharged, sticking into its body like porcupine-quills, and then the spectre lay dead and motionless.

At this juncture, two small spectres carried the mother of the inspector out of the room. Lest he might hurt or kill her, he threw his bow and arrows aside, and, to deliver her, called his sons, slaves and concubines to the rescue, but not one of them gave an answer. Therefore he went back to look into the house, and saw all the inmates dead, their bodies in a heap on the ground, and in each body one of the arrows he had shot. Of twenty persons, young and old, only he and his mother were left. As soon as his fright and sorrow were somewhat abated, his underlings hurried to the prefect to report the news, and this magistrate sent his deputies to see what had happened; and they all stood aghast, and could devise nothing better than to buy coffins and put the bodies into these. The night passed away and he

之。頃之忽聞其家呼曰，車字下牛將死，可偕來視之。又聞呼後舍驢驢仆地，不可救，又聞驚哭，有出者長詰之。日，主人有子十餘歲忽卒，語未竟又聞哭音或驚叫聲聯聲音，夜分後聲漸少，迨明而絕。長駕異即具告其鄰。偕來王氏居僑之，其中悄然無聞，因開戶，而其家十餘人皆死，雞犬無存焉。Su-en-shih chi, quoted in the K K, ch. 364.

宣和間陝西一武官為京東路分都監官。到任踰歲忽見照壁後一大青面鬼，僞坐頭高柱屋。武人膽勇不懼，取弓矢射之，中其腹，笑曰，着，又射之曰，射得好。連二十發矢集其軀若蝟毛，鬼殊不動。
was about to carry the coffins away for burial, when he
saw there the whole family seated, not dead at all, but as if in
a dreamy doze. He told them the whole incident, but they
understood nothing of it. Then he opened the coffins, and found
therein ordure-baskets, brooms, barrels, ladles, and the like.
They quickly removed to another place, and left that dwelling
"unoccupied" 1.

Indeed, the malignity and effrontery of demons are boundless,
so as even to impel them beyond the limits of decency with respect
to the fair. "Dreams of intercourse with spectres" 2 are, in fact,
mentioned regularly in medical works among the symptoms of
female diseases, thus pointing to a great frequency and a generality
of such visions, which, as all dreams of spirits, pass for actual
apparitions.

Authors discoursing with the usual Chinese subtlety on such
female hallucination, generally ascribe it, like most forms of mental
derangement, to a diffusion of the influences of the blood. The
blood being identified with the shen, the diffusion of its influences
must needs cause the shen to loosen its hold on the body, the
viscera, and the other principal internal organs, and to leave them
partly or entirely, thus affording ample opportunity to the sié to
nestle in those organs in its stead. The patient indulges then in
obstinate taciturnity or soliloquy; she has hysterical laughing and
wailing fits with alternate acceleration and abatement of her pulses
altogether symptoms of sui or demonry.

1 依二小鬼挾都監母從房出。畏或傷害乃拾
2 弓箭奪救之。呼諸子僕妻為助。子無一應。回視
屋下。則一家人盡死疊尸地上。每身帶一箭。皆
適所射者。老幼二十人唯子母兩人存。驚痛幾
絕。吏走報府。府帥遣僕屬來視。咸怪異無策。但為
為買棺收殮。留一宿將出殯。偶開便室取物。見
一家聚坐其中。元不死。渾如夢寐。扣其始末。
味無知覺。于是揭棺。各貯箕箏桶杓之類耳。急
徙他所而空厥居。 Tsing i ki 旌異記 or Expositor of the Strange,
a booklet with nine tales by Heu Kiün-su 侯君素 of the Sung dynasty.

2 婦人夢與鬼交.
Another symptom of such hysterical derangement is fear of men. It victimizes especially widows and nuns, and no doubt also affects old maids, but these are rather rarities in the Empire. In many cases the matter results in "demoniacal pregnancy"¹, a real bugbear of superstitious petticoats. A gynecologist of the thirteenth century of our era wrote: "If a lady's viscera and chief vitals are in harmony mutually, the influences of her blood are abundant and compact, and her vital spirits are so solid and flourishing that neither the sié of winds, nor evil spirits can hurt her. But if the influences of her blood are void and impaired, her vital spirits will suffer of debility and weakness, and spectres of whatever kind will occupy her person. If they enter her viscera, the woman seems to be in the family way, which is a condition called demoniacal pregnancy"².

Not all authors, however, are so convinced of demonish fecundation in cases of apparent pregnancy. In an authoritative work of the sixteenth century we read the following lines:

"The question is put sometimes what demoniacal pregnancy is. The answer is as follows: Things thought of in the daytime become visions in the night, and so it is a rule that, if men and women be of lewd disposition, idle, and unoccupied, the fire in their liver and their kidneys flames up at any moment, with the result that, if they are timorous, they dream frequently of intercourse with spectres. So demoniacal pregnancy is unreal pregnancy, by no means a pregnancy produced by actual fecundation by spectres. An ancient recipe says: Where lewd thoughts are boundless, wishes (for children) remain unfulfilled. It is white fluid of lewdness and white foul liquid which, flowing in the uterus, curdle therein and make such pregnancy; it is the blood of the woman herself and her semen which curdle and form a lump

¹ 鬼胎

² 夫人藏腑調和則血氣充實，精神健旺，風邪鬼魅不能干之。若榮衛虛損，精神衰弱，妖魅之類乘之。內入於藏，亦如懷妊之狀，故曰鬼胎也。

Fu-jen ta ts'üen liang fang 婦人大全長方, Large and Complete Collection of efficacious Recipes for married Women, art. 鬼胎. This work was written by Ch'en Tezé-ming 陳自明, also named Liang-fu 良友, who finished it about the year 1237. It contains 24 chapters with more than 260 articles distributed under eight sections, besides a large number of recipes.
that puffs up her breast and her abdomen, and filling these,
makes her look as if she were in the family way.

But if it proves to be no unreal pregnancy, what then have
we to think of it? Well, in Hwah Poh-jen's work, entitled The
Efficacy of Medicines, I have found the following lines: In the
temple of Benevolence and Filial Respect the only daughter of
the Invoker attached to the building, named Yang T'ien-ch'ing,
strolled through the side-gallery in the dim shadows of evening,
and saw a spirit in yellow dress. She experienced an agitation of
feeling, and that same night she dreamed that she had sexual
commerce with that spirit. Her abdomen distended, and she had
all the symptoms of being in the family way, when Poh-jen was
asked to treat her. He examined her, and said: 'this is a case of
'demoniacal pregnancy', and her mother having related to him all
about the cause of it, he cured her by causing her to evacuate
by means of blood-breaking and abortive drugs more than two
pints of tadpoles, porwiggles, and fish-eyes. Had she not had any
real sexual commerce with that spirit? Such commerce may have
taken place indeed, but there are no reasons to admit that it
actually did, for how would it be possible for an image made
of wood and clay to indulge in cotton with a human person,
and to possess semen which may produce fecundation? Ah, no
ghost seduced by a woman was in question here, but a woman
bewildered by a ghost. My opinion is, that that girl, advanced in
years and yet without a mate, was one of those of whom we
might say: where lewd thoughts have no bounds, wishes (for
children) remain unfulfilled. Scholars imbued with correct principles,
'be wary of believing in the errors of such heterodox stories!' 1

1或問婦人懷鬼胎者何類。曰、畫之所思為夜
之所見、凡男女之性姦而虛者則肝腎之相火
無時不起、故勞怯之人多夢與鬼交。夫所謂鬼
胎者僞胎也、非實有鬼神交接而成胎也。古方
有云、思想無窮、所顧不遂。為白淫白濁流於子
宮結為鬼胎、乃本婦自已之血液淫精聚結成塊
而脹脹滿、儼若胎孕耳。

非僞胎而何哉。曰、嘗閲滑伯仁醫驗謂、仁孝
廟廟祝楊天成一女薄暮遊廟廰、見黃衣神。覺
PREGNANCY CAUSED BY SPECTRES.

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Thus Yü Poh, who wrote those lines, seems to ascribe demoniacal pregnancy to an abnormal stagnation of menstruation. Medical authors may often subscribe to this opinion, yet we regularly find in their long lists of recipes against the evil certain mysterious "spectre-beheading medicine" — a strong evidence that leechcraft in China is still very far from having disentangled itself from the old and common belief that demons cause such pregnancies, and that means to expel them or to scare them away from women they have fecundated, may prove efficacious.

Thus far for the wisdom displayed on the subject by China's medical men. Naturally the unlearned show still less readiness to disbelieve the reality of clandestine intercourse of spectres with men. That animal-demons and plant-devils often commit such sins, we have seen from many instances in our chapters on those beings; we have also seen (pp. 603 and 605) that women copulating with animal-demons have produced children. Many stories relating to such commerce are abroad, and traceable in books. Thus we read, that "one T'än Sheng of the Han dynasty was forty years old, "and always nervous, having no wife. Engaged in reading the "Shi king, he sat up till past midnight, when a girl of fifteen "or sixteen, with a countenance so attractive and clothes so "nice, that the world had never seen her match, approached, "and spoke with him as if they were a married couple. 'I am "not like others', she said; 'you must not let any light shine on "me until after three years'. They became husband and wife, and
she bore him a child, but when two years had passed away, the
goodman could not repress his curiosity any longer. The night
came, and waiting till she was asleep, he stole to her with a light,
and saw that everything above her waist was flesh like a human
being, but that her lower parts were mere dry bones. At this
moment the woman awoke from her sleep. ‘You had no regard
for me’, she said; ‘I had descended into life; why, instead of
suppressing your impatience for one year more, did you throw
light upon me?’ Sheng apologized with a flood of tears, which
he could not restrain, while she went on to say: ‘We have lived
together so long with the strictest observance of duty, but now
we must separate for ever. Our baby occupies my mind; were
you to become poor, it would not be able to live; come with
me for some moments, I have something for you’. And he
accompanied her into a decorated hall, with rooms and apartments
the furniture of which was not that of this life. Here she handed
to him a gown stitched with pearls, with the words: ‘it may
serve you for your sustenance’; then tearing a lapel from his robe,
she left him alone, and vanished.

Afterwards Sheng took the gown to the bazaar, where one of the
family of the prince of Tsù-yang bought it from him for ten
million coins. The prince recognized it; ‘this is my daughter’s
gown’, he said, ‘how could it be found in the bazaar? be sure,
that man has exhumed her body’. And he arrested and tortured
Sheng, who told him the whole truth; still the Prince disbelieved
him. He went to the grave, and found it in its former good con-
dition; he opened it, and saw a lapel of a robe under the coffin lid;
he called the child, and saw that it bore a close resemblance
to his daughter. Now he believed everything. He called T'An Sheng,
gave him back the gown, and adopted him as his son-in-law,
bestowing upon the child the title of Intendant of his Gate
and Doors’ 1.

1 漢譚生者年四十，無婦，常感激。讀詩經，夜
半有女子，年可十五六，姿顏服飾天下無雙，來
就生為夫婦之言。曰，我與人不同，勿以火照我
也，三年之後方可照耳。與為夫婦，生一兒，已
二歲不能忍。夜伺其寢後，照視之，其腰已生
肉如人，腰已下但有枯骨。婦覺，遂言曰，君
After all, we cannot help feeling astonished at having found nothing in Chinese books which points to an ascription of monstrous births to impregnation of the mothers by spectres. It seems however a fact, that monsters are called spectres; we have seen an instance hereof on page 520. It is recounted in the Tsê puh yü, that Ching Joh-shi, a lowest rank literary graduate in Shao-hîng, was presented by his wife, a woman of the Wei family, with a yaksha, blue over its whole body, with a wide mouth gaping upward; its eyes were round, its nose contracted, its mouth pointed, and its hair red; moreover it had cock-spurs and horsehoofs. On falling out of the vagina it bit the midwife in her finger. The graduate was so affrighted that he seized a knife to kill it, and the yaksha made gestures to defend itself for some time before it expired. Its blood was quite blue. The mother died with fright 1.

Spectres do not visit men exclusively to satisfy their sexual lust, but also because of their appetite for food. Indeed, no spirits, including the ghosts of the dead, can subsist without eating and drinking, or without clothing and money; they therefore are always

1 紹興鄭若時秀才妻衛氏生一夜叉，通體藍色，口豁向上，環眼縮鼻尖嘴紅頭雞距駱跡。胎即已咬傷收生婆手指。秀才大懼，持刀殺之，夜叉作格鬰狀良久乃殞。血色皆青。其母亦驚死。 Tsê puh yü, ch. 23.
abroad in search of food and drink, generally hungry and thirsty, or even in a state of semi-starvation. We might expect to find them simply represented as satiating themselves furtively and quietly with the food of men, even without the latter perceiving it, since ghosts merely consume invisible ethereal parts of food; yet the common opinion is, that they do not touch any eatables or dainties, unless formally set aside for them by way of sacrifice.

Man in his own interest and safety frequently presents them with such offerings. He knows well that he can never do this often enough, spectres being unlimited in number; however liberally he spends in their behalf the good things he has, there always remain not a few perverse enough to spy out opportunities to harm him for no other purpose than to extort such gifts. Needless to say, such spectres are the miscreants among their class, transgressors of the great law that they are not entitled to harry mankind unless Heaven has affixed its consent or approval (see page 432). Hence, should they push this evil work too far and display too much impudence, they run the great risk that man, in his anxiety and despair, should hurry to the temple of the God of Walls and Moats, charged by Heaven with ruling the spectral world in that department or district, and that this god should have them caught, arraigned before his tribunal, flogged, or otherwise tortured, and even executed. Many tales describe this divine jurisprudence, and food-extorting spectres themselves have likewise been a frequent topic for fabulists. The following tale is drawn from a book of the fifth century:

"A ghost of a recently deceased man, lean and weak, happened to see that of a friend who had died twenty years ago, and which was fat and strong. 'What is the matter with you?' the latter asked, after mutual compliments. 'I am so hungry that I can hardly bear it; if you know any help for it, it is your duty to tell me'. The friendly ghost then said: 'this is very easy: haunt men; they will get afraid and give you to eat'. The spectre went, and found a house. There was there a white dog; he took it up and made it move through the air, and the family saw this with great fright, and exclaimed that such a miracle had never occurred. The oracle declared: 'A strange spectre begs for food; kill the dog, sacrifice it to the spectre in the courtyard, together with some sweet fruits, spirits and rice, and nothing else will happen'. The family followed the advice of the diviner, and the spectre really got great quantities of food to eat. Since that time
it regularly haunted the people, as the other spectre had advised it to do".

To give now some tales of modern date:

"Yin Yueh-heng, living in Hang-cheu outside the north-east gate, returned home from the Sand-river rapid with half a pound of water-chestnuts in his bosom. The road took him past the lake of the Alms-bowl through a sparsely populated, uncultivated place with graveyards free to the public, containing numerous tumuli. Here he felt that the contents of his bosom lost their weight and the parcel got loose; he felt for his chestnuts, and found they were gone. He returned to seek them, and found them in the cemetery, peeled and broken to pieces, on the top of a grave.

He picked them up, put them in his bosom, and hurried home.

"However ere he had eaten them to the last he became ill, and loudly exclaimed: 'We had not tasted any water-chestnuts for a long time and wanted yours to satisfy our constant desire for them, but you took them all away again; why were you so stingy? There we are in your own house; we shall not leave it until we have eaten our full'. The family was greatly affrighted, and immediately set out food, to redeem the guilt of their headman.".

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1 有新死鬼，形疲瘦，忽忽見生時友人死及二十年，肥健。相問訟曰，卿那爾。日，吾飢餓殆不自任，卿知諸方便故當以法見教。友鬼云，此甚易耳。但為人作怪，人必大怖，當與卿食。新鬼往得一家。有一白狗，便抱令空中行，其家見之大驚，言自來未有此怪。占云，有客鬼素食，可殺狗，并甘果酒飯於庭中祀之，可得無他。其家如師言，鬼果大得食。自此後恒作怪，友鬼之教也。Yiu ming luh, quoted in K K, ch. 321.

2 尹月恒住杭州艮山門外，自沙河灘歸，懷菱半斤。路經鈔孟潭，人稀，地曠，有義塚數堆。覺懷內輕鬆，探所買菱，已失去矣，因轉身尋，至義塚見菱肉剖碎並聚塚尖。尹復拾至懷內，踉蹌歸家。

食未竟而病，大作嘆云，吾等不食菱肉久矣，
It is a custom among the people in Hang-cheu, whenever they see spectres out, for one person to walk ahead of them out of the gate, while another comes behind and shuts the gate. This family too followed this rule, but closed the door too hastily, and at this moment Yin Yueh-heng loudly cried: 'When you have guests, you must treat them with respect; now you shut the door so hurriedly before we have got outside, that my leg is pinched in it; I cannot stand the pain; if you do not prepare another great meal and invite me to it, I will never leave your house'. So the family had to exercise them again by means of prayers and sacrifices, on which Yin somewhat recovered. Then sometimes he was better, while at other times his disease recurred, but he did not escape them, and finally died of the consequences.

A thief of the Ts'i'ih tribe did his business with the greatest refinement, but had in the end stolen so often that he feared he had everybody on his track; therefore he settled in a tumble-down house, beside a burial ground free to the public. Here quite a number of spectres haunted him in a dream. 'If you properly sacrifice to us,' they said, 'we shall make you rich'; and Ts'i'ih promised in that dream that he would do so. But on waking he considered that it was nonsense to keep that promise, and did nothing.

Then again the spectres appeared before him in a dream. 'You must sacrifice to us in three days,' they said, 'or we shall snatch away from you in broad daylight what you have stolen at night'. Ts'i'ih could not help giving in, but again on waking he sacrificed nothing. But then after three days he became severely ill. He

欲借以解宿饑，汝必盡數取回，何吝嗇若是，今吾等至汝家，非飽食不去。其家懼，即供飯為主人贖罪。

杭俗例凡送鬼者前人送出門，後人把門閉，其家循此例，閉門過急，尹復大聲云，汝請客當恭敬，今吾等猶未走而汝門驟閉，央壞我腿，痛苦難禁，非再大烹請我，則吾永不出汝門矣。因此復祈禮，尹病稍安然。旋好旋發，不脱體，卒以此亡。 Ts'e puh yi, ch. 6
told his wife to see after his things, whether the spectres did
what they had threatened to do, and lo, with the sun in the
zenith those things suddenly moved from their place, as if trans-
ported by mysterious hands. Ts'ih would rise from his sickbed
and catch them, but his hands and feet were as if fettered, and
not until the things were all gone did his bonds relax, and he
recovered from his illness. His mind was now cleared up entirely,
and smilingly he said: 'I have burned sorrow-incense (?) to stupify
others, but now it is I whom spectres stupify; these here are the
broad daylight spectres which people talk of'. From that moment
he altered his conduct, and became an honest man'.
A good trick of a spectre to obtain worship and sacrificial food
is related in the following tale: 'An officer of the Imperial Guards,
fond of racing and shooting, while pursuing a hare at the eastern gate
of the city pushed an old man, who was stooping down to draw
water, into the well by his horse, which he could not stop in its
rapid course. In great consternation he rode home, in all haste.
That night he saw the old man push open the gate and enter.
'You did not kill me intentionally', he said with a curse,
but if you had called people to the rescue when you saw me
fall into the well, my life might have been saved; why did it
occur to you to hurry away to your house!' The officer had nothing
to say; so the old man set to smashing his Chinaware, destroying
his doors, and doing other bad work incessantly. The whole family
prayed to him on their knees and set out offerings, and even
celebrated sacrificial masses, but the spectre said: 'All those things
are of no use; if you want to keep me quiet, you should carve

1 有偷兒戚姓, 伎最工, 撲取漸多, 恐跡之者衆, 因就義冢旁敗屋居焉。有數鬼見夢。曰, 若宜
祀我, 願且致富, 戚子夢中諾之。覺以爲妄, 亡何。
鬼復見夢。曰, 三日內祀我, 出三日則若千夜
間所偷子能白日取之。戚倔強, 覺而不禁。三日
後果大病。命其妻檢视諸物, 徵鬼言驗否。時日
亭午諸物忽自移動, 若隱隱有運之者。欲起奪
之, 手足如繭, 物盡而繭解, 戚病亦痊。乃大悟,
笑曰, 我現在迷迷人, 今乃為鬼所迷。世俗所稱
白日鬼其斯之謂歟。自此改行為善。Tszé puh yû, ch. 23.
a soul-tablet of wood for me, write my name and surname upon
it, and sacrifice every day pigs' feet to me; treat me as if I were
an ancestor of yours, and I shall forgive you'. They did so, and
the result was that the spectral work ceased.

From that time, whenever he had to pass by the eastern
gate of the city, he took a circuitous road, in order to avoid
that well. Once passing by it while in the cortege of the
emperor, he would have absconded in the former wise, but for
his general, who said: 'If the emperor asks where you are,
what shall we say? besides, what have you to fear of spectres
under the blue heaven in broad daylight, in the presence of a
thousand cars and a myriad of horsemen'? And the officer could
not help passing by the well. There he saw the old man in the
same shape standing beside it, who rushed forward, grasped his
coat, and said with a curse: 'Aha, to-day I find you here; some
years ago you ran against me with your horse, and did not help
me; how could you find that in your heart!' He reviled him,
and even beat him, and the officer, in fear and agitation, moaningly
supplicated, saying: 'How shall I excuse myself? but you have
accepted sacrifices in my house for years, and in your own person
promised to pardon me; why do you now use such different
language?' These words increased the fury of the old man; 'I was
not yet dead', said he, 'why then did you sacrifice to me? I was
pushed into the well by your horse, but a passer-by hearing
my cries for help immediately hauled me up; how then can you
take me for a ghost?' Now in the utmost fright, the officer took
the old man to his house, and there they saw that the inscription
on the soul-tablet was not his name. The old man tucked up his
sleeves; ejaculating a curse, he flung the tablet down and scat-
tered the sacrificial articles on the ground; and while the whole
family stood aghast, quite at a loss what to think of it, a loud
laughter was heard in mid air, and passed out of the house'.

我侍衛好駄射，逐兔東直門，有翁蹲而汲水，
馬逸不止，騰翁于井。某大懼急奔歸家。是夜則
見此翁排闢入。罵云，爾雖無心殺我，然見我落
井，喚人救我，尚有活理，何乃忍心潛逃竄歸家
耶。某無以答，翁即毀器壞戶，作祟不已。舉家
跪求，為設齋醮，鬼日，無益也，欲我安寧，須刻
木为主，写我姓名于上，每日以豚蹄享我，当作祖宗待我，方饎汝。按其言，祟为之止。

自此过东直门必纡道而避此井。后臣从圣驾当过东直门，仍欲纡道走，其总督斥之曰：‘向未见汝何在，将何词以对，况青天白日千乘万骑，畏鬼耶。某不得已仍过井所。’则见老翁宛然立井边，奔前牵衣，骂曰：‘我今日寻汝矣。’汝前年马行我不救，何忍心耶。且詈且殴之，某惊骇。恶曰：‘我罪何辞，但翁已在我家受祭数年，曾面许宽我，何以又改前言。’翁更怒曰：‘吾未死，何需汝祭我，吾虽为马所行失脚落井，后有过者呼我呼救，登时曳出，尔何得疑我为鬼。’大骇即拉翁同至其家，共视木主所书者非其姓名。翁攘臂，骂取木主掷之，撤所供物于地，举家惶愕，不解其故，闭空中有声大笑而去。  

1. 杭州苏轼老性滑稽善嘲人，人恶之。元旦画疫神一纸，压其门。轼老晨出开门，见而大笑，迎疫神避，延之上座，与共饮酒而烧之。是年
spectres extort food not only for themselves, but also for their friends among men.

The tricks used by spectres to obtain food then vary in character and in the amount of shrewdness which they display; yet other tales state, that it is not unusual for spectres to tell by the mouths of patients whom they possess, what sort of food they desire, what kind and what quantity of mock money, and in what place they wish these things handed over to them. These demands having been fulfilled by the family, the sufferer either recovers, or he utters new demands, his delirious talk, incomprehensible to common ears, being interpreted by experts of either sex. Not seldom the spectre declares itself to be a soul from some neglected grave in the neighbourhood, where then the family set down the offerings. Truth requires us to say, that spectres do not always prove ungrateful for the food which they extort. We have even read of some who, out of mere gratitude, rendered women pregnant of sons by placing into their wombs souls purchased somewhere with the paper money which those women had burned for them.

In our systematization of the world of spectres we might have introduced an important special article on mischievous ghosts of the dead. But we have already treated of these spectres in various chapters, as ghosts of the drowned (pp. 525 sqq.), as victims of ügers (pp. 554 sqq.) and of self-murderers (ch. IX), as living corpses and vampires (ch. X), as ghosts appearing at death (ch. XII), as avengers of wrong done to them while alive or after death (Part I, ch. XVI), or as devils of drought (Book I, pp. 918 sqq.). As the dead contribute so large a contingent to the spectre-legions, it is natural that in China graves and cemeteries in particular are places where apparitions occur, and which on this account are dangerous for the living, especially when the sun has set. A tale may show what awful things may befall men there:

"In the district of Yen-shi in Honan, a woman of the tribe Sih, a wife of the villager Chang Yuen, returned home from a visit to

大疫。四鄰病者爭祀疫神, 其病人輒作神語曰、我元旦受蘇弔老禮敬, 恐無以報, 欲禳我者必請蘇君陪我, 我方去。于是祀疫神者爭先請蘇、蘇遂日奔忙困于酒食。其家大小十餘口無一病者。Txê puh yû, ch. 2."
her mother. Her husband's brother came to meet her on the
road. The road led them past an old grave with a shadowy tree.
Here the woman desired to relieve herself; she gave her brother-
in-law her donkey to hold, hung her red linen petticoat on the tree,
and returned to this garment when she had finished, but it was
gone. Then at home she passed the night in bed with her
husband. The morning came and they did not rise; the family
tapped at the door and entered, and though the windows were
in their proper state, the bodies of man and wife were there, but
without their heads.

The magistrate, informed of the case, found it impossible
to give a verdict. He arrested the brother of the husband and
examined him, and as this man related the loss of the petti-
coat on the day before, the mandarin repaired to the grave. He
discovered a cave beside it, with a smooth path showing that
some being was wont to go in and out, and on careful inspection
he saw a red linen petticoat outside the cave, the same which
had belonged to that sister-in-law. On digging up the grave, they
found the two heads in it, but no coffin, the cave being very
narrow, not larger than an arm. The mandarin could not possibly
pass any sentence." 1

1 河南偃師縣鄉人張元妻趙氏匿焉母家反。小叔迎之。路過古墓，樹木陰森。趙氏將渡焉，
牵所乘驢與小叔使視之而掛所衣紅布裙于樹，
渡畢反裙，失所在。歸家與夫宿。侵晨不起，家人
撞門入，意驢宛然而夫婦有身無首。
告之官未能理。拘小叔訊之，具道昨日失裙
事，迹至墓所。墓旁有穴，滑溜如常有物出入
者，窺之紅布裙帶在外，即其嫂物。掘之，兩首具
在，並無棺椁，穴甚小，僅容一手。官竟不能讞
也。 Text puh yū, ch. 2.
CHAPTER XV.

THE WORLD OF SPECTRES A COPY OF THAT OF MEN.

The chapters which we have devoted to spectres and ghosts, and to the ways in which they work upon the fate of man, have brought out on many a page the fact that they lead an existence remarkably analogous to that of man. They appear and haunt in shapes almost, or quite, as material as his. They speak as man, cherish human affections and grudges, have human appetites and lusts, and indulge in sexual intercourse as well with men as among themselves. They fight like men, using weapons; they combine into gangs and troops, even forming well equipped armies, and may be fought and warded off with human spears, swords and arrows. They use money, live on human food and drink, and dress as men do; in short, man in China has modelled his spectres in almost every respect after his own likeness and image.

Is it surprising then that popular imagination ascribes to spectres also a social life hardly different from the human? As early as the sixth century before our era, as the lines show which we have extracted from the T'ao ch'wen on page 411, the power and influence of a spectre were deemed, just as in China's human society, to be proportional to the numbers and might of the clan to which it had belonged on this earth and of which it remained a member after death; which also points to belief in the continuity of family-life and clan-life beyond the present. The homes of those clans were situated in special "regions of k'wei, spectres or ghosts"¹, the real sites of which were, of course, never determined. In the Yih king we read, that a line of a k'wa called 既濟 signifies: "Kao Tsung attacking the spectre-regions, and defeating them in three years"², and that the k'wa named 未濟 has a line suggesting the idea of

¹ 鬼方.
² 高宗伐鬼方，三年克之. Chapter 8.
"a movement to attack a spectre-region, producing beneficial effects on the Great Realm in three years"¹. These passages refer professedly to an old tradition according to which Kao Tsung or Wu Ting, a monarch believed to have reigned in the fourteenth century B.C. (see Book I, p. 480), led his troops against some remote barbarian country. This tradition is preserved in the Annals of the Bamboo Book, in these words: "In the 32nd year of his reign he attacked the spectre-regions and camped in King, and in the 34th year the royal armies conquered those countries"². It is worth observing in this connection, that to this day the Chinese show remarkable fondness for styling foreigners kwei. In the Shi king too mention is made of regions of kwei in an ode which makes king Wen, the founder of the Cheu dynasty, say of the dethroned last sovereign of the house of Shang: "Indignation is rife in the Middle Kingdom, which extends even over the spectre-regions"³. A spectre-realm⁴, inhabited by one-eyed beings with human faces, is mentioned in the Shan-hai king, which places it among the northern countries between the seas, its notices on which form the twelfth chapter, the North being indeed the region of the Yin or cold and darkness with which spectres are assimilated.

Ma Twan-lin devoted some lines to a realm of that name, which he described among the countries in the extreme north. "It lies sixty days' travelling from the kingdom of Hiao-ma. Its inhabitants roam about in the night, but hide themselves during the day. They dress in dirty pieces (?) of deerskin. Their eyes, noses and ears are like those of the people in the Middle Kingdom, but they have their mouths on the top of their heads. They eat from earthenware dishes. There is no rice in their country, and they live upon deerskin and horses of the country (or earth-horses?). Thirty days travelling from the south of that realm takes one to that of the Tuh-küeh"⁵.

¹ 震用伐鬼方, 三年有賞于大國. Ibid.
² 武丁三十二年伐鬼方, 次于荆, 三十四年王師克鬼方.
⁴ 鬼國.
⁵ 鬼國在駿馬國西六十日行, 其國人夜遊, 暮隱身。著渾剝鹿皮衣。眼鼻耳與中國人相同, 口
In those mysterious countries, never obliterated from people’s fancy and memory, spectres and ghosts carried on regular trading business, even having for the purpose special markets or bazaars. This idea may have easily arisen from the existence of markets among tribes of mountaineers whom Chinese fancy converted into spectres. The official Histories of the T’ang dynasty inform us, that “there are, at the Western Sea, markets where traders, without seeing each other, put down beside the merchandise the price which they offer; those places are called spectre-markets”¹. And a work of later date says: “On the sea-coasts spectre-markets are kept, where people congregate at midnight, to separate at “cock-crow; men often obtain thence curious articles”². It may be observed that rolling thunder in distant, dark clouds is to the present day often called a demon-market.

It is from that region that, under the cover of night, hosts of devils swarm out regularly through imaginary gates, dubbed spectre-gates³. Thus we read, “in the daytime those gates are not open, but “at sunset human voices sound there, and a colour as of blue fire “then beams forth from them”⁴. Mention is made of a spectre-gate in the south, in a spot forming at one time the farthest confine of the empire in that direction: “Thirty miles in a southerly direction “from the district city of Poh-liu (in the south-eastern part of “Kwangsi) two rocks stand opposite one another at a distance of thirty “paces. The people call them the spectre-gate pass. The way of the “general Ma Yuen of the Han dynasty, the Queller of the Waves, “on his expedition against the Man of Lin-yih, lay through it; “he erected there a stone tablet (commemorative of this event),

¹ 西海有市，貿易不相見置直物旁，名鬼市. New Books of the T’ang Dynasty, ch. 221, II, l. 18.
² 海邊有鬼市，半夜而合，雞鳴而散，人從之多得異物. Pi shu man ch’ao 適暑漫抄, Desultory Writings during a Summer Retreat, a little book which I have not seen, probably written in the Wan 11th period (1573—1620) by Tan Sin 談修. We quote from the Pei wen yun fu, ch. 34, l. 1, l. 146.
³ 鬼門. Shen i king.
of which the (pedestal in the shape of a) stone tortoise still exists.
In times gone by, travellers to Kiao-chi (Cochin-China) all used to
pass through this gate. Southward from it malaria is so prevalent
that those who depart hence seldom return alive. It is a common
saying that nine men out of ten never return through the spectre-
gate pass”¹.

It seems that this pass owed its lugubrious name merely to a
play on words or to a mistake, it being not, in fact, called gate
of the kwei or spectres, but gate of the kwei 槰, or Cassia
tree. And these old names have been superseded a long time ago
by one of good omen. “According to the Yü-fì ki shìng, the pass
of the kwei-tree gate was in the beginning incorrectly called
that of the spectre-gate. In the first year of the Hûng wu
period of the Ming dynasty (1368) its name was changed into
kwei-tree pass, which was replaced again in the Sûen teh
period (1426–1436) by that of pass of the gate of Heaven”².

In the remote spectre-countries, according to an old tradition,
the inhabitants were engendered by a mysterious being, called
Kwei mu, the Mother of Spectres. “In the South sea regions a
mother of spectres lives in the Lesser Yû mountains. She gives
birth to all the kwei that live in heaven and on earth. At every
litter she brings forth ten, which, born in the morning, she
devours in the evening. She is the shên who, under the name
of Spectre-lady, exists in Tsâng-wu (i.e. the region about the
spectre-gate pass). She has a tiger’s head, feet like a dragon,

¹ 北流縣南三十里有兩石相對，其間闗三十
步。俗號鬼門闗，漢伏波將軍馬援討林邑蠻路
由於此，立碑石龜尚在。昔時賊交趾皆由此闗。
其南尤多瘴穢，去者罕得生還。詠曰鬼門闗十
人九不還。 Old Books of the T’ang Dynasty, ch. 41, l. 70.

That pass seems to be frequently confounded with a spectre-gate pass 鬼
門闗 across the Annam frontier, to the south of Langson city, where a temple
to Ma Yuen stands, or formerly stood. Comp. Devéria, “La Frontière Sino-Annamite”,
pp. 19 and 77.

² 輿地紀勝云，本桂門闗訛稱鬼門闗。明洪武
初改為桂門闗，宣德中改天門闗。T. S., sect. 職方,
ch. 1434 and 1431.

³ 鬼母.
*eyes of a python snake, and eyebrows of a kiao dragon. In Wu *
*and Yueh (Kiangsu, Chekiang and Fuhkien) her image of clay *
or wood is placed in the temples erected as a security against *
tempests; it has a dragon's head, a cow's ears, and connected *
eyebrows, placed over one single eye* 1.

This mother of spectres seems, however, to be an exotic invention, imported at an early date, and playing a part in China's Buddhist religion. We shall therefore have to pay attention to her in some later volume.

Apart from those and some other legends, spectre-tales in general prove decisively that the demon-world in China has been thought at all times to exist in conjunction with that of men. It has its kwei wang 2 or “spectre-kings”, and in Fuhkien it is a general custom among the people in accosting spectres, to cajolingly style them kui ong, which is the local form of kwei wang. In particular, however, spectres and ghosts are, somewhat later than the beginning of our era, placed by popular imagination under the sway of a divinity residing in Shantung, in the Tai-shan 3 or Great Mountain, also styled Tung-yoh 4 or Eastern Mountain. He exercises justice especially over the ghosts of the dead, arraigning them for the purpose before his tribunal, and torturing and punishing them, his court being in consequence actually a hell. Or they may be hailed before his coadjutors, the Ch'ing-hwang shen 5 or Gods of Walls and Moats. These divinities officiate in the walled towns of the empire, on a par with the mandarins who serve the Son of Heaven there. Each such town possesses a temple where the god is deemed to hold court and to wield the sceptre over the spirits within the same jurisdiction where the highest local officer residing in the town exercises terrestrial sway. The God of the Eastern Mountain likewise has a temple in most cities. These buildings are resorts for all who desire protection against evil spirits, and the gods residing therein accordingly are local patron-divinities with a para-

1 南海小虞山中有鬼母，能産天地鬼。一産十鬼，朝産之暮食之。今蒼梧有鬼姑神是也。虎頭龍足螭目蠍眉。今吳越間防風廟土木作其形，龍首牛耳連眉一目。Shu i ki, l.
2 鬼王。
3 太山。
4 東嶽。
5 城隍神。
mount place in China's religious life. We are not concerned with them as yet; it is sufficient to state here that a number of spectres are thought to be devils in their service, sent out to arrest souls and hale them before their tribunals for examination, cruel torture, and bloody punishment (cf. 776).

The comparison of the Chinese world of spectres with that of men may be drawn out still farther. We know already (see page 476) that spectres possess armies which occasionally attack man, in order to destroy his welfare; but apart from this, their society has its regular internal strifes, wars and battles. We read on this head, that "seventy miles northward from Ping-cheu, an old grave was besieged every evening in the first year of the Ch'ing kwan period (A.D. 627) by more than ten thousand spectral soldiers with banners and standards, fresh and clean. Then that grave pored forth instantly several thousand ghostly infantry and cavalry, joining with the besiegers in a hot battle beside the grave, and not until it was night did the two parties withdraw. This had gone on for about a month, when one evening there appeared yet another army from the north, upward of ten thousand spectres strong. They had just arrayed their ranks a few miles from the grave, when a farmer saw them, and took to his heels in consternation. A commander of the spectres ordered some ten of his men to catch him, and on his being brought before him, addressed him in these terms: "Have no fear; I am a shen of the Gobi desert, robbed by an subordinate commander of my favourite concubine, with whom he has eloped into this grave, and the lord Chang, whose burial place this is, employs soldiery to fight us".¹

Thus spirits also have consorts of their own kind; which, in fact, the reader knows from many of our tales. It is in truth an established tenet, brought into prominence by our chapter on

¹ "Anf州北七十里有一古塚, 贞觀初每至日夕即有鬼兵萬餘旗幟鮮潔圍繞此塚。須臾塚中又出鬼兵數千步騎, 相雜于塚傍力戰, 夜即各退。如此近及一月, 忽一夕復有鬼兵萬餘自北而至, 去塚數里而陣, 一耕夫見之驚走。有一鬼將令十餘人擒之, 至前謂曰, 爲勿懼, 我為海神也, 被一小將竊我愛妾, 逃入此塚中, 此塚張如又借兵士與我力戰. Siao siang luh; T.S, sect. 神異, ch. 42."
Sutteeism (Book I, p. 735), that the ties uniting husbands and wives in this world are not broken by death. Now as marriage in China under whatever form purports the production of offspring, we cannot but infer that ghosts and spectres also procreate their race, and that their society is not recruited solely from that of dying men.

And where sexual life exists, jealousy is rife; hence, naturally, spectres in China are not exempt from this hateful passion. "Outside the south gate of Kū-yung", thus runs a tale, "there are the graves of nine husbands. Current tradition asserts, that once upon a time there lived a most handsome wife, whose husband died when she had by him not more than one baby boy. Her family estate was very large; therefore she took to herself another husband, but this one too died after having begotten one son by her; he was buried beside the first one. Now she took a third goodman, who died in the same circumstances, and in this way things went on, till she had had nine husbands, and possessed nine sons. The nine graves lay in a circle, and when she died, she was buried in the midst. Then at every sunset there rose a cold wind on the spot, and in the night crying, whistling and quarrelling voices were heard, as if those husbands were jeanelously snatching the wife out of each other's hands. In the end wayfarers no longer ventured by the spot, and the neighbouring villagers became so uneasy about the matter, that they lodged a complaint with the prefect Chao T'ien-tsiou. This grandee went with them to the graves. He there held a judicial session, and ordered his underlings to deal thirty heavy blows with their long sticks on the top of each grave; and since that time the deepest silence has reigned on the spot".1

1 句容南門外有九夫墳。相傳昔有婦人甚美，夫死止一幼子。家貧甚厚，乃招一夫，生一子，夫又死，即葬于前夫之側。而又贍一夫，復死如前，凡嫁九夫，生九子。環列九墳，婦人死葬于九墳之中。每日落時其地即怖陰風，夜有呼嘯爭鬪之聲，若相鬪而奪此婦者。行路不敢過，顧村為之不安。相率訴于邑令趙天爵。隨至其地。排衙呼皂隸于各墳頭持大杖重責三十。自此寂然。

Tszé puk yû, ch. 7.
Apart from the graves which the living provide for the dead, spirits have burial places of their own making. "In Ch‘en-cheu", a work of the T'ang dynasty asserts, "forty miles west of the principal city of the Sū-p'u district (in Hunan), a mountain lies, where spectres bury their dead. Hwang Min's description of Yuen-cheu says: 'There, on the central cliff, coffins stand, which, seen from the distance, seem to be more than ten chang in size. 'It is called the graveyard of the spectres. Old people say, that when the spectres were making those coffins, for seven days and nights nothing was heard but the clicking of axes and chisels; tools, knives and axes disappeared from the houses in a mysterious way, and were all restored to the owners on the seventh day when the spectres were ready, those tools then all having a greasy appearance and a smell of rancid flesh. The coffins stood by that time in the same position they have at present, athwart on the brink of the cliff'" ¹.

Ideas about spectre-regions being firmly fixed in the minds of the Chinese, tales about men who have visited them have, of course, been made in considerable numbers. As an instance the following one may be translated here: "When the Chu family or Liang dynasty reigned, a trader of Ts'ing-cheu (in Shantung) was out at sea, and blown by a gale to a place where he saw in the distance land with a walled city. The sea-captain said: 'Never has anybody been blown hither by the wind; I have heard that the realm of spectres must be here; could it be this?' The ship soon reached the shore; they landed, and went to the city. The houses and fields they passed did not differ from those in the Middle Kingdom. They saluted all whom they saw, but nobody saw them. At the city-gate there was a watch; they bowed, but the watchmen did not return their courtesy. They entered the city, and found houses, men and animals in great numbers. Then they came to the palace, where a great feast was just being given by the king to the

¹ 辰州溆浦縣西四十里有鬼葬山。黃閎沅州記云，其中巖有棺木，遙望可長十餘丈。謂鬼葬之墟，故老云鬼造此棺七日晝昏惟聞斧鑿聲，人家不覺矢器物刀斧，七日霧，所失之物悉還其主，刀斧皆有肥膄腥臊。見此棺儼然橫據岸畔。Hiah wen ki; K.K, ch. 351.
ministers, and several dozen boon-companions attended on him.
Ceremonial clothes, caps, implements, and decorations in silk and
bamboo were almost in every respect of the same kind as those
used in China.
The foreigners went up the steps into the palace-hall, and
as they crowded around the king's seat, in order to look at him,
he on a sudden became ill. His attendants carried him home,
and hastily called a wu to examine him, who said: 'People from
a yang country have come hither; yang influences have thronged
into this place; this is it why the king has fallen ill; those men
have come here accidentally and cause this spectral evil uninten-
tionally; we therefore can ask them to go away, by means of
food and drink, carts and horses'. Immediately they prepared
spirits and eatables and set out seats in a side-room, and the
ministers came with the wu to offer those things to them and
pray to them, and the foreigners ate and drank at the tables.
Suddenly slaves appeared with horses; the foreigners mounted,
and returned to the place whence they had come. At the seashore
they went on board, and even to this last moment the people of
that realm did not see them. As there blew again a fair wind,
they could sail home' 1.
Thus spectres treat men as men treat spectres; men are dangerous

1 朱梁時青州有賈客泛海遇風飄至一處，遠
望有山川城郭。海師曰：自昔遭風者未嘗至此，
吾聞鬼國在是，得非此耶。遂之舟至岸，因登岸
向城而去。其廬舍田畝不殊中國。見人皆揖之
而皆不見已，至城有守門者，揖之亦不應。入城,
屋室人物甚殷。遂至王宮，正值大宴群臣，侍飲
者數十。其衣冠器用絲竹陳設之類多同中國。
客因升殿俯逼王座以覓之，俄而王有疾。左右
扶還，亟召巫者視之，巫曰：有陽地人至此，
陽氣逼入故王病，其人偶來耳，無心為祟，以飲
食車馬謝遣之可矣。即具酒食，設座於別室，巫
及其群臣皆來祝祝，客據案而食。俄有僕夫駕
馬而至，客亦乘馬而歸。至岸登舟，國人竟不見
已。復遇順風得歸。 Ki schen luh.
to spectres as spectres are to men, by their natural contrary influence, and they are mutually exorcised by means of sacrifices. Another abode of spectres is sketched by the following tale, paraphrased and abridged by us:

In Szê-ch'wen, in the district of Fung-tu\(^1\) on the Yangtsze, men and spectres have intercourse. There is in that place a well, into which every year paper money is thrown in great quantities, and near which very much paper is burned as a tribute to the rulers of the nether world; those who refuse to do so are punished with plagues and diseases. At the beginning of the present dynasty, Liu Kang\(^2\) entered upon his functions as prefect of the district, and heard of those practices. He forbade them, and people who blamed him for so doing he caused to be arrested, but they proved obstinate, and told him that there were spectres in the well, and that nobody yet had ventured himself to the bottom of it. This tempted the mandarin and another brave man, one Li Sien\(^3\), to have themselves lowered into it with a rope to a depth of some fifty feet. First it was dark, but then they entered a spot as clear as daylight, where they saw a city with walls, palaces and houses, just as in the world of men, but where people walked in the air and had no shadows. Being a mandarin, he was received by everybody with great politeness, and conducted before one lord Pao\(^4\), alias Yama, a man of about seventy, enthroned in a splendid palace, with a crown on his head. A seat having been politely offered to the mandarin, he requested that the people should be relieved of that annual tax of paper on account of their poverty; on which Pao smilingly said that Taoist and Buddhist priests always deluded the people with ghost-tales, causing them to lay out large sums on sacrifices and masses, so that mandarins should take measures to restrain them and their doings.

Just then the Great Mara-subduing Emperor\(^5\) arrived, that is to say, Kwan-ti, the God of War; out of the air he came, in a cloud of red light. He asked our mandarin about various things relating to the human world, and Li Sien was so bold to ask him where his residence was. The god did not answer, but immediately took his leave and departed, evidently in wrath. Lord Pao told Li Sien that this impudent question might cost him his life, and he probably

\(^1\) 鄴都  
\(^2\) 劉綱  
\(^3\) 李誡  
\(^4\) 包公  
\(^5\) 伏魔大帝
would be smashed by thunder, but his body might escape destruction by fire if he died before that disaster came; to this end he marked his back with a great seal. Then both men had themselves hauled up out of the well, and ere they had reached the south gate of the city, Li Sien caught cold and died. Soon after this a thunderstorm set fire to his coffin and burned it, as also his clothes, but his body remained undamaged because of the impression of the seal.

Besides such fanciful spectre-realms, the Chinese, especially owing to Buddhist influence, have infernal regions inhabited by myriads of spectres. It is not, however, these infernal beings who visit them with evil and disease, nor are these the powers against whom man is for ever waging the war for his protection. They rather are objects of his pious care, miserable victims of their own sins, to be charitably delivered from their abodes of distress by the help of religion. The methods invented and practised to this end, as also those places of woe, will be subjects for description in other parts of this work.

1 Tsê puh yû, ch. 1.
PART III.
SORCERY.

As is the case with all pagan peoples which exist or have existed on this earth, so also the race which lives on Chinese soil has probably at all times produced men and women who were popularly credited with a power, surpassing that of ordinary mortals, of influencing spirits, either for good or ill. By means of such magic they might actually set in motion good and evil spirits, a fact which suggests of itself an express or tacit agreement with those beings, or the possession of a dominion over them, which imposes obedience more or less implicit. To use the common Chinese expressions, they could "evoke or call kwei and shen"¹, and then "employ them"².

Such animistic magic then may be divided into two distinct kinds. That which aims at producing human felicity, especially by working upon good spirits or gods by means of rites, invocations, and other practices, may be called religious magic, white magic; this constitutes the principal part of the functions of priesthood, and will occupy us much in other parts of this work. The other, which employs spirits to do harm to men, is animistic sorcery, black magic, witchcraft, and will be treated of in the following pages.

This inferior sort of magic works, of course, in the dark. Since it keeps the credulous hearts of the whole nation in constant anxiety and fright, as does the whole host of evil spirits, general odium attaches to all who practise it, exposing them at any moment to public vengeance and to severe prosecution by magistrates, who as a rule are not much less credulous than the mob. Nevertheless

¹召鬼神.
²使鬼神 or 役鬼神.
sorcery is mentioned sufficiently often in writings to force on us the conclusion that it has always thriven in China, not less luxuriantly perhaps than in our own Europe in ancient and mediæval times. And we have not found in books a single expression indicating disbelief in its reality or in the reality of its effects. China therefore appears before us as a living testimony to the fact, that where belief in evil spirits prevails, black art, which calls such beings into action, cannot fail to flourish.

The secrecy with which black art envelops itself, renders the study of its details extremely difficult. Wizards and witches can hardly be expected to incriminate themselves and risk their safety and lives by betraying their secrets; illiterate men generally profess to know little of it, and probably they speak the truth; and literati have no more to tell than what they have read in some books which we may ourselves consult as well as they. Hence the reader of these pages must content himself with desultory information gleaned from Chinese books, besides some scanty hearsay evidence jotted down in our note-books while living in China for the purpose of studying the people.

Sorcery in China is not a special profession. Since the belief in spectres is universal there and profound, and those beings are within the reach of everybody, the world being crowded with them, every one may practise that art who possesses the will, and sufficient knowledge of the methods. But, as a matter of course, the extensive class of people who profess to exert influence upon the fate of men by means of the powers that work in the Universe and constitute its Tao or Order, that is, priests, soothsayers and diviners, geomancers, wu, in short, occult scientists in the widest sense, are openly suspected above all others of occupying themselves with sorcery; and ever since the Han dynasty books testify that they have been at all times objects of such suspicion.

Sorcery is generally denominated in Chinese books yao tao, yao shuh or yao fah, or sie tao, sie shuh or sie fah, all which terms equally mean "methods of demonry", whereas yao and sie denote (see p. 466) the baneful influences of spectres. Since, however, the word sie has a wider sense, embracing everything which is contrary to the Tao or Order of Nature, thus hete-
rodoxy (see p. 467), the words sié tao, sié shuh and sié fah denote also heterodox magic, religious or other, performed without any intent to do harm to men, or even with benevolent purpose; also innocent juggling, and weird tricks of legerdemain or applications of mysterious, unknown natural laws, have been included under those terms by ignorant, distrustful minds, and those who practised them have, no doubt, at all times often been punished even with death as corrupters of good manners, agents of disturbance and confusion, and enemies of morality and social order. We have then sharply to distinguish between heterodox magic and sorcery, for, though sorcery is heterodox magic, heterodox magic is far from always being sorcery. No doubt various parts of the Chinese empire have special vernacular terms to denote sorcery, which have not passed into the written language, and may have their origin in the night of time. Such is the word khiô, which we find in Amoy. Such expressions should not, of course, be confounded with co-existing vernacular words denoting white magic.

One term of frequent use, denoting animistic sorcery, deserves special notice, because it seems to be the only one which is classical, viz. 假鬼神道, “way or method to make a false or wrong use of kwei and shen”. It is borrowed from the Li ki (ch. 18, l. 38), from a passage which we may regard as the oldest Chinese written law against disturbance of public peace, and corruption of morals and customs by heterodox doctrines, magic or witchcraft of any kind: “With death are punished those who, by splitting language (criticism?) minish the power of the law, and by casting doubt on what is authoritative try to cause revolution, or by employing aberrant Tao throw government into disorder. The penalty of death is also inflicted on makers of heterodox (sié) music, official garments different from those prescribed, strange ingenious contrivances, and strange implements, thus causing perplexity to arise among the multitude. Those who are guilty of unnatural conduct and persist therein; those who indulge in heterodox speech and therewith dispute; those who apply themselves to evil and become versed therein; those who follow what is wrong and become imbued therewith — they all shall, if they cause perplexity to arise among the multitude, be put to death. This shall be the punishment also for those who create doubts among the people by making a wrongful use of kwei and shen, of (lucky or unlucky) seasons or days, or of divination by means of tortoise-shells or stalks. The execution of offenders of these
four classes may take place even without their being heard in "their own defence". 1

In the second century of our era, Ching Khang-ch'ing explicitly stated in his commentary on these lines, that among that "aberrant Tao" he reckoned wu k'u, the worst and principal form of black magic prevailing in his time, of which the reader will hear in Chapter II. We readily admit that the term 假於鬼神 allows of other translations than "wrongful use of k'wei and shen", which we propose". 2 Nevertheless it must as readily be agreed, that, considering the fact that later authors have attached the signification of animistic sorcery to it, it is not irrational to conclude that in the unknown time when the above passage was written, it actually referred to such sorcery — a capital offence.

1 析言破律、亂名改作、執左道以亂政、殺。作
淫聲異服奇技奇器以疑眾、殺。行僞而堅、言僞
而辨、學非而博、順非而澤、以疑眾、殺。假於鬼
神、時日卜筮、以疑眾、殺。此四誅者不以聽。Section
王制. IV.

2 Legge translates: "to give false reports about appearances of spirits"; and Couvreur: "dire des faussetés concernant les manifestations des esprits".
CHAPTER I.

INFRICTION OF EVIL BY MEANS OF ONE'S OWN SOUL
OR THAT OF A QUADRUPED.

That a man may project his soul out of his body at pleasure is
in China a prevailing belief, which we have illustrated, by quo-
tations from books, on pp. 103 sqq. It is then simply a matter
of course that the Chinese should be convinced that sorcerers may
cause their own soul to haunt and inflict evil on their enemies
or victims.

"In Hang-cheu, one Chao Ts'ing-yao was so fond of chess that
he could not hear chess-men being set up without placing him-
sel at the chess-board. Once when out for a stroll to the temple
of the Two Saints, he found there a Taoist with vulgar features,
just engaging in a game with a visitor, and showing himself so
poor a player, though he called himself an accomplished master,
that Chao felt disgusted, and without deigning to address a word
to him took his departure."

"Next night, on going to bed, he perceived two spectre-lights
(will-o' the-wisps) moving round and round his bed-curtains. He
did not deem it worth while to bestir himself at this sight, but
on a sudden a spectre with a blue face and with teeth like
a saw drew back the curtains, and stood before him, sword in
hand. Chao addressed some angry words to it, with the result
that it vanished. The following night a humming noise sounded
in his bed, as if of a number of boys reciting their lessons.
At first the noise was not very distinct, but on listening more
attentively he could distinguish these words: 'Is it any business

1 杭州趙清堯好奕，聞落子聲必與對枰。偶遊
二聖巖，是道人貌陋與客方弈而棋甚劣，自稱
煉師，趙意薄之，不與交言，隨即辭去。

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“of yours that I am a poor player and yet call myself an accomplished master? why did you presume to treat me disrespectfully for that?” It was now quite clear to Chao that that Taoist doctor was trying to bring evil upon him, but this discovery merely stimulated his boldness. He heard the voice whisper thus: ‘A very bold fellow you are, one who fears no knives, nor swords; but I will draw your life out of you by the method of hooking the h w u n out of men’. And on this he distinguished the following incantation: ‘Heaven’s spiritual power (l i n g), work powerfully; spiritual power of Earth, work powerfully; a needle in your fontanel, and one under your heart’. On these words Chao felt his whole body shiver, as if overwhelmed by fear; but he kept control of his nerves and did not stir in the slightest. Stopping his ears with his hands he slumbered on, and though the spell went on ringing from his pillow, he endured it with firmness.

“A month passed away, when suddenly the Taoist doctor knelt down before his bed, his eyes wet with tears. ‘I have’, he said, ‘in a fit of anger set my arts to work against you, in order to intimidate you, hoping thereby to compel you to come to an understanding with me, and to get from you some money and silk, but I was mistaken, for you were not affected in the least. I now vainly deplore what I have done, for when my magic remains ineffectual upon my victims, it brings misfortune on myself. So I died yesterday, and my soul having no refuge, I am anxious to offer you my humble services as a patron divinity of your camphor trees and your willows, thus to atone for my iniquity’. Chao gave no answer, but sent a man next morning to the temple of the two Saints, who found that the Taoist had cut his own throat. Since that time Chao knew everything one day before it occurred, and it was said that the Taoist doctor was his servitor.”

1 是夕上床就寢, 有鬼火二圍繞其帳上。趙不為動, 僅有青面鋸齒鬼持刀揭帳。趙厲聲呵之, 旋即消滅。次夕滿床作啾啾聲, 如童子學語。初不甚分明, 細聽之乃云, 我棋劣自稱煉師與汝何干而敢輕我。趙方知是道士為祟, 愈益無恐。旋又聞低聲云, 汝大胆, 刀劍不畏, 我將以勾魂法取汝性命。遂咒云, 天靈靈, 地靈靈, 當頂門
In the Metropolis, when young babies regularly take to crying, the people are wont to ascribe this to what they call 'petty night-stars'. There lived there a wū, who could catch these beings by means of a bow of mulberry wood and arrows of peachwood. In the home of a Vice-president of a Board the great-grandfather had left a concubine, now upwards of ninety years old. This Old Aunt, as the family was wont to call her, used to sit on a warmed brick bed the whole day long, and never did a word pass her lips, nor a smile appear on her face. She kept a darling cat, who was her inseparable companion.

The Vice-president had a baby, still carried pickaback. It spent its nights crying incessantly, wherefore he ordered the night-star hunting wū to cure it; and this man came with his small bow, and an arrow to the shaft of which he had tied a white silk thread, several chăng in length, wound around his fourth finger. Thus armed, he sat down quietly till midnight, when the moonlight began to shine upon the window, enabling him to see hazily on the paper pane a shadow, rapidly gliding over it forward and backward: a woman of seven or eight feet high, on horseback, with a long spear in her hand. Our wū stretched out his arm, and whispering 'there the night-star is', drew his bow, and

心下一针。趙聞之, 覺滿身肉趨趨然如欲顫者,乃強制其心, 總不一動。兼以手自塞其耳然臨臥, 則咒聲出於枕中, 趙堅忍。

月餘忽見道士涕泣跪於床前。日, 我以一念之嗔來行法怖汝, 要汝央求好, 取些財帛, 不料汝總不動心, 我悔之無及, 我法不行于人者反映其身, 故我昨日已死, 魂無所歸, 願來服役作君家樟柳神以贖前愆。趙卒不答, 明日遣人往二聖廟視之, 道士果自到。嗣後趙君一日前之事必先知之, 或云道士為服役也。Tsé puh yū, ch. 8.

京師小兒夜啼謂之夜星子。有巫能以桑弧桃矢捉之。某侍郎家其曾祖留一妾, 年九十餘。舉家呼為老姨, 日坐炕上不言不笑。愛畜一貓, 相守不離,
let fly his arrow into the spectre. A moaning sound was heard; the ghost threw down its spear and took to its heels, while the wu, pushing through the window pane, got the thread clear. Then at the head of the crowd he followed the thread, thereby being guided to the back chamber of the house, where it was found to pass through the crack of the door. The crowd called to the Old Aunt, but as she gave no answer, they lighted torches and entered to see. A slave girl exclaimed: ‘the Old Aunt is hit by an arrow’, and in truth, when they stood round her they saw the arrow sticking in her shoulder. She groaned and bled, with the cat still between her thighs, and the spear she had carried was a thin bamboo slip. The family beat the cat to death, and deprived the Aunt of all food and drink, so that she died not long after. The child never cried again’.

This tale, which reminds us vividly of our European witches with their cats serving them to ride on, leaves it beyond doubt that the soul of that hag had gone out as a demon to torment the child, and that her cat’s soul served her as a spectral horse for her nocturnal trips. Professors of black art are even described as projecting themselves into corpses, in order to employ these as kia ng si with all the atrocious, murderous propensities for which those demons are so notorious. ‘Two Tung-ch’ing men, Chang and Sū, connected by ties of friendship, were trading in the province of Kiangsi, and they had travelled as far as Kwang-sin, when Sū died in the upper chamber of an inn. Chang then went to the bazaar to buy a coffin for him. The undertaker asked him two thousand coins for

1 侍郎有幼子，尚稱孤。夜嘨不止，乃命捉夜星子巫來治之，巫手小弓箭，箭箇縛素絲數丈，以第四指環之。坐至半夜，月色上窓，隱隱見窓紙有影倏進倏退之。一婦人長七八尺，手執長矛，騎馬而行。巫推手低語曰：‘夜子星來矣，彎弓射之。呦呦有聲，棄矛反奔。巫驚竄引線。率眾逐之，比至後房，其絲竟入門隄。衆呼老姨，不應，乃燒燬入內。一婢呼曰：老姨中箭矣，環視之果見小箭隮老姨肩上。呻吟流血，所畜貓猶在門下，所持矛乃小竹簽也。舉家撲殺其貓而絶老姨之飲食，未幾死。’, *Tsê pūh yū, ch. 23,*
"one, and the bargain was closed, when an old man seated beside
the counter interposed, and told him not to let it go under four
thousand. On which Chang lost his temper and returned to his
inn. That evening, when he was upstairs, the corpse reared itself
up and gave him a thrashing, driving him in manifold terror to
seek shelter downstairs. Next day, in the clear morning light, he
went out again to fetch the coffin, and offered a thousand coins
more for it. The owner of the coffin-shop said nothing, but
there was again the old man of the counter who had made
objections, who said with a curse: 'I am not the master here,
but they all know me as the crouching hill-tiger; if you do not
give me two thousand coins, that is to say, the same sum as
the shopkeeper wants for the coffin, you shall not have it'.
Chang being but a poor man, could by no means afford that
sum, and had no other alternative but to betake himself to the
country and there stroll about 1.

"Here he encountered a kindly smiling man with a white beard,
dressed in a blue gown. 'Are you the man who bought a coffin?'
he asked. 'Yes, I am', was the answer. 'And did you incur the
wrath of the crouching hill-tiger?' Again he received an affirmative
answer, whereupon he handed a whip to Chang, saying: 'This is
the whip with which Wu Tszö-sü belaboured the corpse of king
Ping of Ch'ü (B. I, p. 349); should the corpse rear itself up
again this night and attack you, then use this whip, and you
will get the coffin and be delivered from the trouble you
are in'. With these words the man disappeared. Chang went
to the inn and ascended the ladder; and no sooner did the
corpse jump up than he belaboured it as he had been told to do.

1 桐城張徐二友貿易江西, 行至廣信, 徐卒于店樓, 張入市買棺為殮, 棺店主人索價二千文, 交易成矣, 櫨旁坐一老人遮攔之, 必須四千。張忿然歸。是夜張上樓, 什起相撲, 張大駭, 急避下樓。次日清晨又往買棺, 加錢千文。棺主人並無一言, 而作梗之老人先在橧上罵曰: 我雖不是主人, 然此地我號坐山虎, 非送我二千錢, 與主人一樣, 棺不可得。張素貧, 力不能有, 無可奈何徬徨于野。
so soundly that it fell to the ground under the blows. On his
visiting the shop next day for the coffin, the shopkeeper said:
'The crouching hill-tiger of last night is dead, and our country
all around is thus rid of a nuisance; now carry off the coffin
for the original price of two thousand'. Of course Chang asked
him for further explanation. 'That old fellow', the shopkeeper said,
is one of the Hung tribe; he was in possession of sorcerous arts,
could employ spectres, and was also in the habit of employing
corpse to attack men. Whenever any one died and a coffin had
to be bought, he was to be found in my shop to extort an extra
share for himself, consisting of half the price paid; he has done
so for several years, and many have incurred the evil consequences
of his deeds. Last night he died on a sudden, without it being
known what ailed him'. Then Chang told him of the whip which
the white beard gave him: the two men hastened to the old
fellow, and found on his corpse the stripes of the whip. Some
say that whitebeard in blue was the local god of the Soil' 1.

The Chinese statements and narratives about men changing them-
selves into animals, of which we have composed our chapter on
Zoanthropoy (pp. 156 sqq.) and that on Animal-spectres (pp. 542 sqq.),
leave no room for doubt that such metamorphoses are in many
cases, if not in most, regarded by the Chinese as intentional. This
appears especially conspicuously in the tale about Cheu Chen,
who changed himself into a tiger by means of a charm and a

1 又一白鬚翁，著藍色袍，笑而迎日，汝買棺
人耶。日曰：汝受坐山虎氣耶。曰是也、白鬚
翁手一鞭曰，此伍子胥鞭楚平王尸鞭也，今脱
尸起相撲汝，持此鞭之，則棺得而大難解矣。言
畢不見。張歸上樓，尸又躍起立其說，應鞭而倒。
次日赴店買棺，店主人曰：昨夜坐山虎死矣，我
一方之害除矣，汝仍以二千文原價來挑棺可
也。問其故，主人曰：此老姓洪，有妖法，能役使
鬼魅，慣遣死尸撲人，人死買棺，彼又在我店居
奇強分半價，如是多年，受累者衆，昨夜暴死，
未知何病。張乃告以白鬚翁贈鞭之事，二人急
往視之，老人尸上果然有鞭痕。或曰白鬚而著藍
袍者此方土地神也。Tsê puh yü, ch. 10.
Sorcerors changing themselves into animals. (p. 206); tigroanthropy quite or partly wilful probably was that of Ch'en Shih-shan (p. 179); Chu Tuo-shi (p. 548) certainly was a bloodthirsty tiger by his own will; persons changing themselves into wolves at pleasure were the lad in the tale on page 565, the Hunnish woman Kin (p. 566), and the herdsman Ts'ang (p. 567). If such self-transformed were-animals inflict evil on men, this is animistic sorcery, inasmuch as the soul of the man or the animal may be deemed to have an actual share in the transformation (cf. page 156).

Such four-footed agents of black art may, like all animal-devils, inflict disease. "In the twentieth year of the Khi'en Lung period (A.D. 1755) a family in the Metropolis had a young baby which frequently was paralyzed by fright (convulsions), and died before it had lived for a full year. During such fits a black thing like an owl fluttered around the lamp, and the quicker it flew, the more the child panted, and when it had entirely ceased to breathe the beast disappeared. Not long afterwards another child of that family had convulsions. But then a Mr. Ngoh, officer of the Imperial Guard, an intrepid man, heard of it; flying into a passion, he stationed himself on the spot with a bow and arrows, to shoot the black brute as soon as he would see it come. He touched the string; off the arrow flew; a cry of pain was heard, and blood trickled down on the ground. He followed this track across a double wall, lost it at the fire-place in the house of Li, the President of the Board of War, and took post there with his arrows."

"Mr. Li, astonished, appeared, and asked him what he wanted, and Ngoh, who was a relation of his, told him what the matter was. Now the President gave orders to look about the furnace, and they found in an apartment beside it a hag with green eyes, with an arrow sticking in her waist, from which the blood trickled

乾隆二十年京師人家生兒軒患驚駭，不周歲便亡。兒病時有一黑物如鷹鶚盤旋燈下，飛愈疾則小兒喘聲愈急，待兒氣絕黑物乃去。未幾某家兒又驚風。有侍衛鄂某者，素勇，聞之，怒挾弓矢，相待見黑物至射之。中弦而飛，有呼痛聲，血浹浹落地。迫之，踰兩重垣，至李大司馬家之竈下乃滅，鄂挾矢立竈下。
down; she had the shape of a mi monkey, being a Miaotszé
woman whom the President had brought home from Yunnan
province, where he had been a mandarin. She was extremely old,
and pretended not to know her own age. Thus suspected of sorcery,
she was manacled and interrogated, on which she owned to the
possession of certain spells, by merely reciting which she could
change herself bodily into strange birds. When thus changed, she
waited for the second watch to fly out and devour the brains of
babies, more than several hundreds of which she had thus harmed.
Mr. Li, enraged, fettered her, made a pile of fuel, and burned
her alive; and from that moment a long tranquillity reigned, and
there were no more convulsions among babies” 1.

Instead of their own souls in an animal shape, sorcerers and
sorceresses project those of animals for their evil purpose, or per-
haps the animals themselves. The reader has already made acquaint-
ance with this form of black art in our dissertation on cat-spectres
(p. 610), where we have related from standard history a case of
sorcerous use of cats by grandees at the Imperial court of the
Sui dynasty in A.D. 598; it has taught us that the main principles
of this form of black art consisted in this, that its practitioners
imposed their will upon the animal by means of sacrifices, spells
and incantations, thus inducing it to make people ill or kill them,
and steal their possessions. It is interesting to learn from that event,
that in those times even an emperor sacrificed to his belief in such
sorcery his brother-in-law and his wife; we may infer from this
the credulity of the rest. It was, according to the historian,
principally the personal intervention of the empress which saved
the culprit: “When Tso, the brother of the empress by another
mother, was condemned to death for having employed cat-
spectres against her, with wù-ist kù, spells and incantations, she

1 李府驚爭來聞訊, 將與李素有戚, 道其故。大
司馬命往竈下覓之, 見旁屋內一縛眼婦, 插箭
於腰, 血猶淋漓, 形若猕猴, 乃大司馬官雲南時
常所留女。最篤老, 自云不記年歲, 疑其為妖。
聞之, 云有咒語, 念之便能身化異鳥。專侍二更
後出, 食小兒腦, 所傷者不下一數百矣。李公大怒,
細締, 置薪, 活焚之, 嗣後長安, 小兒病驚風者
竟斷。Tszè puh yú, ch. 5.
did not eat for three days, and interceded for his life in these
terms: 'If he had inflicted any damage on the government or
the people, I would not venture to say one word; but as he
has merely committed an offence against my person, I have the
courage to intercede for his life.' On this, T'o's penalty of death
was diminished by one degree' 1.

Much more significant of the strength of the belief in the
reality of cat-sorcery were that emperor's orders to persecute and
destroy all families accused of it. In the chronological list of the
events of his reign we read: "In the eighteenth year of the \K\h\w\a\n\ng period (598), in the fifth month, he decreed that families
keeping cat-spectres, breeding \k\u poison, holding spectres in
subjection, or practising any such savage or barbarous methods
whatever, should be banished to the farthest frontier-regions at
the four cardinal points" 2. We have not found in Chinese books
of any period any further reference to cat-spectre sorcery; which
may mean, either that the case of the Sui dynasty stands alone,
or that the crime of which it relates merely existed in the im-
agination of the emperor and his courtiers. Let us notice, that his
brother-in-law was accused of having occupied himself also with
\w\n\i\s\t\k\u, and that the cruel crusade was ordered against
breeders of \k\u poison" and people "keeping spectres in subjection".
We have here to do with two methods of animistic sorcery, which
we find in books of all times mentioned more often than any other,
and to which we shall now first of all give our attention.

1 后 留 母 弟 陀 以 猫 鬼 巫 垫 叼 证 於 后 坐 當 死、
后 三 日 不 食、 為 之 訴 命 日、 陀 若 巫 品 害 民 者 姜
不 敢 言、 今 坐 为 姜 身 请 其 命。 陀 於 是 增 死
等。Books of the Sui Dynasty, ch. 36, l. 5; History of the North, ch. 14, l. 17.

2 開 皇 十 八 年 五 月 韃 常 猫 鬼 鬼 毒 裏 魅 野 之 家 宅
於 四 畿。Books of the Sui Dynasty, ch. 2, l. 13; History of the
CHAPTER II.

SORCERY BY MEANS OF SMALL REPTILES AND INSECTS.

From early ages, sorcerers and sorceresses in China have used poisonous reptiles and insects for the exercise of their black art. The cauldron in which Gallic, Germanic and Scandanian hags brewed their deleterious plants or drugs, has had there from ancient times its counterpart in a pot with insects and reptiles, which, as authors constantly assert, were left to devour each other, the last surviving creature, after having swallowed all the others and thus appropriated their venomous qualities, then being employed as the instrument of evil. This pot we find denoted by the special character 蟲, now pronounced k'u, formed by the hieroglyph 瓶, a pot or vessel, and 蟲, reptiles or insects.

Thus, from the very outset, we see sorcery associated with poison. The antiquity of the habit of keeping such pots is obvious from the fact that mention is made of it in the Cheu li. This work says, that a certain official, entitled Chü shí (decocter?), "was charged "with the duty of exterminating poisonous k'u, attacking this with "spells and thus exorcising it, as also with the duty of attacking "it with efficacious herbs; all persons able to fight k'u he was "to employ according to their capacities". It is certainly to be regretted that that work is absolutely silent about the particulars of the manner in which those anti-sorcery officials exercised their vocation. Another intimation that such black art is very ancient, occurs in the writings of Szê-ma Ts'ien, in which we read, that "the Ruler Teh of the state of Ts'in in the second year of his "reign (675 B.C.) suppressed k'u at the commencement of the "hottest summer-period by means of dogs". According to com-

1 庶氏掌除毒蠱，以攻說禱之，嘉草攻之，凡 "噬蠱則令之比之. Ch. 37, l. 35.
2 秦德公二年初伏以狗禱蠱. Historical Records, ch. V, l. 9.
mentators, these animals were for the purpose butchered and affixed to the four gates of the capital. We must notice, however, that the word k'u may refer in this passage to insects in general, it having, as we shall see presently, acquired this signification as well.

We learn something of interest about the breeding of k'u from the T'ao ch'üen: *The Ruler of Tsin asked that of Ts'în for a physician, and the latter sent one Hwo to see him, who said: 'This disease cannot be cured; it is what we call a sickness caused by approaching the women's chambers, and its symptoms are like those of k'u; it is not caused by spectres, nor by (bad) food, but the patient's mind is disordered, so that his firmness of will is lost'. Chao Meng then asked the physician what he meant by k'u. 'It is', he said, 'a thing which produces excessive indulgence in debauchery, as also disorders by confusion of the mind; in its written form it contains the components 'pot' and 'reptiles or insects', constituting the character k'u; the flying insects in corn also are k'u, and in the Cheu yih (the Yih king) a girl confounding a man, and the wind blowing down from the mountains are said to be due to k'u; — all these matters are of the same kind'.

Thus the term k'u also included the use of philtre-maggots by women desirous of exciting the lusts of men and attracting them into debauchery. And, evidently, k'u was also used to destroy crops or food-stores, or, as the learned physician expressed it, to make the corn fly away, perhaps in the form of winged insects born therein; indeed, the character for k'u is regularly used in literature to denote devastating grubs and insects, including internal parasites of the human body, which exercise a destructive influence like poison. K'u means insects in the belly', says the Shuo yeh; "the spectre of a dead man whose head is exposed on a stake, also is k'u".

1 晉侯求醫於秦、秦伯使醫和視之，曰，疾不可為也，是謂近女室，疾如蠱，非鬼，非食，惑以喪志。《魯本》曰，何謂蠱，對曰，淫溺惑亂之所生也。於灰土中毒，穀之飛亦為蠱，在周易女惑男風落山謂之蠱，皆同物也。 The first year of the ruler Chao's reign. One of the k'wa, treated in the Yih king, viz. 蠱, the eighteenth, bears the name of 蠱; see the Cheu yih cheh chung 周易折 中, ch. 3, l. 11; ch. 9, l. 20; ch. 11, l. 29.

2 蠱腹中蠱也，臭黽死之鬼亦為蠱。 Ch.13, II, I.5 and 6.
This last statement seems to reveal to us a belief that such a soul, roaming restlessly about because of its corpse being mutilated, must be avenging itself on the living by settling in their intestines in the shape of the same maggots and grubs which gnaw away its decaying head.

The fact that Ku sorcery is mentioned in China’s early literature, inclines us to the belief that it may have been practised in that country from primeval times. The rôle it played under the Han dynasty must have been very considerable, if we may estimate its dimensions from the cruelty, nay ferocity, of the measures which were then adopted against those who indulged in it; and these measures testify better than anything to the fact that such malefactors constantly tortured the souls of even the most powerful potentates with dread and terror. The Standard Histories of that House tell of empresses, princely magnates, grandees and courtiers, disgraced, degraded, imprisoned, and put to death on the charge of such crime, even of a bloody rebellion entailed by such a crusade. Generally those authoritative works call that sorcery Wu kū or “wu-ist kū”, which evidently indicates that it was deemed to be practised in particular by Wu or professional priests and priestesses, animistic magicians, exorcists, whom the reader has so often met in this work, and to whom we shall specially devote Part V of this Book.

We read that the emperor Wu “in the fifth year of the Yüen k-wang period (130 B.C.), in the seventh month, arrested the makers of Wu kū, and that their heads were all exposed on stakes.” No particulars are given of this bloody chase. But under that same emperor there occurred another crusade, of which many details have been preserved in different chapters of the Books of the Early Han Dynasty. One chapter relates as follows:

“The son of Kung-sun Ho, King-shing, succeeded his father as director of the Court of the Imperial Stud and Stables, so that father and son both belonged to the highest dignitaries. King-shing was the son of a sister of the empress, and therefore indulged in extravagant pomp and lawless conduct. In the Ching huo period (B.C. 92–89), he arbitrarily spent nineteen hundred myriads of coins belonging to the army of the North; this was discovered, and he was imprisoned. At that time an imperial order was issued to arrest

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1 元光五年秋七月捕為巫蠱者，皆梘首. Books of the Early Han Dynasty, ch. 6, l. 6.
one Chu Ngan-shi of Yang-ling, but this man could not be found. The emperor insisted urgently upon search being made for him, on which Kung-sun Ho offered to track and catch him, if he might thereby redeem the guilt of his son. The emperor accepted his offer, and Kung-sun Ho succeeded in catching the man. This Chu Ngan-shi was one of the most influential persons in the Metropolis. Hearing that Ho used him to ransom his son from punishment, he laughed; 'the misfortune of that minister shall now involve his whole tribe!' he said, 'there will not be bamboo enough in the southern mountains to write the accusations on, which I shall bring, nor will the Yié valley supply wood enough for the handcuffs I shall cause to be made'. And from his gaol he wrote letters to the emperor, in which he accused King-shing of sexual intercourse with the imperial princess Yang-shih, and of having by some wu offered sacrifices to evil spirits and imprecated evil upon the emperor. Besides he calumnioulsy declared, that when the emperor went up to Kan-tsüen, they had buried human images in the high road, using imprecations and spells. Hereupon the emperor ordered some ministers to examine Ho judicially, and to take drastic measures against his mischiefs; and father and son were put to death in their prisons. The calamity which wu-ist ku thus brought down on their family and clan was set in motion by Chu Ngan-shi; it was completed by Kiang Ch'ung, so that the princesses, the empress, and the heir-apparent altogether perished".

公孫賀子敬聲代賀為太傅。父子並居公卿位。敬聲以皇后姊子驕奢不奉法。征和中擅用北軍錢千九百萬，發覺，下獄。是時詔捕陽陵朱安世，不能得。上求之急，賀自請逐捕安世以贖敬聲罪。上許之，後果得安世。安世者京師大俠也。聞賀欲以贖子罪，笑曰，承相祠及宗祀、南山之竹不足受我爵，折谷之木不足為我械。安世遂從獄中上書，告敬聲與陽石公主私通，及使人巫祭祠詛上。且上甘泉當駭道路壇偶人祝詛有惡言。下有司案驗賀，窮治所犯，遂父子死獄中。家族巫蠱之禍起自朱安世，成於江充。遂及公主皇后太子皆戮。Ch. 66, 1, 2.
This statement means that Ho’s family and clan were exterminated; indeed, Szê-ma Ts’ien’s biographical notice about Ho ends with these words: “He was punished for the sexual intercourse of his son King-shing with the princess Yang-shih and for having made wu-ist k’u, with extermination of his clan, so that he left no posterity”. We have now to see in what way Kiang Ch’ung completed the calamity.

This man was in command of the Hunnish troops, a bold, gigantic, martial figure, a high favourite of the emperor, who probably relied much on him for his personal safety. His biographer relates as follows: “It happened at that time, that Chu Ngan-shih of Yang-ling accused the minister Kung-sun Ho and his son the director of the Imperial Stud and Stables, of wu k’u; this intrigue involved the princesses Yang-shih and Chu-yih, and entailed the execution of Ho and his son. Later on, the emperor travelled to Kan-ts’ien, and there fell ill. Kiang Ch’ung seeing his great age, and feeling convinced that, should he die, the heir-apparent would put him to death, with felonious intent informed the emperor that the source of the devilry which caused the disease from which he was suffering, was wu k’u. And His Majesty commissioned him to take measures against that wu k’u. Now Kiang Ch’ung had the ground dug up by his Hunnish wu, to seek for human images; those men seized breeders of k’u and nocturnal sacrificers; they saw the spectres; they defiled the ground (with sacrificial spirits) so as to make suspicious places. They continuously arrested people, examined them, belaboured them with hot iron tongs, and roasted them to extort confessions; and those people consequently falsely accused each other of using wu k’u; officials were continually incriminated with rebellion; those who fled or were condemned and put to death amounted, from the beginning to the end of that period, to tens of thousands.

“All that time, the aged emperor was suspecting his whole entourage of k’u practices, imprecations and spells. Nobody, either among the guilty or the innocent, ventured to complain to him about the wrongs inflicted. And Kiang Ch’ung, well acquainted with the emperor’s mania, told him that there also prevailed influences of k’u within the Palace. First he proceeded against the harem, where the ladies who enjoyed the highest imperial

1 孟子告諸與墨石公主奸為巫蠱，族滅，無後.
Historical Records, ch. 114, l. 16.
favour all had their turn, even the empress. Then digging for ku
in the mansion of the heir-apparent, he found in the ground an
image of t'ung wood. The prince, fearing that he would now
be unable to clear himself of guilt, arrested Kiang Ch'ung,
and beheaded him with his own hand, exclaiming reproachfully:
"Slave from Chao¹, is it not enough that you have once before
created discord between your Sovereign and his son? would you
do so once more!"

"How the prince was then worsted is related in the Traditions
concerning him. Afterwards Wu was informed that Kiang Ch'ung
had deceived him, and exterminated his three clans"² — that of
himself, of his mother, and his wife.

The heir-apparent, named Li³, had already been appointed as
successor to the throne in 122 B.C., when seven years old. Those
Traditions concerning him contain the following lines:

¹ Kiang Ch'ung was from Han-tan 邯鄲 in the Chao 趙 principality, now
in Chihli province.

² 高陽陵尤安世告丞相公孫賀子太僕敬聲
為巫蠱、事連及陽石諸邑公主、賀父子皆坐誅。後上幸甘泉疾患。充見上年老，恐憂駕後為太子所誅，因是為姦妄言上疾祟在巫蠱。於是上
以充為使者治巫蠱。充將胡巫掘地求偶人，捕蠱及夜祠、視鬼、染污令有處。輙收捕驗、治蠱者錫、灼強服之，民更相誣以巫蠱，吏相劾以大
逆、亡道坐而死者前後數萬人。

是時上春秋高，疑左右皆為蠱祝詐，有與亡
莫敢詫其誅者。充既知上意，因言宮中有蠱氣。先治後宮、希幸夫人以次及皇后，遂掘蠱於太子宮、得桐木人。太子懼不能自明、收充、自臨
斬之、罵曰、趙房、前亂乃國王父子不足邪、還
復亂吾父子也。

太子怒是遂敗、語在戾園傳。後武帝知充有
詐、夷充三族。 Ch. 45, ii. 14 seq.

³ 咋.
"In the last years of Wu's reign the empress Wei lost the imperial favour. Kiang Ch'ung intrigued against her, for there was a breach between them, and also between him and the heir-apparent, so that he had to fear that after the death of the emperor he would be put to death by the prince. Hence, when the wu k'u incident occurred, Ch'ung availed himself of it for his felonious work. At that time the emperor was of great age, and, spontaneously inclined to imagine evil, suspected the whole of his immediate entourage of working with k'u, imprecations and spells. Drastic measures were taken; the minister Kung-sun Ho and his son, the imperial princesses Yang-shih and Chu-yih, the empress and her younger brother's son Wei Khang, vassal of Ch'ang-p'ing, were all found guilty and put to death. This is recorded in the Traditions about Kung-sun Ho and Kiang Ch'ung.

While taking his measures in that wu k'u affair, Kiang Ch'ung, well acquainted with the emperor's suspicions, told him that there prevailed an influence of k'u within the Palace. He invaded the Palace, penetrated even into the imperial halls, demolished the throne, and dug up the ground beneath it. And the emperor ordered Han Yueh, vassal of Ngan-tao, as also the co-minister Chang Kan, and the Yellow Gate officer Su Wen, to assist Ch'ung in his work. Ch'ung also went to the mansion of the heir-apparent, dug there for k'u, and found a doll of t'ung wood in the ground. The emperor being ill, had retired from the heat into the Kan-tsüen palace, and nobody was in the capital except the empress and the heir-apparent. The prince then called Shih Teh, his second Instructor. This grandee, being the tutor of the heir-apparent, felt himself also in danger of life, and therefore gave the prince the following advice: 'The late minister and his son, the two princesses, and Her Majesty Wei have been punished with death for this affair, and now the wu and the retainers have found a damning piece of evidence in the ground; we do not know whether they themselves have hidden it therein, or whether it really was there, and you will have no means of explaining the matter; therefore avail yourself of your warrant: arrest Ch'ung and his crew, put them in prison, and take drastic measures against their felony and fraud. The emperor is ill and in Kan-tsüen; the empress and her officials have applied to him for orders, and have not received any answer, so that we do not even know whether he is alive or dead, and felonious ministers are availing themselves of this occasion. Crown-prince,
have you forgotten the incident of Fu-su of the Ts'in dynasty? 2.

Without any hesitation the heir-apparent followed this advice, and in the second year of the Ch'ing-hwo period (b.c. 91), in the seventh month, on the day jen-wu, he despatched some of his guests as his delegates, with orders to arrest Ch'ung and the others. The vassal of Ngan-tao, Han Yueh, thought that those delegates were deceiving him, and refused to surrender to the order of the prince, wherefore they slew him. The co-minister Chang Kan was wounded, but escaped with his life, and sought refuge in Kan-tsüen. That same night the crown-prince sent his chamberlain Wu Tsü with a warrant into the Wei-yIng palace, and there, at the Ch'ang-ts'iu gate, by the agency of the chief attendant I-hwa, that delegate told the empress to remove the chariots from her stables and man them with archers, and to march out the soldiers of the military arsenals, as also the guards of the Ch'ang-loh palace. Further the prince issued the following order to

1 The heir-apparent of Shi Hwang, killed on his father's death by command of the famous chief minister Li Sæ 李斯.

2 武帝末衛后寵衰，江充用事，充與太子及衛氏有隙，恐上晏駕後為太子所誅。會巫蠱事起，充因此為仇，是時上春秋高，意多所惡，以爲左右皆為蠱道祝詔，獨治其事，丞相公孫賀父子、陽石諸邑公主，及皇后弟子長平侯衛伉，皆坐誅。語在公孫賀江充傳。

充典治巫蠱，既知上意，白言宮中有蠱氣。入宮，至省中，壞御座，掘地，上使按道侯韓說、御史章等，黃門蘇文等助充。充遂至太子宮，掘蠱，得桐木人，是時上疾治暑甘泉宮，獨皇后太子在。太子召問少傅石德。德懼為師傅得誅，因謂太子日，前丞相父子，兩公主，及衛氏皆坐此，今巫與使者掘地得微驗，不知巫置之邪，將實有也，無以自明，可嘗以節，收捕充等，繫詔，窮治其蠱詔，且上疾在甘泉，皇后及家吏請諳，皆不報，上存亡未可知，而蠱臣如此、太子將不念秦扶蘇事邪。
太子急然德言，征和二年七月壬午乃使客
为之者收捕充等，按道侯説疑使者有詐，不肯
受詔，客格殺説。御史郭異被創，卒亡，自歸甘
泉。太子使舍人無且持節夜入未央宮殿，長秋
門因長御倉具白皇后發中厩車載射士，出
武庫兵，發長樂宮衛，告令百官曰：江充反，遏
斬充，以狗炙胡胡巫上林中。遂部賓客為將率，與
丞相劉屈釐等戰長安中，擾亂言太子反。以故
The chronological list of events of Wu's reign states, that "the wu ku affair commenced in the first year of the Ch'ing hwo period (92 B.C.) on the eleventh day of the eleventh month; the minister Kung-sun Ho was imprisoned and executed in the first month of the next year, and the princesses Chu-yih and Yang-shih were executed for practising wu ku in the next intercalary month. In that summer the emperor sojourned in Kan-ts'uen, and it was in autumn, in the seventh month, that the men of Han Yueh with Kiang Ch'ung dug for ku in the palace of the prince. On the day jen-wu of that month the prince and the empress resolved to decapitate Kiang Ch'ung, and by his authority troops were brought out, which fought so fiercely in Ch'ang-ngan with the minister Liu Khüh-li, that some tens of thousands of people perished. It was on the day keng-yin (the eighth after jen-wu) that the heir-apparent escaped and the empress killed herself, and on the day sin-hai of the eighth month (the twenty-first after keng-yin) that the prince committed suicide in Hu".}

衆不肯附，太子兵敗，亡不得。

上怒甚，羣下憂懼，不知所出...太子之亡也東至湖，藏匿泉鳩里，主人家貧，常賣履以給太子。太子有故人在湖，聞其富贍，使人呼之，而發覺，吏圍捕太子，太子自度不得脫，入室，距戶，自經。山陽男子張富昌為卒，足蹋開戶，新安令史李壽趙抱解太子，主人公遂格鬮死，皇孫二人並遇害。

上既傷太子...其封李壽為邗侯，張富昌為題侯。久之巫蠱事多不信，上知太子惶恐無他意，而車千秋復訟太子窺，上遂擢千秋為丞相，而族滅江充家，焚蘇文於橫橋上。 Ch. 63, II. 4 sqq.

1 正和元年十一月十一日巫蠱起，二年正月丞相賀下獄死，閔月諸邑公主陽石公主皆坐巫蠱死。夏行幸甘泉，秋七月按道侯韓說使者江充等掘蠱太子宮。壬午太子與皇后謀斬充，以節發兵，與丞相劉屈釐大戰長安，死者數萬人。
Accordingly, no less than nine long months of bloody terrorism, ending in a tremendous slaughter, cost some tens of thousands their lives! This cipher certainly is large, but we do not find one letter in history which entitles us to call it exaggerated. About those bloody days, which saw the prince totally worsted and sealed his doom, that of his mother, his sisters, and his two sons, we further read the following particulars in the biography of the victorious minister Liu Khūh-li, the emperor's brother by another mother:

"In the autumn of that year, the heir-apparent Li was falsely accused by Kiang Ch'ung. The prince killed Kiang Ch'ung, raised troops, and invaded the mansion of the minister, who fled with the loss of his seals. The emperor was at that time in retirement in the Kan-ts'ūen palace, owing to the heat. The chief secretary of the minister rode thither post-haste, to inform him of the state of matters. On the emperor asking him what the minister had done, the officer said: 'he has hidden himself, and has not yet presumed to bring out troops'. The emperor furiously exclaimed: 'What do you say? has he hidden himself, while such a turmoil is rife? that minister utterly lacks the character of the ruler of Cheu, for did not the latter slay Kwan and Ts'ai?' He then gave him a sealed order for the minister, running thus: 'For the catching and beheading of rebels there are, of course, rewards as well as punishments; build armoured turrets on ox-cars, and do not engage hand to hand with swords, lest many soldiers be killed or wounded; shut fast the city-gates, lest any rebels escape'.

"No sooner had the crown-prince slain Kiang Ch'ung than he raised soldiers and issued a manifesto, in which he stated that the emperor was lying extremely ill in Kan-ts'ūen, and depraved ministers apparently were plotting rebellion. The emperor then travelled from Kan-ts'ūen to the Kien-chang palace, to the west of the city, and called to arms the troops in San-fu (the Metropolis and its environs) and the nearest districts, as also the ministers and commanders in the province who enjoyed a salary up to two thousand stones of rice. But the prince also commissioned men for the execution of his orders, and awarded an amnesty to all

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1 Kwan and Ts'ai were sons of king Wen, the founder of the Cheu dynasty, they rose in rebellion in 1115 B.C., but were put down by Wen's brother, the prince of Cheu.
the government prisoners and exiles in Ch’ang-ngan; he raised
the soldiery of the arsenals, and told his second Preceptor Shih Teh,
his guests, Chang Kwang etc. to divide the command among
themselves. And he sent Jü Heu, who was imprisoned in Ch’ang-
ngan, with a warrant to Ch’ang-sui and the Süen-khüeh (palace)
to raise the Hunnish cavalry there; but when these horsemen
were all equipped and assembled, Mang T’ung, the Intendant of
the Gates and Doors, who was sent from Ch’ang-ngan in pursuit
of him, seized Jü Heu, and telling the Huns that the warrant
was forged and that they should not obey it, beheaded Jü Heu,
and marched those horsemen into Ch’ang-ngan. The soldiers of
the river squadron were also called to arms, and placed under
the command of Shang-khiu Ch’ing, the chief of the State
Ceremonial. The warrants of the house of Han were red, but
as the prince was using warrants thus coloured, others with
a yellow yaktail upon it were now used instead, to distinguish
them from his¹.

¹其秋戾太子為江充所誣。殺充，發兵，入丞
相府，屈憊挺身逃，亡其印绶。是時上避暑在甘
泉宮。丞相長史乘疾置以聞。上問丞相何爲，對
曰，丞相祕之，未敢發兵。上怒曰，事籍籍如此，
何謂秘也，丞相無周公之風矣，周公不誅管蔡
乎。乃賜丞相璽書，曰，捕斬反者自有賞罰，以
牛車爲棛，毋接短兵，多殺傷士衆，堅閉城門，
毋令反者得出。

太子既誣充，發兵，宣言，帝在甘泉病困，疑
有變，顧臣欲作亂。上於是從甘泉幸城西建章
宮。詔發三輔近縣兵，部中二千石以下丞相兼
將。太子亦遣使者誣制，赦長安中都官囚徒，發
武庫兵，命少傅石德及賓客張光等分將。使長
安囚如侯持節發長水及宣曲胡騎。皆以謅會，
侍郎悉通使長安因追捕如侯，告胡人曰節有
詐，勿聽也，遂斬如侯，引騎入長安。又發韓翊
士，以子大鴻臚商丘成。初漢節純赤，以太子持
赤節故更爲黃旄加上，以相別。
"The heir-apparent ordered Jen Ngan, Inspector of the army of the
North, to march out this army; but this grandee received the war-
rant, closed the gate of his camp, and refused obedience to the
prince. Thereupon the prince led on his troops, and drove on the
people of the four wards by many tens of thousands. At Ch'ang-loh,
at the western barrier-gate, they met with the army of the minister
Liu Khūh-li. The hand-to-hand struggle lasted five days; tens of
thousands were slain, and the blood flowed down into the moats,
but as the minister steadily received re-inforcements, the crown-
prince was defeated.

He fled southward to the Fuh-ang gate of the city, and
managed to escape through it, for T'ien Jen, officer for the Mainte-
nance of Order, whose duty it was to keep the gate closed,
allowed him to pass under cover of the night. The minister
was about to behead him for that crime; but the co-minister
Pao Shing-chi said: 'An officer of this rank, with a salary of two
thousand stones of rice, may not be put to death without imperial
permission having first been asked; dare you arbitrarily behead
him?' The minister spared him. When the emperor was informed
of those things, he grew hot with anger, and sent delegates to
punish the culprits. They interrogated the co-minister, saying:
'The officer for the Maintenance of Order has allowed a rebel to
escape, and the law obliged the minister to behead him for it;
why have you on your own authority interfered with him?' The
co-minister, seized with fright, committed suicide. Jen Ngan of the
northern army was declared guilty by them for having accepted the
warrant of the prince and thereby proved himself a double-faced
traitor, and T'ien Jen was declared guilty for having allowed the
prince to pass; and they were cut asunder through the middle'.

太子召監北軍使者任安發北軍兵，安受節
已閉軍門，不肯應太子。太子引兵，去歐四市人
凡數萬衆，至長樂西關下逢丞相軍。合戰五日，
死者數萬人，血流入溝中，丞相附兵浸多，太子
軍敗。

南奔覆盎城門得出，會夜司直田仁部閉城門，
坐令太子得出。丞相欲斬仁，御史大夫暴勝之
謂丞相曰：司直吏二千石當先請，奈何擅斬之。
丞相釋仁。上聞而大怒，下吏責。御史大夫曰，
Szé-ma Ts'ien tells us, that "the tribe of T'ien Jen was exterminated in Hing city". The historian Ch'u also gives an account of the fate of the two men, and says that Jen Ngan, on receiving the warrant of the prince, did not march out his troops to take the side of the emperor, because he preferred to await the result of the struggle and then side with the victorious party.

The biography of Liu Khūh-li further contains the following notices concerning the fate of some of the chief heroes and victims of that terrible drama: "The emperor declared that Mang T'ung, the Intendant of the Gates and Doors who had arrested the rebel chief Jü Heu, as also King Kien, a young man in Ch'ang-ngan who, together with Mang T'ung, had caught Shih Teh, the second Instructor of the prince, had done deeds of first rate merit, and that the chief of the State Ceremonial Shang-hiu Ch'ang had bravely fought to catch the rebel commander Chang Kwang. He therefore invested them with the dignity of vassals, respectively of Chung-hioh, Teh, and Tu. The guests of the prince, who had passed through the palace-gates, were put to death; those who had in the service of the prince levied troops for the rebellion were punished, in accordance with the laws, with extermination of their tribes, and all officials and warriors who had been pressed into the service of the prince were banished to the Tun-hwang province...."

1 仁族死重城. Historical Records, ch. 104, l. 4.

2 Generally called Master Ch'u 褚先生, perhaps named Ch'u Shao-sun 褚少孫. By his hand many interpolations have been inserted in the Historical Records.

3 Historical Records, ch. 104, l. 7.

4 上曰, 侍郎莽通順反將如侯, 長安男子景建從通順少傅石德, 可謂元功矣, 大鸛臍商丘成功戰順反將張光, 其封通順重侯, 建為德侯, 成為漢侯。諸太子賓客皆出宮門皆坐誅, 其遂太子發兵以反法族, 其士劫略者皆徙敦煌郡....
In the next year, when Li Kwang-li, the generalissimo of 'Rh-shi (Nisâ), marched out at the head of an army against the Huns, the minister offered him a parting meal, and accompanied him to the bridge across the Wei river. Here he took leave of Kwang-li, who said: 'I hope, my lord, that you will as soon as possible persuade the emperor to appoint the prince of Ch'ang-yih to the dignity of heir-apparent; should he become our emperor, would you, my lord, regret it?' Liu Khüh-li promised that he would do so. The prince of Ch'ang-yih was the son of the harem lady Li, the generalissimo's younger sister; and the daughter of the generalissimo was the wife of Liu Khüh-li's son; both therefore had good reasons for desiring that appointment. At that time the courtiers were so much afflicted by the proceedings with regard to wu ku, that they caused a false accusation to be lodged against the minister and his consort by Kwoh Jang, to the effect that he had frequently dispatched wu to sacrifice to the earth-gods and to utter spells and incantations against their imperial lord, as also that, in concert with the generalissimo of 'Rh-shi, he had prayed and sacrificed, in order that the prince of Ch'ang-yih might become emperor. Officers proposed that the emperor should have the matter investigated. Liu Khüh-li was found guilty of high-treason and violation of the Tao; he was by imperial command placed in a cage on a cart and driven round, and thereafter cut asunder through the middle in the eastern market. The heads of his wife and sons were exposed on stakes in the Hwa-yang street. The generalissimo's wife and sons were also seized. On his receiving this news, he surrendered to the Huns, whereupon his tribe was exterminated.1

1 其明年，貳師將軍李廣利，將兵出擊匈奴，丞相為祖道，送至渭橋。與廣利別，廣利曰，願君侯早請昌邑王為太子，如立為帝，君侯長何憂乎？屈釐許諾。昌邑王者，貳師將軍女弟李夫人子也，貳師女為屈釐之子妻，故共欲立焉。是時治巫蠱獄內者，令郭穰告丞相夫人，以丞相有詔使巫祠社祝詛詛主上有惡言，及與貳師共禱祠，欲令昌邑王為帝，有司奏請按驗，罪至大逆不道，有詔載屈釐車駕以徇，要斬東市。妻子
The Punishment of Cutting asunder.
The carnage in Ch'ang-ngan, then, had by no means put an end to the hunt for breeders of wū kū: indeed, the execution of Liu Khūh-li with his wife and sons took place in the sixth month of the year 90, that is, about ten months later. And that the pursuit even then went on with unrelenting cruelty is proved by the fact that Ch'èe Ts'ien-ts'iu (see p. 834), who had been appointed minister in the place of Liu Khūh-li, "on commencing his government mental career, became aware that the executions of the two last years on account of the proceedings against the heir-apparent continued with increasing severity, so that all subjects lived in terror. Wishing to cure the emperor of his mania and thus bring rest and consolation to the people, he and his co-ministers who drew a salary of two thousand stones of rice, presented to him a wish for his long life, with an eulogy of his virtues and excellence, and advice to show benevolence and out of compassion to remit the punishments, .... But the emperor gave the following answer: "

"It is in consequence of my lack of virtue that, because the prime minister and the generalissimo of 'Rh-shi plotted rebellion, the wū kū calamity has spread in every direction amidst officers and grandees. When Kiang Ch'ung had taken his measures in the Kan-ts'üen palace, his men penetrated as far as the pepper rooms of the Wei-ying palace, thus discovering the plot of Kung-sun King-shing, and that Li Yü with his partisans intended to join the Huns; my ministers had revealed nothing of those things to me. And now you yourself, my minister, have found kū in the ground in the Orchid-terrace; the proofs then are clear and evident enough. Of the rest of those wū a considerable number are still at liberty and do not cease their work; secret rebels assail my person; kū is bred far and near; this depresses...

1. Books of the Early Han Dynasty, ch. 6, l. 33.
2. The private apartments of the empress were so called because the plaster of the walls was mixed with pepper to make them warm and fragrant.
"me; can a long life be in store for me under such circumstances?... "Do not again make such propositions to me!" More than a year "after, the emperor fell ill, and appointed his son by the lady of "the Keu-yih abode as crown-prince".

As this appointment occurred in the second month of the year 87 B.C., we see that the emperor still refused to stop the per-secution of sorcerers when two years and some months had elapsed since the rising in Ch’ang-ngan. Probably it was not even dis-continued until his death, which took place two days after the appointment of his successor. History further contains many pages which depict in sober terms the hellish cruelty with which the persecution was carried on. One chapter e.g. relates:

"The heir-apparent had married the lady Shi, who had borne "him an imperial grandson; this prince married the lady Wang, "who gave birth to the (future) emperor Süen. This boy was only "a few months old when the wu ku incident occurred. The heir-"apparent with his consort, and the imperial grandson with his "consort Wang all lost their lives thereby, and the great-grandson, "though in swaddling clothes, was nevertheless to be punished, and "confined in the prison connected with the provincial building. "But Ping Kih, an officer to the Chief Justice of the Court, when "the measures against wu ku were also being applied within that "building, took compassion on the innocence of the great-grandson, "and ordered two female exiles whose punishments had been remit-"ted, namely Chao Ching-khing of Hwai-yang, and Hu Tsü of the "city of Wei, to feed him in turn with their milk. And secretly "he gave him clothing and food, and visited him, and showed him "much kindness.

"The affair of the wu ku had lasted two years, and was not

1 朕之不德自左丞相與貳師陰謀逆亂、巫蠱 "之禍流及士大夫...囊者江充先治甘泉宮、人 "轉至未央椒房、以及鶉鴻之疇、李禹之屬謀入 "匈奴、有司無所發。今丞相親掘蘭臺蠱、驗所明 "知也。至今餘巫頗脫、不止、陰賊侵身、遠近 "為蠱、朕愧之、其何壽之有...毋有復言。後歲餘 "武帝疾、立皇子鉤弋夫人男為太子. The same work, ch. 66, II. 6 seq.
2 Ch. 6, I. 34.
"yet settled, when, in the second year of the Heu yuen period *(87 b.C.)*, the emperor fell ill, and alternately resided in the "Ch'ang-yang and the Wu-ts'oh palaces. A seer of influences then stated, that there prevailed in the prisons of Ch'ang-ngan an "influence which might produce a Son of Heaven. The emperor "sent his delegates to repair to the various government gaols in the "capital, and all the prisoners, whether they were there for slight "offences or for heavy crimes, were put to death. Kwoh Jang, chief "member of the Board of Revenue (?), came that night to the prison "of the provincial building, but Ping Kih closed it, so that this "delegate could not enter. The great-grandson was thus saved by "Ping Kih, because a general amnesty was proclaimed; on which "Ping Kih conveyed the great-grandson to the house of his grand- "mother and the lady Shi*1*.

And thus was saved the life of a child destined to mount the throne in 73 b.C., after the death of Wu's successor. From a biography of Ping Kih in the Books of the Early Han Dynasty we learn, that Kwoh Jang entered a complaint about his conduct; but the emperor saw the finger of heaven in what he had done, and promulgated a general amnesty. And thus "the inmates of "that prison owed their lives to Ping Kih only*2*.

After all it can hardly appear unnatural that in those bloody "years the capital actually swarmed with spies and police, specially

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*1 太子納史良娣，生史皇孫，皇孫納王夫人、生宣帝，生數月遭巫蠱事。太子良娣皇孫王夫人皆遇害，曾孫雖在襁褓，猶坐，收繡郡邸獄。而丙吉為廷尉監，治巫蠱於郡邸，憐曾孫之亡幸，使女徒復作，淮陽趙徵卿韋城胡稚更乳養。私給衣食，親見，甚有恩。巫蠱事連年不決，至後元二年武帝疾，往來長楊五柞宮。望氣者言長安獄中有天子氣。上遣使者分條中都官篩，篩者輕重皆殺之。內諠者言令郭穰夜至郡邸篩，吉拒閉，使者不得入。曾孫賴吉得全，因遣大赦。吉遇載曾孫送祖母史良娣家。The same work, ch. 8, li. 1 seq.

*2 郡邸獄繫者獨賴吉得生。Ch. 74, li. 8.
appointed to hunt down sorcerous conspirators. The Standard History states, "that chiefs of underlings and judges were appointed by Wu in the fourth year of the Ch'ing hwo period (b.C. 89), who were bearers of warrants, and attached to the offices of the capital. Their followers were twelve hundred in number; they arrested people engaged in wu k'u, and searched for rebellious and seditious folks. Afterwards they were abolished."  

Wu k'u cabals seem to have thereupon been of frequent occurrence. We read that even the son of that same Han Yueh who assisted Kiang Ch'ung and was slain by the friends of the crown-prince (page 832), was implicated in such sorcery, and that his tribe then had a narrow escape from extermination: "Han Yueh found k'u in the ground in the palace of the heir-apparent, and was slain by this prince. His son Hing, who inherited his dignity, was found guilty of wu k'u and was put to death; but the emperor decided, that whereas (his father) the "Yiu-kih general had lost his life in the imperial service, nobody should be condemned along with this culprit". that is to say, his family or clan should not be exterminated.

A terrible court-cabal of the same kind occurred under the Later Han dynasty. "Yin, the consort of the emperor Hwo, was promoted to the dignity of empress in the eighth year of the Yung yuen period (A.D. 96). Her maternal grandmother Teng Chu had access to the Palace apartments. In the summer of the fourteenth year of that period it was reported to the Throne that the empress with Teng Chu were engaged in wu k'u sorcery. The matter thus being betrayed, the emperor commissioned his palace adjutant Chang Shen and the chancellor Ch'en Pao to examine them by various means of torture in the prisons of the Palace, and pass sentence on them. The depositions of Teng Chu, her two sons Fung and "I, and three younger brothers of the empress, named Yih, Fu, and Ch'ang, were collated, and they were admitted to have sacri-

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1 司隸校尉武帝征和四年初置、持節、從中都官。徙千二百人、捕巫蠱、督大姦猾、後罷。Books of the Early Han Dynasty, ch. 19 I, 1. 13.

2 捕蠱太子宮、為太子所殺。子典嗣、坐巫蠱誅、上日、游驚將軍死事、無論坐者。The same work, ch. 33, I. 10.
A F第二个 SORCERY INCIDENT AT COURT.

...ficed with imprecations and spells, and therefore to be guilty of
...high-treason and heterodoxy.

"Fung, I, and Fu died in gaol under the torture inflicted on
...them to extort confession. The empress was transported to the
...T'ung palace, where she died of sorrow; her father committed
...suicide, and Yih and Ch'ang, together with Teng Chu's whole
...family, were banished to Jih-nan, in the Pi-king district. And
...her clansfolk and brothers living within and without (the capital)
...were dismissed from office, and sent back to their villages. But
...in the fourth year of the Yung ch'u period (A.D. 110) the
...empress-dowager Teng promulgated an edict allowing the exiles
...of Yin's family to return to their old home, and prescribing
...restitution of their property to an amount of over five millions of
...coins" 1 .

Under the Han dynasty there existed special laws imposing the
penalties of death and mutilation on those who caused such immin-
ent peril to the safety of the emperor and his house. In his com-
mentary upon the passage which we have quoted from the Cheu li
on page 826, Ching Khang-ch'ing, who lived in the second century,
states, that in his time "the law against rebellion prescribed that
those venturing to employ ku against others, or inducing people
to do so, were to be put to death and mutilated in the market." 2.
No doubt the crime was combined with theft or robbery, for,
as Yü Pao of the fourth century teaches us, k'u was a source of wealth for its breeders. "In the Yung-yang principality (in the present province of Honan) there lived a family of the Liao tribe, which had become wealthy by engaging for many generations in the breeding of k'u. Afterwards one of its members married a bride, whom they did not tell about those practices. Once when they had all gone out, leaving her alone to take care of the house, her eyes fell upon a large vase in one of the rooms. She raised the cover, and seeing a big snake in the vase, boiled some water, which she poured into it to kill the beast. On the return of the family she told them what she had done, thereby throwing them into fright and sorrow. Not long after this they all died to a man of a contagious disease".1

Thus, according to this tale, the k'u turns itself against its breeders should they harm it, or neglect to protect it properly. Yü Pao also teaches us, that its reptiles or insects may do their work in the shape of quite other animals, as e. g. dogs; which cannot surprise us, knowing that metamorphoses of animals into others are, in the opinion of the Chinese, most common phenomena: "In P'o-yang (in the north of the present Kiangsi pr.) one Chao Sheu kept canine k'u. Once, when he was called on by Ch'en Ch'en, six or seven big yellow dogs rushed out at this man, all at once barking at him. And when my paternal uncle, on coming home, had a meal with Chao Sheu's wife, he spilt blood, and was saved from death in the nick of time by a drink prepared from minced stalks of an orange-tree. K'u contains spectral beings or spectres, which change their spectral shapes into those of beings of various kinds, such as dogs or swine, insects or snakes, their victims thus never being able to know what are their real forms. When they are put into operation against people, those whom they hit or touch all perish".2

1 焉陽郡有一家姓廖, 累世為賤, 以此致富。後取新婦, 不以此語之。遇家人咸出, 唯此婦守舍, 忽見屋中有大缸。婦試發之, 見有大蛇, 婦乃作湯灌殺之。及家人歸, 婦具白其事, 舉家驚惋。未幾其家疾疫, 死亡略盡。- Shou shen ki, ch. 12.

2 焉陽趙壽有犬賤, 時陳岑詣壽, 忽有大黃犬六七, 羣出吠岑。後丞相伯育, 與壽同食, 吐血,
Tsiang Shi, the husband of my wife's sister, had a hired workman in employ, who fell sick and passed blood. The physician opined that he was stricken by ku, and secretly, without informing him of it, strewed some jāng-ho root under his sleeping-mat. The patient then madly exclaimed: 'The ku which devours me is ceasing to spread'; and then he cried: 'it vanishes little by little'. The present generations often make use of jāng-ho root to conquer ku, and now and then it has a good effect. Some think it is 'the efficacious herb' ¹, mentioned in the Cheulî (see page 826).

Ch’en Tsang-khi, the distinguished authority on Materia Medica in the eighth century, whose writings we have already quoted many times, was no stranger to the secrets of ku sorcery. "It was", he says, "a stupid characteristic of the ancients to make ku. People bent on the acquisition of wealth put all sorts of insects or reptiles into a jar, and when a year had passed away they opened it, to find only one insect or reptile which had devoured the others to the last. This one they called ku. It could render itself as invisible as spectres or spirits, and when it inflicted injury on any one, he died. When such an insect or reptile has killed a man by its bites, it happens that it comes forth from the apertures of his body; and if it is then watched and caught, and dried in the sun, it becomes a source of evil" ².

In an interesting work on men and things of the southern provinces in the twelfth century we find the following lines:


¹ 余外姪姪夫蔣士有僧客得疾下血。醫以中蠱，乃密以菖荷根布席下，不使知。乃狂言曰，食我蠱者乃張小小也，乃呼小小亡云。今世攻蠱多用菖荷根，往往驗。菖荷或謂嘉草。Op. et cap. cit.

² 古人愚質造蠱。圖富皆取百虫入甕中，經年開之，必有一虫盡食諸虫，即此名為蠱。能隱形似鬼神，與人作福然終，是虫鬼咬人至死者或從人諸竇中出，伺候取之曝乾，有患。Pen-ts’ao

¹-kang muh, ch. 43, l. 31.
In Kwangsi there are two kinds of ku poison, respectively killing quickly or slowly, that is to say, in a few moments or in half a year. If any one has incurred the dislike of somebody, the latter treats him with respect before the eyes of the world, but secretly tries to harm him (with ku). In the years keng-ch'en of the Khien tao period (A.D. 1170—1172) there lived to the east of the chief city of Khin-choeu a seller of rice-gruel, who bred ku poison. The secret was discovered and he confessed his crime, relating that, when they made that venom at home, his wife, having stripped herself quite naked and untied her hair, sacrificed at night; they then prepared a bowl of rice-gruel, upon which grasshoppers, butterflies and hundreds of insects came down from above the house to eat, the things they left behind or dropped being used by them as poison. Should any one wish to assure himself whether a house contains ku poison, he has only to enter, and if he finds no dust in it neither above nor below, it is such a house. Whenever Li-t'ung or Khi-t'ung people set out wine to regale guests, it is customary for the host to taste of it first, to show them that they need not have any suspicions.  

Another author of the Sung dynasty wrote:

Of the ku poison mentioned in classical writings several varieties exist. In Kwangtung and Kwangsi the mountaineers make it of various insects and vipers, which they put into a pot or bowl to devour each other till only one survives, which they then call the ku. They use the poison of this animal to harm men, putting it for this purpose into their wine or food. When any one is affected by such poison, it produces in him cramps at his heart and in his belly, and a feeling as if some beast were gnawing thereat; he both vomits and passes a bloody liquid resembling rotten meat, and unless he places himself under medical treatment

— Lip wai tai tah, ch. 10.
without delay, his five viscera are devoured, and he dies. There
are slow and quick diseases of this kind; the latter are acute
and entail death in some ten days; the others may last a year,
during which the poison circulates through the patient's whole
belly. Respiration stops, strength wanes, the bones become heavy
and the joints stiffen; and no sooner does the disease manifest its
presence than the heart and the belly perform their functions with
undue haste, while all the food which the patient takes changes
into k'u, which, slowly corroding his principal vitals and his
viscera, causes his death. And when he is dead, the disease
spreads its contagion to others, thus forming a source of k'u.
The way to ascertain its presence is to let the patient spit in
water, for he suffers of k'u or not according as the spittle sinks
or floats. Or he may take a big pea in his mouth, and see whether
it swells up and its skin becomes loose, in which case he is a
victim of k'u; but he is not so if the pea does not become soft,
nor sheds its skin. Another method is, to place the skin of a
k'u'uh bird under the patient's sleeping-place without letting him
know it, for k'u is at work or not, according as the disease then
increases in intensity or not".

Authors of the Ming dynasty, in writing of k'u, generally copy
the statements of earlier authors, so that, evidently, in their time
these black art practices in the main continued in the old ways.

"經書所載蠚毒有數種。廣中山間人造作之
以虫蛇之類。用器皿盛貯。聽其互相食啖。有一
物獨存者則謂之蠚。取其毒於酒食中。能禍於
人。中毒也令人心腹絞痛。如有物咬。吐下血
皆如糜肉。若不即治。必人五臟即死。然此病有
緩有急。急者倉卒十數日便死。緩者延引歲月
遊周腹內。氣力羸憊。骨節沉重。發即心腹煩躁
而病人所食之物亦變化為蠚。漸侵食腑腑則
死矣。死則病流注染著旁人。遂成蠚注也。欲驗
之法令病人唾水。著者是蠚。不著者非蠚也。或
含一大豆。豆殼皮脫者蠚也。豆不殼脫非蠚也。
以鶴皮置病人臥下。勿令病人知。病劇者是蠚。
病不劇者非蠚也。Tai sheng fang. art. 論治."
A few new particulars are given us by Leu Ying: "In the hilly regions of Kwangtung and Kwangsi the people keep in one pot snakes and vipers, centipedes, millipedes, frogs, and all sorts of insects and reptiles, to make them devour each other; the one that conquers all the rest is, they think, possessed of spiritual power (liang), and they therefore sacrifice to it. They put its poison into vegetables, fruits, or other food and drink, with which they then do harm to others, thus recklessly trying to establish their own happiness and to become rich and honoured. If a man is hit by such sorcery, the symptoms manifest themselves in ten thousand forms, and it happens that in one year many people perish by it. There are families who offer incense and sacrifices (to that vermin) in the same way as they do to their domestic ancestors. It is also called ku. The sickness caused by it the world calls ku disease; this may vary, in connexion with the clan-names, according to the five musical notes, so that five varieties of ku are mentioned. All such things are common in depraved and vicious border countries, but in the capital I have seldom heard of them".

Li Shi-chen says, that "there exists in the southern regions ku of lizards, of beetles which lay their eggs in dung-balls which they roll up, and of crickets, of gold caterpillars, and of herbs, as also ku which draws out life, and yet other poisons, and that every region has so many remedies against them that it is impossible to put down all these in writing. According to Ts'ai T'ao's T'oung hwa, gold caterpillars first existed in the Shuh region (Sze-ch'wen), and only in recent times did they...

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1 劉山間人以蛇虺蝙蝠蠍蜈蚣等百虫同器煮之，使其相食啖，勝者為靈以祀之。取其毒雜以動物飲食之類以害人，妄意要福以圖富貴。人或中之，證狀萬端，或年歲間人多死。又有人家香火奉祀如家先者。亦謂之蛜。能病人，世謂之蠍，以姓類屬五音，故謂之五蠍。此皆邊陲邪僻之地多有此事，中都則蔑聞也。I hioh kung

2 That is to say, the T'ieh-wei shan teung ton, probably written in the first half of the twelfth century, for which see infra, page 808. The quotation occurs in its sixth chapter.
find their way into Hukwang (i.e. Hupeh and Hunan), Fuhkien, "Kwangtung, and Kwangsi, gradually becoming very general "there".¹

Our knowledge of the matter is also increased by the following notice concerning the Kwang-cheu region: "The T'ung people (?) "breed poison in the following way: on the fifth day of the fifth "moon (the theoretical apogee of summer heat) they collect all "sorts of reptiles and insects, none bigger than snakes or smaller "than lice, and place them in a pot, to devour each other; and "the last that remains they keep, and let it loose against men to "kill them. If it is a snake that remains, they speak of snake-ku; "if it is a louse, they call it louse-ku; it devours the five intestines "of the victims, who all die of the consequences. They also have "flying poisons, the one called 'that which draws out life', and "the other 'the gold caterpillar'; these are men-poisoning spectres. "Those who employ them soon become rich. The flying poison "of these spectres enters into food and drink, and when such cooked "things then enter a belly, the spectre revives therein and inflates "the victim till he bursts, thus causing' his death. It is also called "'that which severs the vitals', and when such vegetable food "has entered the mouth, death follows immediately. Accordingly, "when rich people, who occupy themselves with such practices, behave "as spendthrifts, then indeed severe measures may be taken against "them, and whereas the crime in question flourishes in every way "and is practised very commonly, good governors and rulers are to "take prompt measures against it."²

¹ 南方有蜥蜴蠹，蜚蜟蠕，馬蝗蠟，金蠟蠟，草 "蠟，毒蠟蠟，等毒，諸方大有主治之法，不能悉 "紀。蔡修叢話云金蠟始於蜀中，近及湖廣閩奥 "浸多。Pen-ts'ao k'ang muh, ch. 42, l. 31.

² 峨民畜毒，其法以五月五日聚百虫，大至蛇， "小至蠔，置器中，令自相噉，存者留之，行以殺 "人。如蛇存則曰蛇蠟，蠅存則曰蠅蠟，食人五臓 "無不死者。又有飛毒，曰毒蠟，又曰金蠟，乃 "鬼之能毒人者。事之騷富，其鬼飛毒入飲食中， "熟物入腹，復生必膨，裂而後死。又曰斷腸，草 "食纔入口，須臾立斃。因之以圖賴人富室嘗遭
The animals or animal-spectres let loose by sorcerers upon their victims are far from attacking these always in mysterious, covert ways. "When the scholar Chu I-jen was a clerk in Khing-yuen in the province of Kwangsi, the prefect Ch'en Hsi-fang engaged him as his private secretary. Now it came to pass in the hottest time of the year that the prefect gave a drinking-feast to his colleagues and friends. On going to table, they put off their caps (on account of the heat), and saw a big frog squatting on the top of Chu's head. They knocked the beast off, which vanished as soon as it came down to the ground. They drank till midnight, and then the frog crawled up again on to Chu's head without his perceiving it; they knocked it off as before, and as it fell on the table, the dainties and nuts all fell to pieces, while the beast disappeared. When Chu retired into his room, he felt an ulcer come up on his head. Next day all the hair on his crown had fallen out, and on the spot a swelling like a wen with a red skin had appeared; suddenly it broke, and a frog peeped out of it, its two fore-legs resting on the crown of the head, and its hind legs remaining hidden in the skin. They pricked it with a needle, but it did not die; they pulled at it, but this gave the patient intolerable suffering, and the physicians had to desist. Then an old gate-keeper said: 'this is a case of ku; the beast must die if you prick it with a hair-pin of gold'. They tried it, and with success. The frog was extracted from the head, and Chu suffered nothing more; but in his skull-bone a sunken place remained, resembling a bowl with its opening upwards."  

1朱生依仁工書廣西慶遠府陳太守希芳延為記室。方盛暑太守招僚友飲。就席各去冠。眾見朱生項上蹲一大蝦蟆。拂之。落地忽失所在。飲至夜分。蝦蟆又登朱項。而朱不知。同人又為拂。落地問殺核盡為所毀。復不見。朱生歸寢覺頂間作癢。次日頂上毛盡脱。當頂塗起如瘤作紅色皮。忽逆裂。一蟆自內伸頭瞪目而望。前二足踞頂。自腰以下在頭皮內。針刺不死。引出之。痛不可耐。醫不能治。有老門役曰。此蝦蟆也。
Evidently there is no reason for surprise that snakes, grubs, and such-like vermin are especially selected by the Chinese to be let loose against people in order to poison them, or to corrode their vitals and intestines: indeed, destructive worms and tetters, which so frequently exist in man, must be easily identified by simple ignorance with gnawing vermin of similar shape living outside his body. This explains why grubs living in the ground, in trees and in wood, as also maggots which destroy food and other things, are often denoted by the character 蟲 k.u. We have seen on page 827 that the physician of Ts‘in declared that corn-destroying insects were called k.u. And we read in the Shuh i ki, that "towards the end of the reign of the Tsin dynasty, King-cheu was visited by prolonged rains, so that the paddy changed into k.u, and k.u thus harmed the people". Finally we may remind the reader, that snakes are prominent among the devils which infest and kill men by feeding on their intestines (page 629).

We have seen that printed evidence concurs in pointing in particular to the southern provinces of China as breeding-places of k.u. Now what are the gold caterpillars of which (see pp. 850—551) Li Shi-chen speaks in terms which show that these insects in his time played a prominent part in this branch of sorcery?

Statements about them, which we have found in books, by no means satisfy our curiosity. Our attempts to procure a specimen in China have all been vain, our male and female acquaintances always declaring it impossible to get one; evidently they regarded our request to find one for us as evidence of a suspicion that sorcery was practised by them. I had to content myself with the information, scanty but unanimous, that a gold caterpillar is a very venomous little snake or viper, worm, or larva of a bright yellow colour, perhaps luminiferous or phosphorescent.

The insect is mentioned by an author as early as the eighth century. "Ch‘en Ts‘ang-khi says, that ashes of old flowered silk are a cure for poison of k.u of insects or reptiles which eat such silk. His commentator adds, that those insects are coiled up like a finger-ring, and eat old red silk and flowered silk, just as caterpillars eat leaves; hence, considered in the light of the present day, those..."
insects are gold caterpillars". Thus wrote Li Shi-chen in his great standard work on Materia Medica.

An author of the Sung dynasty asserts, "that a gold caterpillar is a caterpillar with a gold colour, which is fed with silk from Shu (Sze-ch'wen). Its ordure, put in food or drink, poisons those who take it, causing certain death. It can draw towards a man the possessions of such victims, and thus make him enormously rich. It is extremely difficult to get rid of it, for even water, fire, weapons or swords can do it no harm. Usually the owner for this purpose puts some gold or silver into a basket, places the caterpillar also therein, and throws the basket away in a corner of the street, where some one may pick it up and take it with him. He is then said to have given his gold caterpillar in marriage." 2

The great object connected with the keeping of such an insect, viz. the appropriation of the possessions of its victims, therefore is no other than that pursued by the grandees and ladies at Court under the Sui dynasty, who occupied themselves with sorcery by means of cats. This is brought out also by the following tale from a work of the Sung dynasty, which moreover, supplies us with some more particulars on the subject: —

"Tseu Lang, a literary graduate of the highest rank at Chi-chen (in the present Nganhwui), was indigent, but careful about his conduct. One day intending to go to the outer borough, he opened his door in the cool morning hour, when his eyes fell upon a small basket of bamboo, which stood outside the gate. As it was not sealed or locked, he opened it, and saw several dozen silver wine-cups, weighing about a hundred ounces. The silence of early morning still lay upon the street, so that there was nobody to follow him or lay hands on him; so he took the basket home, and said to his wife: 'these things have come hither

1 安陳藏器云，故錦灰療食錦蟲蠹毒。註云，虫屈如指環，食故繢帛錦如蠹之食葉也，今致之，此蟲即金蠹也。Pen-ts'ao kung muh, ch. 42, l. 31.

2 金蠹蠹金色，食以蜀錦。取其遺糞置飲食中毒人必死。善能致他財使之暴富。遣之極難，雖木火兵刃不能害。多以金銀藏匿，置蠹其中，投之路隅，人或收之以去。謂之嫁金蠹。Kwah ichi; quoted in T.S, sect. 191.
Sorcery with so-called gold caterpillars. 855

"without being brought by a man; can they be a present bestowed
"on us by Heaven?" No sooner had he pronounced these words
"than he felt a crawling insect upon his left thigh, and saw
"there something glittering like bright gold. It was a caterpillar;
"he plucked it off and flung it away, but in less time than it
"took him to draw back his hand it was again on the same spot.
"He crushed it under his foot, but though thus reduced to atoms,
"it re-appeared on his breast and belly; he flung it into the water,
"he cast it into a fire, he cut it with a knife and hacked it with
"an axe, but it could be harmed in no way whatever, and was
"everywhere, on the mats and coverlets of his bed, in his food
"and drink.

"Lang, whom the matter extremely annoyed, consulted a friend
"of his, a man of knowledge. 'My son', this person said, 'you
"have been sold; this is what we call a gold caterpillar; thus
"even our own village is visited by this evil! When the thing is
"still small, it can bring calamity, but when full-sized, it enters
"into the belly and there gnaws away the intestines and the
"stomach'. This explanation enhanced Lang's fears so much that
"he confessed he had picked up the basket. 'I know all about the
"matter', replied the friend; 'if you employ the insect, you will
"become enormously rich; every day it devours four inches of
"flowered silk from Shuh, and if you gather its ordure and dry
"and pulverize it, a little quantity of the powder, placed in food
"or drink, is sure to kill him who takes it; the insect can then
"appropriate whatever it likes, and, to reward you, will bring to
"you every day the possessions of the victims'. But Lang smiled;
"'to think that I should ever do such things!' said he. 'I know that

池州進士鬱閔食貧有守。一日將之外邑, 凌
晨啟戶, 見一小篋籃子在門外。無封鎖, 開視之, 
乃白金酒器數十事, 約重百兩。殆曉寂, 無追捕 
者, 遂擎歸, 謂其妻曰: 此物無腥而至, 豈天賜 
我乎。語未絕, 開覺左股上有物蠕動, 見金色爛 
然。乃一蠧也。遂撥去之。未廻手復在舊處, 以 
足蹐之, 雖隨足而碎, 復在胸腹上矣。棄之於 
水, 投之於火, 刀傷、斧斫, 皆不能害。衾撤飲食 
之間無所不在。
"you will not", the friend replied, 'but what else is to be done?'
"'I shall put it in the basket again, with the other things that
were therein, and throw it away, then it will do no harm'.
"'But', retorted the friend, 'when some one has kept this insect and
been enriched thereby, he is obliged, in order to send it away, to add
"to the things he found on it twice as much by way of interest; he
"is then said to give his gold caterpillar in marriage, and the insect
"departs; but should he cast it away with nothing more than the
"things he found with it, he cannot get rid of it at all. And, poor
"as you are, how would you find that interest? Verily, I pity you'.

'Upon these words Lang lifted up his eyes to Heaven. Sighing
"and panting he said: 'In all my life I have cultivated purity of
"conduct; never, I swear it, have I lost my purity, and yet I am
"so unhappy that such a thing should befall me!' He went home,
"and said to his wife: 'I must employ it, there being no way
"to get rid of it, but this I cannot do, and therefore my only resort
"is death; matters of this sort are better remitted to the life here-
"after'. With these words he grasped the insect, threw it into his
"mouth, and swallowed it. The whole family ran to the rescue, but
"they came too late. His wife and children wailed most bitterly,
"exclaiming that he was sure to die; but some days elapsed, and
"no evil befell him. He ate and drank as usual, and a month
"later nothing had happened. Finally he died at a great age' 1.

1 闆甚惡之，遂訪友人之有識者。日，吾子為人
所賣矣。此謂之金鸚、延至吾鄉，雖小而為禍、
頗大能入人腹中，置囊中腸胃。聞於悅，乃以籠挈
之事告之，其友曰，吾固知之矣，子能事之即得
暴富矣，此鸚食蜀錦四寸，收取囊乾而屑之，
置少許於飲食中，人食之者必死，虫得所欲，日
至家財以報之。聞於悦，吾豈為此也。友曰，固
知子不為也，然則奈何。聞於悦，復以此虫並於物
置籠中棄之，則無患矣。友人曰，凡人畜此虫久
而致富，即以數倍之息，與元物以送之，謂之嫁
金鸚，其鸚乃去，直以元物送之，必不可遺，今
子貧居，豈有數倍之物乎，實為子憂之。

闆乃仰天，嘆息曰，吾平生以清白自處，誓不
Our knowledge of the natural history of the gold caterpillar is enlarged a little by an author who assures us that it may also be found within precious stones. "A man in T'ang-yang, on recovering an "inscribed stone tablet from under a pile of stones, found a round "pebble. He ground and polished it, thus discovering that it "consisted of two layers, one fitting upon the other. Grinding "it off to the size of a fist, he split it up, and out came an insect "resembling a grub, able to wriggle. As nobody could distinctly "make out what kind of thing it was, he threw it away; but "afterwards he was told, that men, if greedy of wealth, can do no "better than get a gold caterpillar out of a stone and breed it up, "precious things then coming to him spontaneously".

So much for written information about gold caterpillars. It is far from satisfying our curiosity. It will not be superfluous therefore to subjoin some notions prevailing on the subject among the people at the present day, collected especially from the lips of women and matrons in Amoy and the surrounding districts.

A gold caterpillar is a true Jack-of-all-trades. It can spin, weave and sew, plough, sow and reap, in a word, it turns its hand to work of whatever kind with a most wonderful display of dexterity. In the house where it is kept, women merely have to stretch a few warp threads on a loom, to find the whole web finished to perfection before the next morning dawns. If its master is a farmer,
he has to thrust his spade into the ground only once or twice, to find in less than no time the whole field ploughed, sown and harrowed. Thus the man or woman, who has a caterpillar at command, soon becomes wealthy. But the owner must feed and regale the insect carefully, and constantly pour scoldings and abuse upon it, lest it turn lazy and impudent, and in the end renounce obedience and submission altogether; or, to put it in words of our own, to compel it to an implicit obedience it must be intimidated by means of spells, fascination, and songs of sorcery.

Such assertions are believed generally by men and women of the lower class, to whom nothing wonderful is incredible. Superstition enforces also an implicit belief in the general tale that the insect from time to time demands a human victim to prey on, and is formally allowed by its keeper to attack one. It then slowly devours that victim to the bones and skin, nay, there are rumours abroad of its having left nothing more than the hard skeleton. Women tell how an owner of a gold caterpillar occasionally decoys a victim into his house and into the room where the insect is kept, there to let him be a prey to its murderous attacks, and how many a child or adult thus disappears mysteriously; no very rare occurrence, in fact, in a country where trade in female slaves is in a thriving state.

But, like so many crimes, these murders are often punished by august Heaven, should the soul of the victim denounce the perpetrator before its throne. Breeders of kū and caterpillars may therefore expect never to beget any male descendants, or, if they have any, to see them die. This severest of all celestial punishments may be accelerated by a flash of lightning from a serene, cloudless sky, destroying the sinner, his family and house, together with his caterpillar or vermin-pot.

Public opinion further argues, that fear of such vindictory intervention on the part of the highest power in the Universe overbalances in the end the sorcerer's passion for wealth, rendering him anxious to rid himself of the caterpillar. We have seen that he can do so by placing it somewhere in the street, hidden under such things of value as may entice another to take it to his home. Many keep a caterpillar in an invisible shape; it is, in fact, possible to lodge its spirit in an incense-burner filled with ashes of incense-sticks which the owner puts in from time to time as a sacrifice to the beast. When a censer is seen abandoned in a street, in some obscure corner, in a field, or between boulders, or in any other
unfrequented spot, people are immediately ready to conclude that it has been put there by some sorcerer or sorceress, anxious to be rid of a caterpillar.

In south-east Fuhkien few spectres are known so well by the people and believed in so generally as the gold caterpillars. In Amoy and its surroundings it is called kim ts'êng, and heard of by old and young, and it is probable that it would be difficult to find a woman there who does not deem the whole male and female world, except herself and a few others, capable of practising witchcraft with it, should it suit their purpose. There is accordingly always some danger in putting up in a little frequented inn. Should circumstances bring any one there, prudence warns him to smear some mud off his feet on the wall, and see whether it disappears, the presence of a gold caterpillar being in this case indubitable; the spectre indeed is bent on cleanliness, and wipes away all coarse dirt it sees, thus readily betraying its presence. In this way it is explained why in so many inns the walls look as muddy as even the floor, but we think that the general uncleanness of the people may better account for this fact.

The Code of Laws mentions a sentence, passed by the Throne on appeal in 1792 against "a commoner of the Yung-fuh district (in Kwangsi), named Hû Kien-fang, who, giving ear to the instigations of one Ch'ên T'êng-chang, had lodged a false accusation against Liao Chung-hang, stating that this man had induced Loh Fah-ts'êüen and others to let loose ku upon his mother, madam Hû, born of the Liu family, which lady had thereupon hung herself with fatal result". The Code devotes two special titles to the subject of sorcery, thus proving that the high government of China is to the present hour not less a slave to the belief in its reality and dreadful consequences than the humblest among its subjects. Like the laws of the Han dynasty (see p. 845), it threatens with punishments of great severity those who venture to rear such noxious breed or have it in their houses. *Whoever (procures or) makes, (hides) or keeps ku poison which may serve for destruction of human life, as also he who instructs or tells others to do so, shall be decapitated, (even though he has not yet actually used it to kill). The property of the maker or breeder

1 永福縣民許建芳聽從陳廷璋、誣告廖中項主使駭法全等下蠶致伊母許劉氏自織身死。Ch. 16, the sixth title.
shall be forfeited to the magistrates; his wife, children, and all
those living in his house, even though ignorant of the matter,
shall be banished for life to the distance of two thousand miles¹,
to remain there for ever. If the k u poison has poisoned a person
living in the same house, the parents and wife of the victim, his
concubines, sons and grandsons, if ignorant of the preparation of
the k u, are not liable to be sent into exile; (those among them
who knew of it shall be banished, even if they were injured by
the poison).

And each chief of the ward or village, when privy to the crime
and failing to give information of it to the authorities, shall
receive one hundred blows with the long stick, but he shall not
be punished if he was ignorant thereof. He who informs against
and arrests the culprit shall be rewarded by the authorities with
twenty ounces of silver².

These laws can boast of a respectable age, as we find them in
the Code of the Ming dynasty³ in exactly the same terms, save
for the bracketed interpolations. The laws of the Yuen dynasty
prescribed the condemnation of k u breeders in these emphatic
words: “those who make k u poison and injure men with it shall
be put to death”⁴. It is worth notice that the Code of the present
dynasty and that of Ming place the quoted articles immediately
before that which threatens with decapitation the poisoning of men
with vegetable or mineral substances; evidently then legislators of

¹ The reasoning is, of course, that those relations ought to have known of the
matter and checked it. Thus the Law compels every one to be constantly watchful
within his own domestic circle against such abominable practices.

² 凡[置]造[藏]畜蠱毒堪以殺人及教令[人造
畜]者, [並造]斬, [不必用以殺人]。造畜者財產
入官, 妻子及同居家口, 雖不知情, 並流二千里, 安置。若以蠱毒同居人, 其被毒之人父母妻
妾子孫不知造蠱情者不在流遠之限, [若係知情, 雖被毒, 仍縉坐]。
若里長知而不舉者各杖一百, 不知者不坐。告
義者官給賞銀二十兩。Ch. 26, l. 80, the eighth title: 造畜蠱
d毒殺人, “on homicide by keeping k u and making k u poison”.

³ See also in chapter 129 of the Tu Ming hui tien.

⁴ 諸造蠱毒中人者處死。History of the Yuen Dynasty, ch.104,17.
both dynasties considered kū to be the most common and typical mode of poisoning.

Among the notes inserted in that same title of the Code of Laws for instruction of the mandarins when administering justice we find one which sheds a few rays of new light upon our subject.

The writings studied by us mention numerous species of kū poison, but, generally speaking, compounders of poisonous kū have kū of snakes, of geese, of babies, of gold caterpillars, and other matter. When a man is poisoned with kū, he is sure to die within a fixed time, but his time may also come after some years. More poisonous than any other is kū of gold caterpillars; it inevitably kills those who are injured by it. It occurs in Fuhkien, "Kwang-tung and Kwangsi, Szâ-ch'wên and Kweičheü" ¹.

Such kū "of babies" may perhaps be the sorcery with which the next chapter will occupy us. About kū "of geese" we know nothing; we have never found any reference to it in a book, nor ever caught a word concerning it from the lips of the people. May we venture to suggest that geese, which greedily devour vipers, worms and grubs, are fed on such reptiles and insects, and their souls then are induced by means of spells or other expedients to poison enemies or otherwise to afflict and kill them?

**Remedies for kū.**

The terror, with which kū sorcery has filled the hearts of the Chinese of all ages, has caused them to invent many quack medicines and prophylactics to annul its effects. All the leading therapists declare these effects to be merely infection with "poison"², against which antidotes of any kind may be efficacious. The long list of antidotes which the Chinese possess cannot, however, be reviewed here, but only the remedies which are used against kū poison in particular may occupy our attention.

Kū or wu kū being very ancient in China, medical authors

¹ 考之記載蠱毒之類甚多, 大概以毒蠱合成者有蛇蠱、鵝蠱、小兒蠱、金蠱蠱等名。以蠱毒人刻期必死, 有期在數年之後者。惟金蠱蠱最毒, 中之必死。閩粵川黔諸處有之. *Loc. cit.*

² *Tuh* 毒.
at an early date occupied themselves with the art of curing its effects. In the medical book ascribed to Koh Hung we read these lines:

"A patient hurt by ku gets cutting pains at his heart and belly as if some living thing is gnawing there; sometimes he has a discharge of blood through the mouth or the anus. If he is not forthwith medically treated, it devours his five viscera, which entails his death. To discover whether it is ku or not, let the patient spit into water; if the spittle sinks, it is ku; if it floats, it is not.

"The recipe for discovering the name of the owner of the ku poison is as follows: take the skin of a drum, burn it, a small piece at a time, pulverize the ashes, and let the patient drink them with water; he will then forthwith mention the name; then bid this owner forthwith to remove the ku, and the patient will recover immediately. Again place some jang-ho leaves secretly under the mattress of the patient; he will then of his own accord immediately mention the name of the owner of the ku." ¹

After this introductory wisdom, Koh Hung mentions a series of general antidotes to cure sufferers of ku and other poison, also by making them vomit. His magical method for discovering the evildoer is recommended also in nearly the same words by Sun Szê-moh. This author moreover says: "There are people who mix the ku ingredients with snake-saliva, and then put them into the food or drink of others, thus giving them belly-disease; this is a method which causes death after several years. Medicines for curing its effects exist for each special case. That method is practised among the mountaineers in Kiang-nan; this fact cannot be doubted." ²

¹ 中蠱令人心腹切痛，如有物噬，或吐下血。不即療之，食人五臟，則死矣。欲知蠱與非蠱，當令病人唾水中，沉者是，浮者非。

欲知蠱毒主姓名者，取鼓皮，少少燒末飲病人，病人須臾自當呼蠱主姓名，可語便去則便愈。又箄荷葉密著病人臥席下，其病人即自呼蠱主姓名也。Chen hau pi kih fang, ch. 7, § 63.

² 又有以蛇涎合作蠱藥，著飲食中，使人得腹病，此一種積年乃死。療之各自有藥。江南山間人有此，不可不信之。Pi kih ts'ien kin yao fang, ch. 74, § 4.
Having stated that a man can be poisoned in a thousand different ways, our learned doctor goes on to say: "This is the reason why he who leaves his house should always carry about him 'male yellow', musk, and 'animated cinnabar', which are the chief medicines for averting evil; neither the hundreds of kinds of k'yu, nor any cat-spectres, nor any fox-devils or spirits of old men and beasts will then ever presume to touch him. To people who would nourish their vital spirits it is of great moment to bear these things in mind".¹

In a list of recipes following on these pieces of sage advice, there are two ingredients which attract attention, viz. centipedes, and so many m'ei² or portions of spotted or striped cats³. These animals have to the present hour held their place in the Pharmacopoea as destroyers of poison and k'yu.

The centipede (蝘蜓 tsih-tsü, or 蜈蚣 wu-k'ung) simply owes the above attribute to an old belief that it is a destroyer of snakes. There may be truth in this belief, seeing that snakes may be small and Chinese centipedes large, especially in the south, where I have seen specimens almost two feet in length. There are there fabulous centipedes of enormous length. The belief in the snake-destroying virtue of the insect may, however, simply come from a passage in the writings of Liu Ngan, which is to this effect: "The moon illumines the whole world under heaven, and yet it is eclipsed by a toad (believed to dwell in it); — a snake ascending to the sky and coursing through the fogs yet is endangered by a tsih-tsü".⁴ A tsih-tsü may have meant some other animal in the time when Liu Ngan wrote, but posterity has simply accepted it as a centipede.

The writings of Koh Hung teach us that in his time the belief that centipedes were snake-killers had given them a position in Chinese life as charms against snakes. People in the southern countries always when they enter the hills carry a bamboo tube

¹ 所以出門常須帶雄黃麝香神丹諸大辟惡藥。則百蠅貓鬼狐狸老物精魅永不敢著人。養生之家大須慮此。Op. et loc. cit.
² 枚。
³ 斑貓。
⁴ 月照天下，蝕於諸諸、騰蛇游雲而殆於蝘蜓。Hung lieh kiai, ch. 17.
with living centipedes, for when these feel themselves in the neigh-
bourhood of snakes, they forthwith stir in the tube; and if the
traveller then looks attentively into the shrubs, he is sure to see
a snake. Even a snake of a chang in length and more than a
span thick may, if perceived by a centipede and kept in restraint
by its breath or influence, die immediately. If a snake perceives
a centipede in a cliff, it will, even if it is the larger, flee to the
depth bottom of the brook in the ravine, where the centipede will
keep it in restraint by merely remaining afloat on the surface;
and if then we see something which is quite blue and as large
as the flat top of a ceremonial cap dive right out into the water
towards the snake, this will immediately come to the surface and
die. Hence it is that the southerners pulverize centipedes and
treat snake-bites therewith, which then are forthwith cured” 1.

The belief in centipedes as destroyers of snakes may be further
illustrated by the following tale from a book of the eleventh century:
My grand-uncle has seen somewhere in the country a centipede
chasing a big snake with great velocity. The snake shot across a
brook, but the centipede followed it, and the snake, knowing
itself inferior in strength and unable to escape, turned round,
and with wide-opened jaws awaited its pursuer. The centipede at
once ran into its mouth, and in a moment the snake was dead;
the centipede then bored its way through the belly, and came
out through the flank. They cut open the snake, and found its
bowels gone” 2.

1 南人入山皆以竹筒盛活蜈蚣，知有蛇之地
便動作於管中，如此則詳視草中，必見蛇也。大
蛇丈餘，身出一圍者，蜈蚣見之而能以氣禁之，
蛇即死矣。蜈蚣見蜈蚣在涯岸間，大蛇走入川谷
深水底遂，其蜈蚣但浮水上禁，人見有物正靑，
大如縷者，直下入水至蛇處，須臾蛇浮出而死。
故南人因此末蜈蚣治蛇瘡，皆登時愈也。Pao Po-
hurt, ch. 4, or sect. 17, 登涉。

2 余伯祖嘗於野外見蜈蚣逐一大蛇甚急。蛇
奔過一溪，蜈蚣亦隨之，蛇已力屈不馳，乃回身
張口向之，蜈蚣遽入其口，俄頃蛇死，乃穴其
腹傍而出。拆蛇視之，已無腸矣。Mih koh hwi si 墨
As a destroyer of ku, we see the centipede appear in writings as early as the fourth or fifth century, at least if the following tale, occurring in the collection of Tao Ts'ien, is not an interpolation of a later period: "Tan-yiu was a man who walked in the path of salvation, a Cramana of a pure, ascetic mode of life. There was in the district of Yen a family which employed ku, so that none of those who partook of their food or drink escaped without vomiting blood and dying. Tan-yiu called on them, and the master of the house placed food before him; but Tan-yiu had recourse to his usual spells and vows, and — a pair of centipedes more than a foot in length jumped out of the dish and ran off. He ate his fill, and went home, quite comfortable and without any ill consequences".

As a pharmaceutical ingredient, the centipede mostly occurs in apothecary's shops in a dried state. Its segments are grated to powder and drunk with water, together with other medical matter; sometimes they are roasted before being pulverized. The legs are removed as useless. If the poison produces boils and ulcers, the application of such powder in ointment of hogs' lard is recommended, and so are ablutions with water or oil in which a centipede has been steeped for several days.

Ingredients obtained from other snake-killing or snake-devouring animals are, as we might have anticipated, likewise valued as medicines against ku. So e.g. musk, because, as Koh Hung says, "the musk-deer as well as the wild pig devours snakes". Musk is used internally in a large number of antidotes, and is, moreover, strongly recommended as an ingredient for amulets and medicines for various demoniacal diseases. Cats, too, prey on snakes, toads and frogs; no wonder then that (see p. 863) Sun Szé-moh recommended, as a remedy against ku, small pieces of spotted or striped

1 燹遊道人清苦沙門也。刻縣有一家事蝗，人喙其食飲無不吐血死。遊嘗詣之，主人下食。遊依常呚願，一雙蟋蟀長尺餘，便於盤中跳走。遊便飽食而歸，安然無他。Sheu shen heu bi, ch. 2.

2 鹿香。

3 鹿及野猪皆啖蛇。Pao Poh-šē, ch. 4, or sect. 17.
cats. Pharmacologists have quite a series of recipes into the composition of which everything that can be got from cats may enter as chief operative ingredient. The *Wei sheng i kien fang*¹, Easy and simplified Recipes for the Protection of Life, says: "As a preservative against kù poison, flesh of cats must be eaten from an early age; then kù cannot do any harm".² "Are we", asks Li Shi-chên on mentioning this passage "to think here of kù mentioned by the Books of the Sui Dynasty as a barbarous cat-spectre practice?" ³ (see p. 610). This famous medical man evidently suspected here an application of some *similia similibus* method. Further he wrote: "Bone from a cat's head cures demoniacal malady, kù poison, and pains in the heart and belly".⁴

The reptiles and insects used in kù sorcery devour each other; consequently, kù poison too is destroyed by those creatures. Ch'ên Tsang-khi wrote: "In general reptiles and insects, which are used to make kù, are cures for kù; therefore, if we know what kù is at work, we may remedy its effects. Against kù of snakes that of centipedes should be used, against kù of centipedes that of frogs, against kù of frogs that of snakes, and so on. Those varieties of kù, having the power of subduing each other, may also have a curative effect".⁵ The reader sees that this theory is simple; but it seems not so simple to discover which or what animal has caused the poisoning. Medical men do not tell us how to do that.

The conviction that Heaven in his righteous wrath sometimes strikes sorcerers and their kù with his thunder, has created the belief that powder of so called "thunderbolt stones" ⁶ or "thunder-nodules" ⁷ may remove the effects of kù through the natural pas-

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¹ 衛生易簡方: Its author, Hu Yung 胡濙, flourished as an officer in the first half of the fifteenth century. See his biography in the History of the Ming Dynasty, ch. 169.

² 凡豫防蠱毒、自少食貓肉，则蠱不能害.


⁶ 霹靂砲.

⁷ 雷楔.
sages. Those stones were stated by Ch' en Tsang-khi to be obtained from Lei-cheu 1, the "Thunder Department", which is the most southerly projecting peninsula of Kwangtung province, opposite Hainan island, as also from some vallies in Ho-tung 2 or the present province of Shansi, where they lie at a depth of three feet in grounds which lightning has struck. They possess various shapes, but mostly resemble axes and knives, the latter with two holes. Their colour is a veined blue or black. Some opine that they are products of human art. According to some writers, there exist also "thunder-hammers" 3, weighing several pounds, "thunder-aws" and "thunder-axes" 4, supposed to have been used by the God of Thunder to split up things; further there are "thunder-rings" 5, lost by that god, and "thunder-pears" 6, which dragons have dropped from their mouths, and which may thoroughly illuminate a whole house during the night; etc. 7. Perhaps those objects may be the relics of an age of stone.

A good medicine for k-u poison is leek-juice mixed with spirits, which will make the patient vomit some ophidian creature. The vermin may also be expelled by means of efficacious magic spells, purporting to bully and intimidate it; a great number have been invented to this end, and we have seen that they were already used under the ancient Cheu dynasty (p. 826). A good means to protect one's self against k-u, professedly practised by people in Fuhkien, Kwangtung and Kwangsi when putting up in an inn, is to tap the inn-keeper on his back or shoulder, and ask him whether he has k-u in his house; this done, the thing will not be set to work, as it is tolerably certain that whoever knows about k-u will also know the means to defeat it.

We have already stated (p. 849), that k-u poisoning may be discovered by means of the spittle of the patient, and by peas placed in his mouth, or by an egg of a k-u put in his bed. Victims may be recognized by a glare on their heads, which, when touched by another, emit sparks. The diagnosis may also be made by the patient himself by application of roots or leaves of a ginger-like herb, called jang-bo, which if hidden in his bed without his knowing it, will make him mention the name of the sorcerer,

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1 雷州.
2 河東.
3 雷鋌.
4 雷鑿 and 雷斧.
5 雷環.
6 雷珠.
7 Pen-šâo kang mûh, ch. 10, l. 44.
who then can be asked or compelled to stop his odious work. 
That plant is generally surmised to be the "efficacious herb" by 
means of which certain officers of the Cheu dynasty were directed to 
combat the dangers of ku (cf. p. 847).

Although gold-caterpillar sorcery does not seem to be actually 
distinguished from ku, some special preventives of its effects are 
prescribed. One of these is the dried skin of a hedgehog, which, 
as I have been assured in China, is kept for the purpose in many 
houses. An author of the twelfth century relates, "that the prefect 
of Yüh-lin told him that he had witnessed in the district of 
Fuh-ts'ing (in Fuhkien) a process in a case of poisoning with a 
gold caterpillar. The sub-prefect of that district had been unable 
to find any trace of guilt until some one had advised him to 
introduce a pair of hedgehogs into that house, as then the insect 
would certainly be caught, because it is afraid of hedgehogs. These 
beasts had entered, and the caterpillar did not stir; yet though 
it lay concealed in a fissure of the wall under a bed, it was 
drawn by the two animals out of its shelter."¹

Ch'en Shi-toh ², also named Yuen-kung ³, in the later years of 
the seventeenth century compiled a work in six chapters on the 
healing art, in which he laid down much wisdom professedly 
borrowed from the most ancient medical sages, and wrote therein:
"Take a weight of three t'sien of thunder-pills, powder them, and 
mix the powder with a little quantity of white alum; then, when 
a gold caterpillar appears, drop a little of the powder upon it, 
and it will change forthwith into a red, bloody fluid. When the 
Shen tao (the Tao or Universal Order represented by the shen) 
flies into a passion and is going to cause misfortune, then, 
when it is heard in the sky, forthwith drop some of that powder 
while looking up towards the place whence the noise is heard; 
the Shen tao will undoubtedly give vent to a great curse, but

¹ 鬱林守爲吾言誓見福清縣有訟遣金蠶毒者。縣官治不得跡，或獻謀取兩刺蠶入捕必 
獲矣，盡金蠶畏蠶。蠶入其家，金蠶則不敢動， 
雖匿榻下，長，果爲兩蠶擒出之。Ch. 6 of the T'ieh-wei
² 陳士鐸
³ 遠公.

shau ts'ung tan 鐵圍山叢談: a work in six chapters treating of matters
between the years 963 and 1130, in which period the author, Ts'ai T'ao 蔡條, lived.
"will calmly pass away, and never return. When any one obtains
the insect, he is sure to amass riches; it comes from the air and
he feels exhilarated, sacrifices to it in a cupboard or a drawer,
worships it, and prays to it the whole day; but in the long run
his face assumes the same gold colour which the caterpillar has;
he takes medicines, but in vain; later on his belly swells up, as
if he were attacked by dropsy. Such practices flourish especially
in Shuh (Szê-ch'wen). He who gets a caterpillar does not as a
rule live for five years, and even after his death the caterpillar
does not go away, but passes over to his sons and grandsons,
"sometimes causing the destruction of his family". ¹

Protection against ku is also given by domestic fowls, because
they betray its presence. It is, indeed, averred that those birds show
a remarkable tendency to fly away wherever ku is kept. This peculiarity
was known as early as the ninth century to Twan Ch'ing-shih,
who wrote: "If fowls fly away without evident reason, there is
"ku in the house, and when they do not come down from the
"trees in the daytime, the wife or the concubines have incestuous
"schemes". The cock, as we shall see in Chapter V of Part IV,
is feared by spectres; therefore protection against ku is afforded by
its head, affixed over the house-door. This conception may, however,
also be due to the circumstance that fowls prey on grubs, insects,
and small reptiles.

¹ 用雷凡三錢為末，同白礦少許調勻，倘見金
蠶出見之時軒以末少許滲在虫身之上，立時
化為紅水如血。神道必然震怒作祟，倘空中有
聲，即將此藥末，聽其聲音嚮處望空灑去，則神
道必大罵負心而去。永不再至矣。其初起得物
之時必然驊富，物從空中來，其人喜極，將金蠶
供之廟壇間，晨夕拜禱，久之其人面如金色，與
金蠶相同，服藥無效，又久之腹大如鼓脹矣。當
時蜀中盛多此風。得金蠶者大約不能出五年必
死，而金蠶不去也。又傳於子孫，往往至滅門之
禍。Shih shih mih luh 石室秘録, op. T8, sect. 藝術, ch. 347.

² 雞無故自飛去，家有蠶、雞日中不下樹，妻
妾姦謀。Yiu-yang tsah tau, ch. 16.
CHAPTER III.

INFLICTION OF EVIL BY MEANS OF HUMAN SOULS.

It is not only by means of their own souls and the souls of animals that sorcerers practice their cruel art; they can further do so by means of the souls of other men. We have already seen the Code of Laws refer to 小兒魂 or "ku of babies" (see p. 861), coincidently with ku by means of snakes and gold caterpillars, and may infer herefrom that the former is a practice of the same nature, that is to say, it consists in letting loose human souls or human soul-substance upon victims.

The Code having thus directed our attention to this form of sorcery, we are naturally drawn to further search in its pages, to obtain yet more information on the subject. In fact we find in it, immediately before the title on ku, another, bearing on "plucking out vitality, and chopping or cutting men" 1, which, according to an explanatory note, "means to steal the ears, eyes, viscera, internal organs, etc. from a living person, and chop or cut off his limbs and other parts. These crimes are of the same nature as simple dismemberment, but the perpetrator of dismemberment has no ulterior object beyond murder, and the other "crime is murder followed by sorcery for the purpose of decoying others, so that it is considered to be peculiarly serious" 2.

Another official comment says:

"Those who occupy themselves with sorcery either steal away men's ears or eyes, or chop off their hands or feet; they then take a human image made of wood or modelled in clay, and

1 探生折割人. The seventh title of chapter 26.
2 談取生人耳目臟腑之類而折割其肢體也。此與支解事同，但支解者止欲殺其人而已，此則殺人而為妖術以惑人，故又特重之.
after laying all these things on the ground, perform over them
such sorcerous magic as will cause them to perform functions.
Others obtain the year, month and hour of the nativity of a
living man, and (with the aid thereof) decoy him into a mountain-
forest, there to rob him of his vital breath and catch his two
souls (his h w u n and his p ‘ o h), in order to make these their
spectral servant. In times gone by such practices prevailed in
Yunnan, Kweicheu, Kwangtung and Kwangsi. And still more
frequently it occurs that a man’s viscera or chief internal organs
are cut out, or a pregnant woman’s fruit, or the virginal red
matter of some unmarried maid, or some other thing of the
kind, in order to have ingredients for sorcery. All such things
fall under ‘plucking out vitality and chopping or cutting’”

In these lines we have practically all that is required for the
comprehension of this form of sorcery. The instrument of the sorcerer
is a human soul, or some portion of it, obtained by appropriating
certain parts of the body of a living person, but especially such
organs as are deemed to be more especially impregnated with his
mental or vital power. An image is then provided for his soul to
settle in, and the latter totally subdued by the sorcerer to his
will by charms and spells, formulae of enchantment, and actual ill-
treatment of the image, in consequence of which it is obliged
obediently to do all the mischief he ordains. Female sexual organs
or secretions are selected for such sorcery since they are con-
ected with procreation, and consequently with life and vitality assimilated with the soul.

Another part of the running commentary of the Code reads
as follows:

“To pluck out life or chop and cut a man means to cause death
to a living person and take away the openings of his senses, in
order to perform black magic therewith. It happens that by means
of magic and black art the hour, year and month of a man’s

有為妖術者或取人耳目、或斷人手足、用木
刻泥塑為人形、將各項安土、乃行邪法使之
作。又有採取生人年月生辰、將人迷在山林之
中取其生氣、攝其魂魄、為鬼役使。往時滇黔
兩粤中有之。更有剖人臟腑及孕婦胞胎、室女
元紅之類、以供邪術之用。皆是探生析割.
birth are obtained, in order to decoy him by means thereof unto
some unfrequented spot deep in the mountains, there to murder
him and cut off pieces from his body, or to cut out his five
internal organs and his vitality, or to draw the souls (the h w u n
and the p'o h) out of him, in order to turn them into a spectral
servant. The 'spectre-vines', for sale nowadays in Kwangtung
and Kwangsi, Honan, Fuhsien and other regions, consist of
such things' 1.

As all such crimes constitute homicide followed by sorcery, they
are punished by the Law more severely than simple murder.
Whosoever plucks the life out of a man, or mutilates and cuts
him, (whether the victim be killed thereby or merely wounded);
shall (if he is the principal culprit) be slowly carved to death
with knives. His possessions shall be allotted judicially to the
family of the murdered person, and his wife, children, and the
inmates of his house, even though they knew nothing of the
matter, shall be banished for life to a country two thousand miles
off, without permission to return when an amnesty is proclaimed.
His accomplices (having contributed to the perpetration of the crime)
shall be beheaded, (but if they did not actually do so, they shall
be sentenced according to the law with regard to conspiracy to
murder, remission of punishment being allowed).

'Should the culprits have begun to carry the crime into effect,
but not yet have inflicted any wounds, the (principal) offender
shall be beheaded, and his wife and children banished for life to
the distance of two thousand miles, while the accomplices (who
have actually co-operated) shall receive a hundred blows with the
long stick, and be sent into perpetual exile to the distance of three
thousand miles.

And if the chiefs of the ward or village have known about the
crime and have not revealed it, they shall be beaten with one
hundred blows with the long stick; but if they have been ignorant
of it, they shall not be liable to any punishment. And those who

1探生折割人者謂將活人致死取其官竊以行妖術。或使術法邪道採取生時年月、將人迷
入深山僻處，殺死、割取形骸、剝其五臟生氣、攝取魂魄為鬼役使，今兩廣豫閩等處所市鬼
葛即是。
have given information of the matter, or laid hands on the perpetra-
tors, shall be rewarded by the authorities with twenty ounces
of silver” 1.

A by-law runs: "If any person who committed the crime of
plucking out life and chopping or cutting, has cognates or agnates
who confessed or denounced the crime, or placed the perpetrator
under arrest and delivered him to the magistrates, then, if the
crime was begun and the chief perpetrator is not acquitted, his
wife, children and inmates who would have to be punished
together with him, shall be exempted from punishment according
to the Law if they took a part in the denunciation" 2.

The presence of such laws in the Code clearly attests the general
prevailence in China of this cruelest of all forms of sorcery during
the reign of the two dynasties under which this Code was in force.
The Mongol house of Yuen, which preceded them, also had a law
providing against it: "Whosoever plucks life out of a man or
dismembers him, with intent to procure a spectre to sacrifice to,
shall be slowly carved to death with knives; his family possessions
shall be forfeited, and all the inmates of his house, although
ignorant of the crime, shall be banished to distant regions. If the
crime was begun, however, without murder of the victim, the
case shall be treated as one of robbery with violence; and should
no wounds have been inflicted, and nothing of value appropriated,
the punishment shall amount to 107 blows with a long stick
and banishment for three years. And if the crime was merely

1 凡探生折割人者 [兼已殺及已傷言，首] 凌遲處死，財產斷付死者之家，妻子及同居家口
雖不知情，並流二千里安置，為從 [加工] 者斬，
[不加功者依謀殺人律減等]。

若已行而未曾傷人者，[首] 亦斬，妻子流二千
裡，為從 [加工] 者杖一百，流三千里。

里長知而不舉者杖一百，不知者不坐。告獲
者官給賞銀二十兩。See the same article, save the parts within brackets,
in the Code of the Ming dynasty; cf. Ta Ming huwu tien, ch. 129.

2 凡探生折割等人如有親屬首告，或捕送到
官，已行者正犯不免，其緣坐之妻子及同居家
口得同自首，律免罪.
plotted and not yet begun, the number of blows shall be 97, and the banishment be for a term of two years and a half. The man who was to be assassinated, and accomplices who denounced the crime or arrested the culprits, shall receive the family possessions of the culprits; and if the arrest has been made by one to whose duty it belonged, he shall receive one half thereof.” 1.

In order to convey to the reader some more knowledge about this branch of sorcery, we think we can do better than bring to his notice the following long story:

*Wang Pih, also named Liang-fu, a man of Ts’in-cheu, had been appointed Governor of Lung-sha, after having travelled for the purpose of study through north Yen-ngan. Having resigned his office, he retired into private life and practised medicine.

*In the second year of the Chi ching period (A.D. 1342), a crafty wu, named Wang Wan-li, practised divination and soothsaying with his brother’s son Shang-hien in the bazaar of Lung-sha.

*In the winter of that year, in the eleventh month, Wang Pih visited him, and, discontented with the verdict of the oracle given by that man, made the mistake of reprimanding and insulting him severely. This greatly roused Wan-li’s anger, and he incited on a spectre against Pih to disquiet him.

*That night Pih was sitting down studying the chapter on the Metal-bound Coffer (of the Shu king), when suddenly he heard outside the window a dreary whistling voice. He opened the door to see who was there, but though the moon shone brightly in the empty courtyard, he perceived nobody. The next day in broad daylight a wailing voice sounded at the gate, accompanied by complaints of having suffered wrong. Pih called a spectre-seer to lay the ghost, but this man could not master it.

*Pih now spoke: ‘How can it possibly be that my medicines have killed you! therefore it is not I who have to redress the wrong under which you suffer’. Upon which the spectre said:

1 諸探生人支解以祭鬼者凌遲處死，仍沒其家產，其同居家口，雖不知情，並徙遠方。已行而不曾殺人者，比強盜，不曾傷人，不得財，杖一百七，徙三年。謀而不行者，九十，徙二年半。其應死之人能自首或捕獲同罪者給犯人家產，應捕者減半。Sect. 大惡. See also the History of the Yuen Dynasty, ch. 104, l. 7.
'I have convinced myself that of the many men there are, only 'you, sir, can be relied on; should you be really willing to redress 'the wrongs under which I suffer, you must call together some 'ten elders to attend as witnesses'. Pih promised to do so, and 'when they had assembled, the spectre told its story in the fol-'lowing terms: —

'I am a girl of the Cheu family in Blackbrook, in the Fung-chou 'department. My father's name is Hwo-khing, and the surname 'of my mother is Chang. At my birth the moon stood W. S. W. 'by W., for which reason my name is Moon-in-the west. When I 'had reached my sixteenth year, my mother fell sick; my father 'called in Wang Wan-li to divine her condition, and thus I became 'acquainted with that man. One hundred and five days after my 'mother's death, on the day p'ing-ch'en of the ninth month of 'the third year of the Chi yuen period (1837), when my father, 'being drunk, was lying down to sleep and my brother was out 'collecting firewood, that man, while I was walking up and down 'in the shade of the wall, wrought upon the hour and day of my 'birth with bewitching spells in such wise that I became totally 'absent-minded and stood with staring eyes, unable to utter a 'word. In this condition Wan-li took me upon his back to a 'willow-grove, and tied me with my back against a tree; he un- 'fastened his hair, wound a coloured cord around it, and made a 'hole in my breast in order to cut my heart out, which in a few 'hours he pulverized, together with my eyes, my tongue, my ears, 'nose, nails, and fingers, and having kneaded the mass into balls,

1 王弼，字良輔，秦州人，游學延安北，遂爲 龍沙宣慰司。去官，隱於塲。
至正二年黠巫王萬里與從子尚賢賣卜龍沙 市。冬十一月弼往諫焉，忿其語，侵坐折辱之。 萬里恚甚，驅鬼物懼弼。
弼夜坐讀金滕篇，忽聞窗外悲嘯聲。啟戶視 之，室庭月明無有也。翼日晝哭於門，且稱冤。
弼召視鬼者厭之，弗能勝。
弼乃祝曰，豈予藥殺爾邪，苟非子當白爾冤。 鬼曰，兒闊人多惟翁可托，翁若果白兒冤，宜集 壽俊十人爲之徵。弼曰可，人既集，鬼曰，
he put these into a gourd. Subsequently he made a human image of paper, and violently compelled me by means of spells to become his slave. Whenever I was a little lazy, he pricked the image with a needle; my eyebrows then contracted with pain, and my mouth uttered long cries of woe. Yesterday, sir, he was insulted by you, and sent me to you to avenge him, but I cannot find it in my heart to do so. Sir, please pity me; let me no longer endure that wrong in this nether world; I swear to you I will bind myself to you as a child to its father. But the elders here seated must not speak of it, lest misfortune befall them'.

And on these words the spectre wailed still more piteously. Pih, too, shed tears, and so did the ten gentlemen. They put down the depositions of Moon-in-the-west in black and white, subscribed their names, and secretly informed the prefect of the district. This officer surprised Wan-li and his nephew, and sharply questioned them. At first they repelled the accusation, but Moon-in-the-west being confronted with them, refuted and contradicted all their depositions very bitterly, and demanded that the contents of his travelling-bag should be inventoried. Various things were produced from it, such as written charms and formulae, seal-impresces, needles long and short; so Wan-li fell flat on the ground, and made a clean breast in the following terms:

He was a man from Lui-ling. While busy collecting a store of magical arts, he came to Hing-yuen, where he met with one Liu, an alchemist, who instructed him in the art of plucking life, answering in the main to what Moon-in-the-west had told. But he did not believe in the reality of it; therefore Liu took out of his bag a five-coloured cloth in which he had hairs in pellets, and pointing his finger at them, said: 'This is Li Yen-nü of Hien-ning, obtained by me in the second month of the spring of the second year of the T'ien lih period; for seventy-five strings of coins I will order him to bind himself to you as a follower and attendant'. On the other assenting to this bargain with delight, Liu made the Yü paces, and burned charms to conjure Yen-nü, whose voice was thereupon heard in the air, saying: 'Master, whither do you want me to go?' 'Follow Mr. Wang on his peregrinations; he is a good man with whom you will not at all fare ill'. Wan-li paid the money, thus entering into

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1 Paces in certain fixed forms, or slow dances, are often made in China to bring down spirits and gods, and to perform magic.
the full possession of that magic. After this, on passing through
Fang-cheu, he fell in with a master Kwang, from whom, after
some agreeable conversation, he obtained one Keng Wan-t'ung
from Fung-yuen, whom likewise he made his slave for the same
sum he had paid to Liu, so that, including Moon-in-the-west, he
possessed three. Liu had advised him to abstain from beef for his
whole life, but lately he had forgotten this hint and consumed
some roasted cow's heart, whereupon things had gone amiss.
Therefore he had nothing more to say 1.

1 兇周氏女也，居豐州之黑河。父和卿、母張
氏。生時月在庚，故字為月西。年十六母疾，
父召王萬里占之，因識其人。母死百有五日，當
至元三年秋九月丙辰父醉臥，兄樵未還，兄偶
步牆陰，萬里以兄所生時日禁咒之，兄昏迷瞪
視不能語。萬里負至柳林，反接於樹，先剝其
髮，縛以縷繡，次穴胸割心，少時毆眼舌耳鼻
指之，屬粉而為丸，納諸穢中。復束紙作人形，以
咒制使為奴，稍怠則舉針刺之，蹙額而長號。昨
以翁見辱乃遣報翁，翁心弗忍也。翁尚憐之，勿
使衙校九泉，兄誓與翁結為父子。在坐諸父慎
毋洩、洩則禍相及。

言詛哭愈悲。弼與十人者皆涕泣。備書西辭，
聯署其名，縂白之縣。縣急逮萬里叔姪鞫之，始
猶難懐，月西與之相反覆甚苦，且請錄其行橐。遂
獲符章印書長針短針諸物，萬里乃仆伏云。

萬里廬陵人。集術至與元，逢劉錦師，授以探
生法，大槩如月西。萬里弗之信，劉子餳聞解
五色帛，中貯鈔如彈丸，指曰，此咸寧李延奴天
曆二年春二月為吾所錄，爾能歸錢七十五緡
當令結侍左右。萬里欣然諾之，劉禹步焚符祝
之，延奴空中言曰，師命我何之。劉曰，爾當從
先生遊，先生仁人也，殊無苦。萬里如約酬錢，
並盡受其術。復經房州，遇諸生者，與語意合，
又獲奉元與頑童奴之，其歸錢數如劉，今與月
"The prefect wrote to his colleague in Fung-cheu to trace Hwo-
man's suspicions were aroused; but when he was placed amidst a
great number of people, and Pih asked: 'who is your father?'
and Moon-in-the-west answered through a crack in the wall:
'the man with the black dress and the rush hat', he was deeply
agitated, and his daughter not less than he. When their emotion
had subsided, she asked him about their family, soothing him as
she was wont to do during her life. The prefect considered the
examination satisfactory and placed the case in the hands of his
superior, the prefect of the department. Wan-li fell ill in the gaol
and died, and Shang-hien was set free in the end for a ransom".

This story, which we seem tolerably justified in regarding as an
embellished account of a real proceeding by superstitious mandarins
against some hapless victim of a crafty ventriloquist, is of some use
in contributing to our knowledge of the principles and details of
this gruesome "life-plucking". This crime is, in fact, a double crime,
being committed just as much against the person whose soul is
wanted as an instrument of sorcery, as against the individual on
whom this soul is to operate. But we may also learn from Wan-li's
confessions that there exist less bloody forms of this doubly black
art, since he obtained a soul by merely becoming possessor of human
hair. No doubt sorcerers treat such hair in much the same way as
they treat the parts and organs obtained with destruction of life.
The story teaches us furthermore that sorcerers do not always
give their orders to their spectral servants verbally, but also in
written forms, by burning paper charms. In fact the sending of
written orders and prayers, as well as paper valuables, into the
spirit-world through fire and smoke is such an everyday practice
among the Chinese that we need not feel any surprise at finding

西人有三人矣。劉恆萬里終身勿近牛肉，近忘之
因嗾牛心炎，事遂敗，尚復何言。

1 縣移文豐州，追和卿為左驗。和卿頗疑之，難
處紹人內，弼問誰為爾矣。月西從壁隙呼日，黑
衣而罩冠者是也。和卿慟，月西亦慟，慟已歷叩
家事，勉勞如平生。縣為成案，上太府。萬里疾死
於獄，尚賢竟以賜免。T.S. sect. 藝術, ch. 810.
that sorcerers too resort to it. Such charms may express or mention whatever the writer desires to be done to his victim.

Efficacious instruments of sorcery are unborn children torn out of the womb. A fetus contains a double soul: its own, and its mother's. "Mr. Hū in King-shan (pr. of Hupeh), whose family had "lived for many generations in Sang-hu-pan, married a wife. This "woman's toilet-boxes looked so well furnished that they aroused "the covetousness of Yang Shan, a thief. After a year, when this "man knew that her husband was taking his son to the Metropolis, "and that the wife in the family way had not more than two "female slaves for company, he sneaked into the house at night, and "concealed himself in a dark spot to watch for his opportunity.

"After the third watch-drum he saw by the light of the lamp "a man with sunken eyes and a curly beard climb through the "window, with a yellow linen bag on his back. 'I never came "across that fellow before,' said Yang to himself, and he held his "breath, carefully watching his doings. Drawing an incense-stick "out of his sleeve, the man lighted it at the lamp, and placed it "near the slaves; then he turned to the bed of the wife and mutter-"ed a spell, on which she suddenly jumped up and, turning "towards him, threw herself on her knees before him, quite naked. "He opened his bag, took a knife out of it, and ripped up her "belly; then he tore the fetus out, and putting it into an urn "of porcelain, slung this over his back and left the house, leaving "the corpse of the woman on the floor before the bed. ¹

"Yang, terror-stricken, also left the house and followed that man. "At an inn by the village-gate he flung his arms around him,

¹ 京山富人許倉世居桑湖畔, 娶新婦某, 桧容, 衍厚, 有偷兒楊三者欲之。年餘間倉送其子入京, 新婦有孕, 相伴惟二婢, 乃夜入其室, 伏暗處伺之。

至三更後燈光下見有一人, 深目虬髯, 貧黃布囊, 爬窓而入。楊念吾道中無此人, 屏息窺之。其人袖出香一枝, 燒之子燈, 置二婢所, 隨向婦寢處喃喃誦咒, 婦忽躍起, 向其人赤身長跪。其人開囊, 出一小刀, 剖腹取胎, 放小磁罐中, 背負而出, 婦尸仆於牀下。
crying: 'Innkeeper, quick, come here, I have caught a sorcerer!'
The neighbours all ran to the spot, and finding the fetus in his
bag, dripping with blood, flew into a rage and belaboured him
with their shovels and hoes; but he burst into loud laughter,
and did not incur the slightest wound. And not until they had
cast dung over him did he lose his power to move. Next morning
they delivered him to the magistrate, who questioned him under
torture, thus extorting the confession that he was a member of
the White Lotus society, and had very many comrades. It was
thus discovered that a pregnant woman, whose corpse had been
found in Han-siang, also was a victim of the same practice. After
his trial the malefactor was slowly carved to death, and the thief
was rewarded with fifty ounces of silver" 1.

To prove the conviction of the Chinese in the reality of such
murderous sorcery, we may also refer to modern imperial edicts
which make it clear that we must not regard the laws, which we
have quoted, as dead letters. We have already read on page 488
in a decree, that in 1821 a Censor made a report to the Throne
about miscreants in Shantung "who cut out the organs from boys
and girls" 2. But the following edict, issued twenty-five years later,
speaks volumes:

"On the day ki-sze of the sixth month of the twenty-sixth
year of the Tao kwang period (6 Aug. 1846) the emperor
issued the following decree to the Council of State, to be for-
warded to Ki Ying, Governor-General of the two Kwang, to
"Na'rh-king-ko, Governor-General of Chihli, to Pih Ch'ang, Governor-
"General of the two Kiang, to Yü T'ai, Governor-General of Hu-
kwang, to Liu Yun-kho, Governor-General of Fuhkien and Cheh-
kiang, to Ch'ung Ngen, Governor of Shantung, and to Wu Wen-
yung, Governor of Kiangsi, relating to a report of the Censor

1 楊大驚出戶尾之。至村口一旅店抱持之，大
呼曰，主人速來，吾捉得一妖賊。眾隸齊至，視
其布囊小兒胎血猶涔涔也，眾大怒，持鍬鉗擊
之，其人大笑了，無所傷，乃沃以糞始不能動。
及旦送官，刑訊曰，我白蓮教也，伙倖甚多。方
知漢湘一帶胎婦身死者皆受此害，獄成凌遲
其人，賞偽兒銀五十兩。Tszè puh yû, ch. 15.

2 探剖幼童幼女.
Su Hioh-kien, to whose knowledge it had come that lawless villains were decoying young boys by means of magic, and that this practice was assuming serious proportions. According to his report, those villains everywhere from Chehkiang to Kiangsu place eatables along the roads or sell them in fruit-stalls and confectioners' shops, renewing them under cover of night; children who eat of them die immediately, and are then robbed of their brains, kidneys, hearts, and livers. Some have been caught and arrested, delivered to the magistrates, sharply examined, and punished, but this has not frightened them at all; and as not the slightest clue has as yet been discovered, the evil is spreading in all directions and gradually assuming serious proportions.

If the state of things really is as the aforesaid Censor represents, the evil which those villains inflict on the country is of no small consequence; hence Ki Ying and the other grandees mentioned above must each, with respect to the matter to which attention is directed by that (censorial) report, cause strict and secret investigations to be made by commissioners appointed by them, in order that culprits be positively arrested, and reliable information be obtained from them as to the men from whom that magic has issued and their motives; they must then punish them according to the laws, in order that their evil practices may be swept away, and the lives of the people saved. This is an order of the greatest importance.¹

¹ 道光二十六年六月己巳上諭軍機大臣等: 廠論兩廣總督耆英、直隸總督訐爾經緯、兩江總督壁昌、湖廣總督裕泰、閩浙總督劉韻珂、山東巡撫崇恩、江西巡撫吳文鏡、御史蘇學鏞奏訪聞不法匪徒術訐幼孩傳布黮廣一摺。據稱此等匪徒樹起於浙江沿及江蘇等處於路上拋置食物、並於果餅舖內售卖食物、時暗中更換、小兒食之即斃、斃後潛取腦腎心肝、有經拋送及訪獲到官者照審受刑、並無畏懼、總未審有端倪、以致流傳漸廣、等語。

果如該御史所奏、邪匪為害地方鬱鬱匪淺、著耆英等各按摺內所指情形速派員弁嚴密訪
In the great collection of edicts from which we have drawn this one, another, issued twenty-four days later, follows, in which the emperor, referring to the arrest of suspected individuals in Peking, specially insists upon great severity to be used by the Board of Punishments in examining and trying them. Another edict of the same seventh month tells us of another complaint lodged by a Censor about the same work of poisoning prevalent also in the district of Siao-shan in Chehkiang, which had entailed the arrest of several Buddhist priests who had with them medicine-cakes, which, however, proved to be harmless; this case likewise occasioned the emperor to insist upon thorough measures being taken by his mandarins. Finally a fourth resolution, passed in the eighth month on account of reports, received from the provinces, that arrests of suspected criminals had not led to the discovery of the evil, exhorts the high authorities to observe prudence, care, and secrecy in their work of investigation.

It is now possible for us to realize the capital dangers to which medical missionaries expose themselves by performing operations or amputations. Accusations of robbery of eyes and other organs, even of kidnapping children for sorcerous purposes, have, as is well known, been frequently raised against them, and have even become sources of troubles, nay of murderous attacks.

Sorcery by means of human souls may be a complicated application of various animistic notions. To give an example. We know that a grave, if placed under good fung-shui or natural influences, ensures happiness to the soul of the dead who rests in it, and, as a consequence, to his relations too, since that soul, being contented and pleased, protects them well and blesses them. This dogma engenders the belief, that any envious person may put a stop to such a happy state of things, and appropriate all the blessings for himself by burying a part of the body of a member of his own family, and therewith his soul, in that grave. But after all we have learned about the complications of the Chinese science of grave-making and sepulture, it is clear that only experts in geomancy can successfully apply this trick; so that it is quite natural that such professors should generally be living under suspicion of sorcery.

查務期有犯必獲，並訊明此術起自何人意欲何為，按律懲辨，以除邪慝而衛民生。是為至要。

Shing hian, edicts of Sueh Taung, ch. 87.

1 蕭山
It is Sui Yuen's useful book of tales that acquaints us with this curious grave-sorcery: —

"The grave of the gentleman of Ngan-khi lies on a mountain in Fuhkien. A Taoist doctor of the tribe Ki, wishing to draw profits from the fung-shui of it, said to his daughter, who was very ill and in danger of death: 'You are born for my use, and it is not likely that you will be cured; I shall take a portion of your body and enrich us by means of it. For some time I have desired to appropriate that fung-shui of the Li family, but it cannot yield any benefits to us unless a bone of my own daughter is buried in it; your death is imminent; those who survive you may now derive advantage from it.' And ere she could give an answer, he cut off her finger with a knife, put it into the horn of a ram, and secretly buried it somewhere by the grave of the Li people. From that time, whenever there died a graduate among that family, a member of the clan of the Taoist succeeded in taking his degree, and whenever in the fields of the Li the harvest decreased by ten bushels, those of the Taoist yielded ten bushels more; the matter raised suspicion, but remained a mystery."

"Once in the Ts'ing-ming period, the villagers carried the image of the Great Emperor Chang to a meeting for presentation of thank-offerings to the gods. Their beautiful procession with its ornamental flags in the van and in the rear came to the grave of Li, when the image suddenly stopped, and though several dozens of men carried it, it could not possibly be moved. One among them, a lad, suddenly exclaimed: 'Quick, back to the temple!' — the bearers followed him to that building, where the lad

\[\text{[1]}\]

安溪相公墳在閩之某山，有道士李姓者，利其風水，其女病療將危，道士謂曰：汝為我所生，而病已無全理，今將取汝身一物以利吾門，我欲占李氏風水久矣，必得親生兒女之骨埋之方能有應，惟汝將死，未死之人纔有用耳。女未及答道士即以刀剖取其指骨，置羊角中，私埋李氏墳旁。自後李氏門中死一科甲，则道士族中增一科甲，李氏田中斂收十斛，則道士田中斂收十斛，人疑之亦不解其故。

\[\text{[2]}\] In whose body the god had settled,
placed himself on the throne of the god. 'I am the Great Emperor,' he said, 'there is sorcery in the grave of Li; go and catch the culprit, and punish him.' And he told this one of the crowd to fetch a shovel, and that one to take a hoe, and A.B. to fetch ropes; and when a gang of men had thus been procured, he exclaimed: 'Go on now, quick, to the grave of Li!' the crowd obeyed, and the image was moved forth as quick as the wind. Those with the shovels and the hoes at his command searched by the grave for a while, and found a gilded ram's horn with a red viper in it, wriggling with quick movements, and on one side of the horn the names of all the members of the clan of the aforesaid Taoist were written. Now the lad ordered the men with the ropes to go to the Taoist and bind him; then he cried that they should go to the mandarin; and the mandarin examined that man (under torture), convicted him, and punished him according to the law. From that moment the Li people prospered again, and worshipped the Great Emperor with peculiar devotion.¹

Since sorcerers, like all the Chinese people, are convinced that bones of the dead are imbued with soul-substance, we need not be surprised to see them sometimes using skulls, the head in particular being deemed to contain a great quantity of vigorous soul-substance (page 77). "In Hang-chou there lived one Ch'en I-khwei, versed in the 'transportation-methods of the five spectres'. A friend of his, belonging to the Sun clan, once lodged in his house, and saw at midnight a hoary old man jump out from under his

¹ 值清明節村人迎張大帝像為賽神會。綵旗導從甚盛，行至李家塚，神像忽止，數十人舁之不可動。中一男子大呌曰，速歸廟，速歸廟，眾從之舁至廟中，男子上坐。曰，我大帝神也，李家塚有妖，須往擒治之。命其徒某執録，某執箠，某執繫，部置定又大呌曰，速至李家塚，速至李家塚，眾如其言，神像疾趨如風。至塚所命執録箠者搜塚旁良久，得一羊角，金色，中有小赤蛇蜿蜒奮動，其角旁有字，皆道人合族姓名也。乃命持繫索者往縛道士，鳴之官，訊得其情，置之法。李氏自此大盛，而奉張大帝甚虔。
bed. This man kneeled down before him, saying: 'I pray you
to prevail upon Ch'ên to give me back my skull, so that my corpse
may become complete again'. Sun started, and rose immediately;
and looking by the light of his lamp under the bed, saw there
a dead man's head. He inferred from this, that Ch'ên, who occu-
pied himself with the expulsion and employment of spectres,
whenever he did so took heaven-bestowed souls out of decayed
coffins; they came to him because he applied charms and used
spells. The first thing now for Sun to do was to reprimand his
friend; Ch'ên, however, denied the matter, but the other reduced
him to silence by taking the skull from under the bed and showing
it him. They then brought it back to the place whence it was
taken; yet Ch'ên was ere long assailed by a troop of spectres; his
body was studded all over with violet boils, and he expired' 1.

Bones of the dead may be used for such evil work with great
refinement. Archdeacon Gray relates, that in the district of Sun-teh,
and at Si-chu-shan, a portion of the district of Nan-hai, in Kwang-
tung, there are women called mi-fu-kow 2, who profess by incan-
tations and other mysterious means to be able to effect the death
of their fellow-creatures. They are consulted by married women
who, owing to ill-treatment or for other reasons, are anxious secretly
to kill their husbands. The witches gather the bones of infants
from the public cemeteries, and invoke the soul of the infants to
accompany them to their dwelling-houses. The bones are reduced
to a fine powder, and sold in this form. Mixed in tea, wine, or
any other beverage, the powder is daily given to her husband by
the murderous wife. At the same time the witch daily calls upon
the spirit of the infant, whose bones have been used, to effect the
death of the object of the woman's hate. Sometimes, in addition

1 杭州陳以善善五鬼搬運法。其友孫姓者宿
其家。夜半床下走出一白髮翁。跪而言曰：乞致
意陳先生還我髑髏。使我全屍。孫大駭。急起。
以燈照床下。則髑髏一具存焉。方知陳據役鬼
物皆向敗棺中取其天靈。蓋來施符用咒故也。
孫初勸之。陳猶隱諱。取床下骨示之。孫乃無言。
即送還原處。未幾陳為眾鬼所擊。遍身青腫死。

2 祕符姑 women who use mystic charms.
to his horrible daily draught, a portion of the bone of an infant is carefully secreted under his bed. Attempts have been made, I believe, not without success, to destroy these witches. In the public hall at Kang-hi, near to Si-chu-shan, some of these women were summoned into the presence of the gentry, and made to answer certain grave charges of this nature, which had been preferred against them by their neighbours. Upon being convicted, they were put to death by poison. As lately as the year 1865, several women of this class were put to death in this manner.¹

Taking their life or soul out of men for sorcerous purposes is sometimes mentioned in the books by the term t'iao sheng², "to draw out or lift out life". There may be a difference between this term and "plucking out life"; perhaps it may denote extraction of the soul without "plucking" at the same time any organs or parts out of or from the body. T'iao sheng may, according to an author of the twelfth century, be effected by killing the victim by means of some animal sent into his body, thus coupling it with something of the nature of ku sorcery. "In Kwangsi", says he, "homicide is committed by drawing out life; they will entertain a visitor with fish, and, while sitting opposite him, set to work practices which bend it to their will, in consequence of which it can revive in his belly and cause his death. And it is stated that he is then secretly employed in that family as a slave.

There is living in that province a famous member of the gentry, whô, when he was a judge in Lei-chü (the southern peninsula of Kwangtung, opposite Hainan island), had to try a cause of 'lifting out life'. He put some flesh underneath a dish, and the prisoner performed his arts over it to prove his magical capacities; and when after a while they lifted up the dish to see what had taken place under it, the flesh, it is really true, was overgrown with hair. What a vicious spectre must be that which can do such things!

It is, however, quite easy to destroy the effects of such things. As soon as any one becomes aware that he has something in his breast or immediately below it, he merely has to swallow quickly some shîng-ma, and thus to vomit it up; or when it is felt in his belly, he must void it in the natural way by taking

² 桃生.
without delay some yun-k'in (an aromatic root). These recipes,
which are carved in Lei-cheu on printing-blocks and published
there, were obtained from the aforesaid prisoner”

We have seen (pp. 871 and 876) that human souls, obtained by
the cruel method of ‘plucking out life’, may be kept by sorcerers
in images, and by spells, harsh words, and ill-treatment of the same
be compelled to work evil. Spirits may, however, be settled into
such images without plucking of life; they may for example be
obtained from graves or cemeteries by enchantment, mostly con-
ected with a sacrifice of food, dainties, mock money, and incense,
or from soul-tablets stolen for the purpose from public repositories
(Book I, p. 1058); probably they may be obtained also in a great
many other ways of which I have not heard or read. But sorcerers
or sorceresses, however wicked they may be, certainly are never so
depraved or daring as to employ for black magic the souls of their
own deceased relations.

Spirits thus in the power of sorcerers are called yen-shing
kwei-mei² or, abbreviated, yen-mei³, “spectres in subjection”.
The character yen 覺 is no doubt a later modification of 厄,
“to suppress, or to reduce to subjection”; we have, of course, to
beware of confounding it with the spirits of nightmare, which
(see p. 699) it represents also. The term yen-shing is old; old
therefore also is the form of sorcery which it denotes. We read
in the Standard History of the house of Han, that prince Khing⁴,
eldest son of the emperor Chang who reigned from A.D. 76 to 88,
was, together with his mother, a prey to the envious hatred of the
empress Teu⁵, who was sonless. She calumniated her rival by

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¹ 廣西桃生殺人，以魚肉延客，對之行駭怖法，
魚肉能反生於人腹中而人以死。相傳謂，人死
陰役於其家。

有一名士，嘗為雷州推官，親勘一桃生公事。
置肉盤下，俾囚作法以怖其術，有頗發視，肉果
生毛。何物淫鬼乃能爾也。

然解之亦甚易。但覺有物在胸臆，則急服升
麻以吐之，覺在腹中，急服鬱金以下之。此方亦
雷州鏤板印散者，蓋得之於囚也。 *Ling wai tai tah, ch. 10.*

² 建勝鬼魅。 ³ 建魅。 ⁴ 慶。 ⁵ 宝。
Sorcery.

...every means, "and having intercepted at the gate of the palace-prison a letter of hers, reading: 'I am so ill, and longing for fresh t'u, tell my family to fetch some for me', she falsely accused her of intent to make k'u and pronounce imprecations and spells, and that she would perform yen-shing magic by means of that plant." She attained her object: her rival fell into complete disgrace and killed herself, and the prince was deposed from his dignity of heir-apparent. It seems then that certain plants might serve to impose obedience on spectres; but all details on this point are lacking.

Undoubtedly this sort of black magic has, as well as k'u, been often practised in court-life. We read for instance in one of the Standard Histories, that under Heu Tsu, the last emperor of the Ch'en dynasty, who reigned from A.D. 583 to 589, "the harem indulged in yen-mei magic and in methods of misusing spectres, in order to confound the emperor; they set out heterodox sacrifices in the palace, assembled there sorcerous wu, making them drum and dance, and in this way discovered occurrences outside the palace; no word was spoken by men, no act they did, which the concubine (Chang) did not know sooner than everybody else and brought to Heu Tsu's knowledge."

Seeing that the whole Chinese race is enslaved by an unbounded dread of the machinations of evil spirits, it is naturally possessed by a no less overwhelming horror of the occult arts which profess to set to work such dangerous agents. These may attack the victim with the utmost impetuosity, fury and ferocity; hear what the renowned author of the Liao-chai chi i has to say on this head:

"Yu was a young gentleman of energy and courage, fond of boxing and sport, who could, with two pots in his hands, jump up in the air whirling round like a whirlwind."

"In the Ch'ung-ching period (1628—1644) he was in the Capital...

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1 後於按庭門邀得貴人書，云病思生萅，令家求之，因誣言欲作縛道祝詛，以萅為壓勝之術. Books of the Later Han Dynasty, ch. 85, l. 2.

for the purpose of submitting to the Palace examinations (for the
highest literary degree), when his servant was laid up with illness,
and could not rise. This was a great trouble to him. At that
time there was in the bazaar an able fortune-teller, who could even
discover whether a man was going to live or die; this man he
desired to consult about his servant, but ere he spoke a word to
him, the fortune-teller said: 'Is it not about the illness of your
servant, sir, that you desire to consult me?' Startled at these
words, Yü replied in the affirmative, whereupon the other con-
tinued: 'It is not the patient who will come to grief, but it
might be you yourself, sir, who are in peril'.

Yü now drew lots for himself. The fortune-teller laid them
out into a kwa, and in alarm exclaimed: 'Sir, you are fated to
die in three days'. Mr. Yü was affrighted for a while, when the
soothsayer calmly said: 'I, your humble servant, possess some
insignificant magic; for ten gold coins I will avert this calamity
from you'. But the other reflected that the time which a man has
to live is pre-destined by fate, and he did not see how magic
could alter it. So he rose without answering, and was just leaving
the house, when the soothsayer said: 'you will save this trilling outlay,
I hope you will not repent it, I hope you will not repent it!' 1

All Mr. Yü's friends were concerned for him, and advised him
rather to empty his purse and arouse the soothsayer's compassion
by means of its contents; but he would not hear of it. The third
day came soon, and he sat down upright in his inn, to wait
calmly for what was going to happen. No evil befell him all
day; then the night came, and he shut the door, trimmed the

1于公者少任俠，喜拳勇力，能持二壺高作旋
風舞。

崇禎間殿試在都，僕疫不起。患之。會市有善
卜者，能決人生死，將代問之。既至未言，卜者
曰：君莫欲聞僕病乎。公駁應之，曰：病者無害，
君可危。

公乃自卜，卜者起卦，愕然曰：君三日當死。公
驚咤良久，卜者從容曰：鄙人有小術，報我十金
當代禱之。公自念生死已定，術豈能解。不應而
起，欲出，卜者曰：惜此小費，勿悔，勿悔。
lamp, and sat down, leaning on his sword, to brave the danger.

The water-clock had almost run out for the first time, and still there came nothing to cause his death. He was then thinking of going to bed, when suddenly he heard a rustling sound in the crack of the window. He forswore turned his eyes to that side, and saw a little tiny man enter through it with a spear on his shoulder, who, on reaching the ground, shot up to a man's height. Mr. Yu seized his sword, got up, and at once struck a blow at that being; but he merely cut the air, and hit nothing.
The spectre forswore grew small and re-sought the crack, in order to escape through it; but Yu struck at it so quickly, that it forswore fell to the ground. Then throwing a light upon it, he found a paper man, cut right through the middle.

Mr. Yu did not venture to go to sleep. He sat down as before, to await whatever might befall, and after an hour another being worked itself through the window into the room. It looked strange and hideous, like a spectre. No sooner had it reached the ground than he struck at it, cutting it right in two, and as the pieces kept on wriggling about, he went on dealing blow after blow, lest they might get up again. Every blow told, and sounded as though it fell on something hard, and on examining the spot he saw a clay image, entirely reduced to fragments.

Now placing his seat below the window, he kept his eye fixed on the crack. After a long while he heard a noise outside the window like the bellowing of a bull, something pushing at the same time against the window-frame with such force as to make the walls of the room shake and tremble as if they threatened to fall. Fearing they might come down and crush him, Mr. Yu thought that he could not do better than go outside and fight the spectre there. He drew back the bolt with a tearing noise, rushed out, and beheld a gigantic devil, as tall as the eaves of the house. By the dim moonlight he saw that its face was as black as charcoal; from its eyes shot a bright yellow glare; the upper part of its body was bare, and it wore no shoes; in its hand it held a bow, and it had arrows at its belt. Yu stood terror-stricken. The spectre placed an arrow on its bow, but he knocked it off with his sword, so that it fell to the ground; then he prepared to strike, but again the devil had an arrow ready, which Yu evaded by a quick jump sideways. With a grating sound the arrow quivered in the wall, which enhanced the fury of the spectre. It drew its sword, made it whistle through
the air, and looking straight into Yü's face aimed a violent blow
at him; but Yü ducked forward, so that the sword came down
upon a stone in the pavements of the courtyard, splitting it right
in two. Now Yü ran out from between the legs of the spectre
and cut at its ankles, which gave a sound as of hard metal.
This again increased the devil's fury; with a roar like thunder it
turned round to get another blow at Yü. Again, however, Yü
stooped down and made a forward movement, so that the sword
coming down merely cut off a piece from his skirt. But now Yü
was close to the flanks of his assailant; wildly he struck at them,
the blows this time also resounding as on hard metal, and the
result was that the devil came tumbling down flat. He then went
on belabouring it wildly with his sword, the blows giving a ratt-
ing noise like that produced by wooden clappers. Throwing a
light upon it with a candle, he saw that it was a wooden image
of the size of a man. The bow and arrows were still at its belt;
its features, carved and painted, were repulsive and horrid, and
where his sword had hit it, it showed bloody spots.

1 愛公皆為公憐,勤勞聚以哀之,公不聽。倏
忽至三日,公端坐旅舍,靜以視之。終日無恙,
至夜開戶挑燈,倚劍危坐。
一漏向盡更無死法。意欲就枕,忽聞窗隙窣窣
有聲。急視之,一小人荷戈入,及地則高如人。
公捉劍起,急擊之,飄空未中,遂遠小,復尋窗
隙,意欲遁出,公疾斫之,應手而倒。燭之則紙
入,已腰斷矣。
公不敢臥。又坐待之,踰時一物穿窗入,怪狞
如鬼。纔及地急擊之,斷而爲兩,皆蠕動,恐其
復起,又連擊之。劍劍皆中,其聲不響,審視則土
偶,片片已碎。
於是移坐窗下,目注隙中。久之闌窗外如牛
端,有物推窗櫺,房壁震搖,其勢欲傾。公懼覆
壓,計不如出而圍之。遂紛然脫扃,奔而出,見
一巨鬼,高與詹齊,昏月中見其面黑如煤,眼閃
爍有黃光,上無衣,下無履,手弓而腰矢。公方
駭。鬼則彎矢,公以劍撥矢,矢墜。欲擊之,則又
With a torch in his hand Mr. Ŭu awaited daybreak, when it occurred to him that those spectres must have been sent by that fortune-teller, in order to prove the spiritual power of his art by bringing a man into the clutches of death. Next day he told the event far and wide, and went with some people to the fortune-teller's. On seeing Mr. Ŭu in the distance, this man rendered himself invisible, but one of the company said: 'we have here to do with shape-concealing magic, which may be baffled by the blood of a dog.' Ŭu gave heed to this suggestion, and told his men to go and fetch some blood; and on the man concealing himself as before, he immediately threw the blood on the spot where he stood, with the result that they saw the man's head and face re-appear, all stained with the blood. He stood upright before them like a devil with glaring eyes; they seized him at once, and handed him over to the magistrate, by whom he was put to death'.

Sorcery as described in this tale becomes doubly murderous and criminal when — as is believed to be often the case — the spirit, let loose in the form of a puppet upon the victim, is the soul of a living man; for should the puppet incur injury by reason of the heroism or cleverness of the victim, that soul may be maimed along with it, even to such an extent as to become no longer fit to

弯矣，公急避匿。矢贯于壁，战战有声，鬼怒甚。拔佩刀，挥如风，望公力劈，公猱进。刀中庭石，石立断。公出其股间，刳鬼中踝，铿然有声。鬼益怒，吼如雷，转身复刺。公又伏身入，刀落断公裙。公已及膝下，猛斫之，亦铿然有声，鬼仆而僵。公乱擘之，声硬如杵。燔之则一木偶，高大如人。弓矢尚缠腰际，刻画狰狞，剑击处皆有血。

①公因乘صحاب待旦，方悟鬼物皆卜人遣之，欲致人於死以神其术也。次日循告交知，与共诣卜所。卜人遥见公，瞥不可见，或曰，此翳形術也，犬血可破。公如言戒备而往，卜人又匿如前，急以犬血沃立处，但见卜人头面，皆为犬血模糊。目灼灼如鬼立，乃执付有司而杀之。Chapter 1.
animate the man to which it belongs, in consequence of which he is doomed to death, or becomes sick or idiotic for life. Such ultra black practices are believed to exist. "In Hunan", thus we read, "one Chang Khi-shen understood how to get possession of the h w u n of others by means of magic. Very numerous were they who regarded him with awe on that account, and Wu, a man of letters from Kiang-ling, was the only one who refused to believe in his power. Once he disparaged him before a crowd of people. Convinced that some spectral evil would be done to him in return on that very night, he armed himself with a copy of the Y i h k i n g, and sat down by the lamp. Presently he heard on the roof a noise like a blast of wind. A spirit in metal armour pushed open the door and entered. With a spear it made up to our scholar to stab him, but he flung the Y i h k i n g at it, thus throwing it to the ground, where it changed into a paper puppet. The scholar picked this up, and placed it between the leaves of his Y i h k i n g; but thereupon two other spectres appeared simultaneously, with blue faces, and axes in their hands. They too were struck to the ground with the Y i h k i n g, and also received a place between the leaves of that book."

"At midnight the wife of the magician knocked at the door, wailing and weeping. 'Chang, my husband', she said, 'yesterday sent out my two sons to haunt you, not expecting that you would catch them both by some spiritual magic which we did not know was in your possession; pray let them go, that they may return to life'. 'Those who came here', replied Wu, 'were three men of paper, and not your sons at all' - 'My husband and my two sons', was the reply, 'entered into paper puppets, and under that form they came here; at this moment I have three corpses in my house, which will revive no more after the cock has crowed' - and piteously she repeated her request over and

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湖南張奇神者能以術攝人魂, 崇奉甚著, 江陵書生吳某獨不信。于眾辱之, 知其夕必為祟, 持易經坐燈下, 閃光上颯颯作響。有金甲神排門入, 拿鏡來刺, 生以易經擲之, 金甲神倒地, 睇一紙人耳。拾置書卷內夾之, 有頃有靑面二鬼持斧齊來。亦以易經擲之, 倒如初, 又夾于書卷內。
over again, until Wu said: ‘You have done harm to not a few men, and you deserve such punishment; but I pity you and will give you back one son’. And the woman, bathed in tears, went away with one puppet. Next day the scholar received the news that Chang-Khi-shen and his eldest son had died, and that only the younger was alive’.

Many centuries ago wild tales were already current of ghosts having been let loose upon mankind en masse by means of sorcery with puppets; and such things are stated in the books to have been freely indulged in with the object of causing general commotion and thus furthering the work of insurgents. Such statements may be thoroughly legendary, or perhaps we ought to make large allowance for exaggeration, yet the fact that they were made and, moreover, transmitted by authors to this day as actual events, testifies to the intensity of the belief in the reality of sorcery on such a large scale. One of the most interesting among those stories, which takes us back to the second half of the ninth century, runs as follows:

‘When under the T‘ang dynasty the rebellion of (Hwang) Ch‘ao was on the point of breaking out, there lived in the hill of Meritorious Works in Pien, in the Chung-yuen region (in Honan) sorcerous Buddhist monks, to whom the clergy far and near resorted. Even the scholars and the people were their humble adherents. They drew spirit-rebels on paper, and let them go into the dwellings of men to cause misfortune, and by this magic they sowed so much confusion among the inmates, that none could enjoy a quiet sleep from night till morning. When they thus brought sickness and misery, and the people then engaged monks of the hill of Meritorious Works for a good pay to employ

夜半其婦號泣叩門。曰、姜夫張某昨日遣兩子作祟、不料俱為先生所擒、未知有何神術、乞放歸性命。吳曰、來者三紙人、並非汝子。婦曰、姜夫及兩兒皆附紙人來此、刻頃有三屍在家、過雞鳴則不能復生矣、哀告再三、吳曰、汝害人不少、當有此報、今吾懸汝還汝一子可也。婦持一紙人泣而去。明日訪之奇神及長子皆死、惟少子存。Ts‘ê puh yû, ch. 8.
their religious magic against the evil, the latter put a stop to it immediately.

But there was more: the monks painted armoured soldiers on paper, and then night after night neighing sounds were heard through streets and wards, and trampling of hoofs over the city-walls; but at daybreak everything vanished. Often also they painted dogs, which they burned and conjured with spells, and then at night dogs howled and barked in the streets and bit each other, preventing the people from sleeping; and in these cases too, when the people engaged the monks for money, these apparitions disappeared without leaving a shadow or sound. In Hwah-cheu also there was a Buddhist monk deeply versed in sorcery, whose modus operandi was exactly the same as that of the monks of the hill of Meritorious Works; and public persons as well as private people were greatly annoyed by it.

At that time the member of the Chancery and State Council Wang Toh became governor of Hwah and T'ai, and proclaimed that that region of southern Yen had fallen a prey to calamities, which should be averted. To this end altar grounds were laid out in his head quarters and throughout all his army corps, and several thousand monks were called upon to officiate. But their numbers were insufficient; therefore the entire host of disciples in the hill of Meritorious Works in Pien-cheu were consecrated and repaired to the altars. With their banners and ornaments, their conches and cymbals they proceeded to the head quarters, and on the evening on which they were to go to the several altars, those among the monks who possessed the highest reputa-

唐[黃]巢寇將亂，中原汴申功德山有妖僧，遠近桑門皆歸之。至於士庶無不降附者，能於紙上畫神鬼，放入人家，令作禍祟，幻惑居人通宵縱畫不能安寢。或致人疾苦及命功德山贈金作法，則患欽除之。

又畫紙作甲兵，夜夜於街坊嘶鳴，騰踐城郭，天明則無所見。又多畫其犬，設祭之，夜則鳴吠相咬齧於街衢，居人不得安眠，命而贈之即悄無影跡。又滑州亦有一僧，願善妖術，與功德山無異，公私頗患之。
tion for virtue were picked out for admittance into the head
quarters, while the remainder were ordered to distribute themselves
among the various army divisions for the performance of rites
and the recital of liturgies. When all were within the camps,
the gates were firmly closed, and the monks buried alive in
the ground. The wearers of square priestly robes who thus met
their death were several thousands in number. At the head quarters
the chiefs of the hill of Meritorious Works and their inferiors
were examined (under torture), and confessed that they were
commanders of clubs of Hwang Ch'ao's insurgents, who wanted
to rise in concert with him in the two departments. They were
ordered to be exterminated to a man" 1.

Spectres properly subdued and controlled can, of course, be
employed for every sort of evil work which imaginative and super-
stitious minds may conceive. The wildest absurdities on this head
are printed and reprinted, told and retold; indeed, the powers of
sorcerous wizards and witches in a country where neither culture
nor religion has ever set limits to credulity, are simply as bound-
less as credulity itself. Everything we have read in this volume
concerning evil inflicted by invisible spectral hands, and of course
much more, may be work of sorcerers; thus they may e. g. send
forth their spectres to create panics among men by cutting off their
hair, or to possess them and make them ill, idiotic or mad, or to
induce them to commit suicide, or to kill them, or to render their
lives in their own houses intolerable by throwing stones and other
things, even taking off the tiles for missiles; etc. etc. Sui Yuen
relates the following story:

"Wang Kung-nan, my sister's husband, is living in Hang-cheu
upon the Hung-ho bridge. One morning on going out he found a

1 時中書令王鐸鎮滑臺, 遂下令曰南燕地方
有災宜善禳之, 遂自公衙至于諸營軍開啓道
場, 延僧數千人。僧數不足, 遂牒汴州諸功德山
一行徒衆悉赴之。遂以幡花螺釵迎至衙, 赴道
場之夕分選迎上名德入于公衙, 其餘並令散
赴諸營禮懲。洎入營悉鍊門而坑之, 方袍而死
者數千人。衙中只留功德山酋長已下訖之, 並
是巢賊之黨將, 欲自二州相應而起。咸命誅之.
**SENDING OUT SPECTRES TO HARM MEN.**

*Taoist doctor at his gate, who said with folded hands: 'Sir, give me a fish if you please'; but Kung-nan angrily retorted: 'fish you want, you, an ascetic and a vegetarian!' I mean a wooden fish', the other replied; but Kung-nan refused again; on which the Taoist proceeded on his way, saying: 'Sir, you are stingy now, but you will regret it later on'.

*On the following night Kung-nan heard the noise of falling tiles, and at daybreak he saw them all lying in his inner courtyard. And on the next night his clothes all flew into the privy-pit. He asked the family of Chang Yu-khien, a literary graduate, for a charm, and this man said: 'I have two charms, a cheap one and a dear one; by means of the former, Chang Chi-kho will rule those spectres by day and night; by the latter, Chang Chi-hien's divine power (shen) will catch the apparitions'. Kung-nan took the cheap one, and suspended it in the central apartment of his house; and his rest was not disturbed that night.

*But when the third day had elapsed, an old Taoist doctor of an antique and singular appearance came and knocked at his gate. As Kung-nan happened to be out, his second son Heu-wen went out to see the man, who said: 'Your house has been bothered the other day by that Taoist doctor; he is my disciple; you have tried to help yourself by means of charms, but you had better seek help from me; — tell your father to come to-morrow to the pavilion of the Cool Springs by the West Lake, and to cry there aloud three times 'iron hood'; I shall then come; if your father does not do so, the charm will be stolen by spectres'.

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1 See page 730.

2 余姊妹王族南居杭州之横河橋。晨出, 遇道士於門, 拱手曰, 乞公一魚, 賢南嗔曰, 汝出家人喫素, 乃索魚肉耶。曰, 木魚也, 賢南拒之, 道士曰, 公吝儲前, 必悔於後, 遂去。是夜聞瓦聲, 且視之, 瓦集于庭, 次夜衣服盡入廁槽中。賢南乞符于張有虞秀才家, 张曰, 吾有二符, 其價一賤一貴, 賤者張之可制之于旦夕, 貴者張之現神獲怪。賢南取其貴者, 歸懸中堂, 是夜果安。越三日又有老道士, 形容古怪, 來叩門, 適賢南他適, 次子後出見, 道士曰, 汝家日前為某
"When Kung-nan came home, his son informed him of that visit. At daybreak Kung-nan repaired to the pavilion, and cried 'iron hood' several hundred times, but he remained alone, and no answer came. Just then the prefect of Ts'ien-t'ang, Wang Kia, passed; Kung-nan caught hold of the pole of his sedan-chair and revealed to him his troubles, but the magistrate thought he was crazy, and all he got was a shower of curses and insults. That night he assembled several brave and strong men of his family to protect that charm, but at the fifth watch a tearing noise was heard, and lo, the charm was gone, and in the morning they saw a giant's footprint over a foot in size on a chair. From that time there was a crowd of spectres every night at his gate, who tapped and threw crockery about. Kung-nan lived in a great fright; for fifty gold-pieces he purchased charms from Chang, and when these were put up in his house the spectres kept quiet.

Then one day he was angry with his eldest son Heu-ts'eng, and was just going to cane him, but he ran away. On the third day he had not come back; my sister wept incessantly, and Kiang-nan went in person to seek the runaway, whom he found wandering beside the river, on the point of drowning himself. Forthwith they put him in a sedan-chair, and found him twice as heavy as usual! Arriving at home, he stared vacantly and jabbered unintelligibly, and lying on his sleeping-mat he suddenly exclaimed in a fit of terror: 'they are going to investigate the case; I am going!' 'Where will you go, my child?' asked his father, 'I shall go with you.' And Heu-ts'eng rose, put on his ceremonial robe and cap, and knelt down below the spot where the charms were affixed; Kung-nan remained at his side, but saw nothing. Heu-ts'eng now saw a god seat himself on a chair, with a third eye between his eyebrows, a golden face, and a red beard; prostrate beside him was a crowd of elegant young men. And the god addressed him thus: 'Wang, your existence in the world of light was not yet near its end; why were you seized with such fright that you were tempted to seek death? And further he added: 'And you, underlings of the five parts of the Universe, you have made

道所苦，其人則我之弟子也，汝索救于符，不如索救于我，可囂汝父明日到西湖之冷泉亭，大呼鐵冠三聲，我即至矣，否則符且為鬼竊去。

A A spectre had settled in his body.
* yourselves the slaves of sorcerous Taoists, without any order or
* authorisation from the Supreme Purity (Heaven)!

Everybody
* confessed himself guilty; the god administered thirty blows with
* sticks to the spectres, which shrieked for mercy, while Heu-ts'eng
* saw their buttocks change colour under the blows and become
* like grey mud. The session ended, the god gave each of them
* a kick with his booted foot. Heu-ch'eng then awoke as if from
* a dream; perspiration flowed down his back, but from that time
* the family enjoyed rest and peace*.

This tale is far from relating the worst: — certain witches have
made their spectral slaves produce food wherewith to change un-
suspecting and innocent travellers into beasts of burden: —
* Under the T'ang dynasty there was to the west of Pien-cheu (now
* Khai-fung) an inn by a plank-bridge, the hostess of which was one
* Miss Three; nobody could tell whence she came. She had lived there

+ 貢南歸，後文告之。貢南侵晨至冶泉亭，大呼
鐵冠數百聲，杳無應者。適錢唐令王嘉會路過，
貢南欄興，口訟原委，王疑其癡，大被詆辱。是
夜集家丁雄健者數人護守此符，五更素然有
聲，符已不見，旦視之，凡有巨人跡長尺許。從
此每夜羣鬼畢集撞門撻碗。貢南大駭，以五十
金重索符於張氏，懸後鬼果寂然。

一日王忽其長男後曾，將杖之，後曾逃。三日
不歸，余姊泣不已。貢南親自尋求，見後曾徝徨
乎河，將溺焉。急拉上肩興，其重倍他日。到家
兩眼瞪視，語喃喃不可辨，臥席上忽驚呼曰，要
審、要審、我即去。貢南曰，児何去、我當偕去。
後曾起，具衣冠，跪符下，貢南舆俱，貢南無所
見。後曾見一神上坐，眉間三目，金面紅鬚，旁
跪者皆渺小丈夫。神曰，王某，陽壽未終，爾何
得以其有畏懼之心便惑之以死。又曰，爾等五
方小吏不受上清勅令乃為妖道奴僕耶。各謝
罪、神子杖三十，鬼啾啾乞哀，視其臂作青泥
色。事畢以靴腳踢。後曾如夢之初醒，汗浹背、
嗣後家亦安寧。Tezê puh yû, ch. 2.
a spinster for more than thirty years, without having any children
or any other relations. There were in the house several rooms.
She earned a living by selling ready cooked food, was very
well-to-do, and kept a great herd of donkeys. Whenever it came
to pass that official or private travellers by car or on horseback
were short of money, she regularly lowered her charges to help
them. Thus she gained a reputation with all men for her virtue,
and travellers from far and near put up at her inn.
Now it happened in the Yüen hwo period (A. D. 806—821)
that a stranger from Hū-chou, named Chao Ki-hwo, who was
passing that way on a journey to Tung-tu (the present Ho-nan),
lodged there for a night. Some six or seven guests had arrived
before him, and each occupied a bed, so that Ki-hwo, as the
last comer, could only get a couch in a deep corner, close to
the wall of the hostess’ room. Miss Three provided her guests
with food on a very liberal scale, and when it was quite dark
she brought wine, and very cheerfully kept the visitors company
over their drink; and Ki-hwo, though not in the habit of taking
wine, also enjoyed her jesting. In this wise the second watch
passed, and the guests, intoxicated and weary, lay down to sleep,
while Miss Three retired into the house, closed the door, and blew
out the candles.
Everybody was soon in a sound sleep, and Ki-hwo alone tossed
on his couch sleepless, when he heard through the wall Miss
Three make a rustling noise, as if she were shifting things from
their places. Through a crack his eyes fell upon her, and he saw
how she took from underneath an up-turned dish a candle, which
she trimmed and lighted, producing thereupon from a linen box
a set of ploughing-implements, with a wooden cow and a wooden
puppet, each six or seven ts' un in size. Placing those things in
front of the furnace, she squirted a mouthful of water over them,
on which the two beings began to walk and run. The wooden
man harnessed the cow to the plough, and ploughed up the ground
before the bed where the mat covered it, making several furrows
to and fro; on which she fetched from the same box a parcel
containing buckwheat, which she gave to the wooden man to sow.
In a moment it shot up, flowered, and was ripe. She told the
man to reap it, and when he had trodden out the ears, she got
seven or eight pints, which he ground to flour in a small mill
set on the floor for the purpose. Finally she put away the wooden
man into the box, and made warm cakes of the flour.
"At that moment the cocks crew, and the visitors prepared themselves to depart. Miss Three was up first of all to light the lamp, and placed the fresh hot cakes on the table as a collation for the guests. Ki-hwo, nervous as he was, bade her a hasty farewell, opened the door, and departed; but from outside he watched the house, and saw the visitors around the table eat heartily of the cakes; and lo, ere these had all gone down their throats, the men simultaneously began to crawl on the floor and to bray, and changed immediately into asses. Miss Three drove them into the inn, and took possession of their money and effects."

唐汴州西有板橋店，店主三娘家子者不知何從來，閉居年三十餘，無男女，亦無親屬。有舍數間，以鬻粟為業，然而家甚富貴，多有騒音。往來公私車乘有不逮者，輒賤其估以濟之。人皆謂之有道，故遠近行旅多歸之。元和中許州客趙季和將詣東都過是宿焉。客有先至者六七人皆據便榻，季和後至，最得深處一榻，榻鄰比主人房壁。既而三娘子供給諸客甚厚，夜深致酒，與諸客會飲極歡。季和素不飲酒，亦預言笑。至二更時，諸客醉倦各就寢，三娘子歸室閉闔息燭。人皆熟睡，獨季和轉展不寐，隔壁聞三娘子窸窣若動物之聲。偶然隙中窺之，即見三娘子向覆器下取燭，挑明之，後于巾箱中取一副禾穗一木牛一名偶人，各大六七寸。置于硯前，合水噀之，二物便行走。木人則牽牛駕禾耜，遂耕於櫛前一席地，來去數番，又于箱中取出一囊穀粒，授于木人種之。須臾生花發麥熟，令木人收割，持麥可得七八升，又安置小磨子，酒成麪，訖却收木人于箱中，即取麥作燒餅數枚。有頃鳴雞，諸客欲發，三娘子先起點燈，置新作燒餅于食牀上，與客點心。季和心動遽辭，開門而去，即潛于戶外窺之，乃見諸客圍牀食燒
Ki-hwo told nobody a word of his adventure, for he would fain get that magic for himself. A month had passed away, when he returned from Tung-tu. When about to arrive at the inn by the plank-bridge, he made some warm buckwheat cakes of the same dimensions as those of the other day, and then put up in the inn again for the night. Miss Three behaved merrily and cheerfully as of old, and as there came no travellers beside himself that night, she lavished so much the more attention upon him, still asking him late at night whether he desired anything. He answered that he would be obliged to have some breakfast served up early in the morning at his departure. The lady assured him that he might be perfectly at ease on this point, and might sleep soundly. After midnight, Ki-hwo perceived she did the same things as the other day. At daybreak she prepared a dish with food for him, putting also several warm cakes into it; and when she was gone to fetch something else, he availed himself of her absence to run downstairs and exchange one of the cakes he had brought with him for one of hers, without the lady perceiving it. When on the point of starting and going to eat, Ki-hwo said: "pray, hostess, taste a warm cake of mine;" and he picked out the one he had exchanged, and gave it her. No sooner had it entered her mouth than she stooped to the ground braying, and was transformed immediately into a shapely, robust donkey. Fortwith Ki-hwo mounted it, and departed. The wooden puppet, the wooden cow, and the other things he took along with him, but the magic itself did not become his, for all his attempts to exercise it proved vain.

On the ass thus created by his trick Ki-hwo travelled about elsewhere, never hindered by any obstacles, and making a hundred miles a day on it. Four years elapsed in this way, when he rode through the barriers, and arrived at a spot five or six miles east of a temple of the god of the Hwa mountain. Here he saw an old man clap his hands with loud laughter; Miss Three of the plank-bridge' he cried, 'whence have you got this body and these bones?' and laying hold of the ass, he said to Ki-hwo: 'Indeed, she is guilty, but it is punishment enough for her to have come in conflict with you; have compassion; please

餅、未盡忽一時踏地作驟鳴、須臾皆變驟矣。三娘子盡驟入店、後而盡沒其貨財。
Chao Ki-hwo, with the Witch who was changed into a Donkey by her own Sorcery.
allow me to deliver her from this shape'. So the old man with
both his hands tore asunder the mouth of the ass, and lo, Miss Three
sprang out of the skin in her former shape. Then, after making
some courtesies to the old man, she ran off, and it was never
found out whither she had gone".

In complete harmony with the general conviction that it is hardly
possible to overrate the evil which sorcerers may cause by means
of their spectres, legislators in China have for many ages judged
that the laws against them can hardly be severe enough. The laws
of the Sung dynasty, which are stated in the Standard History to
have been modelled upon those of the house of T'ang, put "y en-mei,
the use of spells, and the fabrication of sorcerous writings and
"formulae, as also the transmission of such black arts to others".

1 季仲亦不告于人，私有慕其術者。後月餘日
季和自東都回，將至板橋店，預作莓蓼燒餅大
小如前，既至復寓宿焉。三娘子歡悅如故，其夕
更無他客，主人供待愈厚，夜深殷勤問所欲。季
和曰，明日發請隨事點心。三娘子曰，此事無疑，
但請飄睡。半夜後季和窺見之，一依前所為。天
明三娘子具盤食果，賞燒餅數枚於盤中，詭更
取他物，季和乘間走下，以先有者易其一枚，彼
不知覺也。季和將發就食日，請主人嘗客一片
燒餅，乃挾所易者與喫之。繼入室，三娘子燭
作騷聲，即立變為驢甚壯健。季和即乘之發。兼
盡收木人木牛木子等，然不得其術，試之不成。

季和乘策所變驢周遊他處，未嘗阻失日行百
里。四年乘入関，至華岳廟東五六里。忽視一
老人拍手大笑曰，板橋三娘子，何得作此形骸，
因捉驢謂季和曰，彼雖有過，然遺君亦甚矣，可
憐，請許從此放之。老人乃從驢口鼻出以兩手
攀開，三娘子自皮中跳出，宛復舊身。向老人拜
詣走去，更不知所之。Hwan i chi 幻異志，Record of magical
Wonders, ascribed to one Sun Wei 孫顧，who must have lived in the ninth
century. The copy we possess contains fifteen longer and shorter tales of little interest.
2 See the History of the Sung Dynasty, ch. 199, l. 2.
among the most grave crimes. In the code of the Mongol dynasty we read: "He who uses yen-mei against a high officer shall be put to death. A son who uses them against his father, shall, even though a general amnesty take place, live in banishment for life in a remote region; and a wife, who uses them against her husband, has to submit to his will should he sell her to another husband".

The Ming dynasty had in its code of laws, in the same title which treats of ku sorcery, an article against yen-mei, which we also find in the same place, copied to the very letter, in the code of the now-reigning house; in fact both codes in their entirety are actually the same. In that of the present dynasty the article contains, however, some interpolations, which in the following translation we shall place between brackets:

"If yen-mei have been made, or written charms and spells, with the intent to kill somebody, then each culprit (the children and grandchildren, slaves of both sexes, hired labourers, superiors, and seniors, inferiors and juniors of his family) shall be punished as in the case of intent to murder (with a beginning of execution, yet without any infliction of wounds). Should any person have been killed by means of such proceedings, each culprit shall be punished, in accordance with that same law, as if the murder was actually carried into effect. Should the crime have been committed merely to produce disease or suffering in any person, the punishments shall be by two degrees less than those mentioned above, except in the case of children and grandchildren against their parents or paternal grandparents, or slaves of either sex or hired labourers against their masters".

1 諸悼魅大臣者處死. 諸妻悼魅其夫, 子悼魅其父, 會大赦者, 會流遠, 妻從其夫嫁賣. History of the Yuen Dynasty, ch. 104, l. 7.
2 That is to say, they shall receive one hundred blows with long sticks, and be banished for three years. Cf. ch. 26, first title.
3 They shall be decapitated: see ibid.
4 若造悼魅、符書、咒詛、欲以殺人者[凡人子孫奴婢僱工人尊長卑幼]各以謀殺[已行未傷]論。因而致死者各依本殺法。欲止令人疾苦者、減二等。其子孫於祖父母父母、奴婢僱工人於家長者、各不減. Ta T′ing luh li, the eighth title of ch. 26; and, save the bracketed parts, the Ta Ming luh li.
“Yen-mei”, says the paraphrase of this cruel article, “means the performance of magic by means of spectres in subjection, for example, the painting or carving of human images and piercing their hearts, or driving nails into their eyes, or fettering their hands and feet. Those ‘written charms’ refer to the writing of charms or archaic characters for sorcerous use, and to burial of inscribed papers, in order to evoke spectral evil; furthermore they refer to the burning of such things so as to give in this way orders to spectres to perform their evil work; — and those ‘spells’ refer to such things as the practice of writing down the year, month and day of the birth of a man whom one desires to kill, and pronouncing spells over the writing”¹.

Also on pages 824, 858, 871, 876 and 885 we have seen, that it is by means of charms, spells, formulae of enchantment or witchery, or by whatever names we choose to call those things, that sorcerers bend the spectres, instrumental to the infliction of evil, to their will, or make them their “slaves”; and on page 876 we have learned that charms are burned for the purpose. It is then evident enough that charms actually are written orders sent into the world of spirits; in this quality they mostly bear, as is the case with terrestrial official orders, the impress of a seal. They are called fu²; also fu-shu³, “charm-writings”, or fu-chang⁴, “charm-formulae”. Spells, called che⁵ or chu⁶, or chu⁷, “imprecations”, no doubt bear likewise the character of orders; they may be recited or chanted, or exclaimed with vehemence, according as they are deemed to be incantations or bullying phrases. Charms and spells thus may be explicitly said to be the very main spring of sorcery, as but for them spectres would not perform their evil work.

A very common method of sorcery also consists in tempting spectres by means of sacrifices to do harm to men. We have read of sacrifices connected with sorcery in the first century of our era

¹ 魌魅者謂行魅勝鬼魅之術，如圖畫人像，雕刻人形，鑲心，釘眼，縛手繫足之類。書符咒詛者謂使用邪法書符畫篆，或埋貼以召鬼崇，或燒化以託妖邪，並將所欲殺之人生年月日書寫詛詛之類。
² 符
³ 符書
⁴ 符章
⁵ 咒
⁶ 詛
⁷ 親
(pp. 844—845); we have learned that the incantations by which cat-spectres were launched against "objects", were accompanied by offerings (p. 610); and we have read of sacrifices offered to ku (p. 850) and gold caterpillars (p. 858). In Amoy, and no doubt elsewhere equally, sacrifices with sorcerous purpose are especially offered on tombs, and before ownerless soul-tablets or fragments thereof. As a rule the sorcerer will at the same time vow that, as soon as his victim is really smarting under the evil destined for him, he will reward the spectre by burning for it mock money and other things, to an amount stipulated to a farthing. Such sorcery connected with sacrificial bribery is styled in Amoy hē tsoū tōe khiō 1, "sorcery with a promise of paper". Inferior spirits in the service of the god of Walls and Moats or the god of the Eastern Mountain, and having their images in the temples of these divinities, are preferably tempted in this way to evil; but nobody would find it in his heart to approach with such proposals these divinities themselves, or any others of rank and dignity, except in case of serious outrage, when the hand of divine justice is wanted to secure vengeance. Under such circumstances it may even happen that spirits and deities of whatever rank and order are invoked publicly by victims of wrong-doing. This is the ultimate resource for defence, a desperate cry for help to the whole world of spirits and men, and therefore not looked upon as sorcery, not even as a thing bad or unfair, but applauded by public sympathy as a check upon cruel abuse of power.

In Amoy it is no rare occurrence to see helpless people, pressed hard by merciless creditors or enemies, make use of these means. With hair dishevelled, blackened face, a sheet of mock money behind each ear, the wretched man or woman strides through streets and lanes for a whole day, or even for several days in succession, cursing the foe with all the vehemence at his disposal, pouring out quite a vocabulary of revilings, and calling upon all spirits of heaven and earth by their names and titles to send down upon the guilty head whatever ills they have in store for the wicked. The strange accoutrement of the imprecator associates him with devils and demons who are expected to come and avenge him. In one hand he holds a round flat tray of wickerwork, otherwise used for winnowing rice by throwing it up in the wind; round the border this object is decorated with fluttering sheets of mock money, and he beats it with a steel-

1 許紙造 O.
yard; hence the local name of this sorcery: ้p'ah poà-ki kò', "to beat a tray-drum".

As a mark of his misery and grief, the wretch wears sackcloth, as if he were mourning the loss of his father or mother. His back displays on a piece of linen or paper the name and address of the author of his woes, with a short account of his wicked deeds. One visit at least is paid to the temple of the Eastern Mountain god, and one to that of the god of Walls and Moats, where, prostrate before the images of these two supreme administrators of divine justice, the tray-drummer cries aloud his complaints. The priests in charge of those buildings feel themselves in duty bound to keep him out with gentle, pacifying words, but they stand powerless because of the mob, which with merry inquisitiveness throngs around the oppressed innocent. The height of effect is obtained when the latter gets to the big temple-drum and beats it to arouse the attention of the god, or if, by ringing the great temple-bell, he convokes all divinities and spirits within hearing distance. But still worse should the victim affix to the bell a shred of paper bearing the oppressor's name, this being then dinned into the ears of the just gods of vengeance at every peal.

I once saw in Amoy three matrons, honest slave-brokers in partnership, conjointly "beating the tray-drum" against some unknown individual who had abducted out of their house a girl consigned to them for sale, and against this maid herself, whose elopement placed the stainless reputation of the firm under suspicion of defrauding consigners of human merchandize.

We cannot possibly doubt that there must exist a great many more forms of animistic sorcery, which would fall within the compass of this chapter. We may instance the base attempt to bring down a malicious ghost upon a victim by smearing him with "corpse-oil" (Book I, p. 23), if it may be allowed that such oil contains soul-substance of the dead man beside whose corpse it was burning.

1 榆簸箕鼓.
CHAPTER IV.

SORCERY BY MEANS OF SOULS OF OBJECTS.

The principle that things which we call lifeless are, according to the Chinese, actually animated, especially if they have a human or somewhat human shape, has been treated by us in Chapter XIII of Part I (pp. 325 sqq.). Naturally, as we have pointed out in Chapter VII of Part II (p. 664), this dogma has led to the inference that such things may be spectres, and may render dangerous all spots where they lie or where they are hidden.

These notions, being firmly fixed in the Chinese mind, reduce sorcery to an art so simple that everybody may practise it in a hundred ways. It merely requires concealment of some image, or anything whatever, in the house of the victim, or in something which is next to his person, or which otherwise comes in close contact with him, so that the indwelling soul may do its fatal work. Such instruments of sorcery belong, of course, to the class of yen-mei or "spectres in subjection" to which we have paid attention in the preceding chapter, and they are actually denoted by this name.

Such sorcerous things may have been the images which, in the blood-stained last period of the reign and life of Wu of the Han dynasty, were buried in the roads by which he travelled (p. 829), and in the palace of his heir-apparent (pp. 831 and 832). They may, however, have been images of that sovereign, made for purposes of which we shall treat in the next chapter. The practice of hiding images with malicious intent is mentioned in books clearly and often enough to remove all doubts of its actual prevalence in times past and present. An author of the fourteenth century, for instance, wrote the following lines:

* The people, being so ignorant, are often beguiled by sorcerous wu. The authorities severely interdict their practices, but nothing can check them. There lived a well-to-do family on the seashore, not accustomed to believe in male and female wu; therefore, when once they had a house built, a wu told the carpenter to
"make a human image of wood and put it within a pillar; and
when the members of the family, after having suffered for some
years from sickness, consulted that wu, he declared that there
must be some ‘thing in subjection’ hidden in the pillar; they
made an opening in it, and actually found the thing. But on their
making enquiries of the carpenter, the latter confessed what the
wu had ordered him to do. The family informed the magistrates,
and the wu was punished. This event was the origin of the
general prohibition which Ho Tsze-ch’ing, the prefect of that
district, issued at that time against heterodox sacrifices and male
and female wu”.

The Tsze puh yu also relates such sorcerous tricks. "In Tsze-
ch’wen (in Shantung), the great-grandson of the Secretary to the
Board Kao Nien-tung, a siu-ts’ai of the highest class, has himself
told me, that in his youth, when he had emptied the marriage-
goblet, he got a head-ache and suddenly sank down to the ground
in a swoon, unconscious of men and things around him. Some
days afterwards he frequently heard a voice by his ears, uttering
sounds like leh-leh, and when another period of days had passed
away, he saw an apparition like a baby, a little more than one
foot high. From that day he grew weak and emaciated, finally
being unable to rise from his bed. Convinced that he was under
the influence of sorcery, his family called a magician, but the
attempts of this man to expel the spectre were of no avail. They
now secretly concealed a sword at the head of his bed, and from
that moment, whenever he awoke, he saw the child flee hastily
from there, and disappear under a wooden bench. They placed a
copper basin with water under the latter; and one day at noon
the patient, on waking up from his slumber and seeing the child
come, brandished the sword so well that it tumbled into the water

1 愚民惑於妖巫。雖官府嚴禁, 莫之能止。海上一富家平日不信巫覩, 一旦營屋, 巫者令木
 匠造木人置柱栱中, 數年其家人病, 召於巫, 巫言有妖物於柱栱, 發而果得之。乃詰之匠者, 告
 以巫前所教也。聞於官, 巫服罪。時縟尹何子正
 大禁淫祀及巫覩皆由此始。Nung-chien yu hua 農田餘
 話, a work of the fourteenth century, in two chapters, by an unknown hand;
T’S, sect. 藝術, ch. 810.
“with a grating noise. The family now found a wooden image of a child in the basin, in red clothes, with a red cord around its neck, at which it pulled with both its hand as if to strangle itself. They destroyed this image by fire, and thus put an end to that sorcery. Subsequently they were told that a workman in the village had died on the same day. The truth was, that when the graduate married and settled in the house of his wife’s family as an adopted son-in-law, his wife’s father had the roof repaired, on which occasion that workman, because something which he demanded was refused him, had performed that yen-mei sorcery; but as soon as it was baffled, he himself lost his life” 1.

It is therefore a strict necessity for any one who has a house built to keep himself on good terms with his masons and carpenters, and to offer them a bounteous meal from time to time; for should any of them insert a little puppet of wood or lime somewhere into a wall, or under the floor, or in the ridge-beam, apparitions will become frequent, and crowds of spectres of all sorts, vanishing as soon as seen, will keep the inmates in constant alarm by their moaning and whistling. Such black magic becomes more effectual should the perpetrator use a fragment of a human bone for the purpose: indeed, few things are animated so thoroughly as the remains of a human body. A soul-tablet operates very efficaciously also, or a fragment of it, easily snatched out of some public repository for such animated things (Book I, p. 1058). But souls of

1 滬川高念東侍郎元孫明經某自言，其少時合爸後得頭眩疾，輒仆地，不知人事。數日後耳邊漸作聲如曰勤勤，又數日復見形，依稀若尺許小兒。自是日羸瘦，不能起牀。家人以為妖，延術士，遭之不效。乃密於床頭藏劍，病癒時每見小兒由榻前疾趨木几下即滅。遂以銅盤盛水置几下，一日午睡方覺，見童子至，以劍揮之，割然墮水中。家人於銅盤內得一木偶小兒，穿紅衣，頭纏紅緞，兩手拽之作自勒狀，乃燔之，妖遂絕。後相傳里中某匠郎於是日死，蓋明經入貢時其岳家修葺房宇，匠有求而不遂，故為是壓魅術，術破故匠郎死。Supplementary Tzê puh yû, ch. 7.
animals too can become spectres, and therefore a bone of a cat, dog, goose or fowl may serve the purpose equally well.

Thus wives and concubines may by means of objects of sorcery always agreeably break the monotony of their dreary backroom lives, and at the same time satisfy their mutual animosity and jealousy. *Su P'ei of Wu-kung was prefect of Ch'u-khui in the T'ien pao period (A.D. 742—750). His daughter was married to a member of the Li clan, who, lavishing his favours on a female slave, did not live on the best terms of love and affection with Su P'ei's daughter. Then that slave asked a sorcerer to exercise upon this woman his black arts by means of souls in subjection. They buried a charm in the dung-hill of Li's dwelling, and knitted seven multicoloured puppets, somewhat more than one ch'i-h in size, which they concealed in a hole of the eastern wall, covering the opening with clay, so that nobody knew it. Thus some years passed away, when that slave woman of Li died, so that Su P'ei's daughter remained alone in the dwelling; but when four or five years more had elapsed, the sorcery worked, and the multicoloured women came forth and haunted the dwelling, in consequence of which the lady Su fell sick and became extremely ill. Nobody could guess the cause, Li's slave being dead.

Another year passed, in the course of which magicians were invited over and over again to come and stop the evil by means of spells; they came with everything necessary, but could not master it. So they watched for the re-appearance of those spirits and assailed them with several dozen men on all sides, to seize them. They caught one, which they found to be possessed of a complete body with eyebrows and eyes. It wriggled incessantly in their hands, and on being belaboured with their swords its blood flowed on the ground. They then burned it on a pile of firewood. The other spirits appeared in the burning-place,
a wailing and crying, either in the air or on the ground. And when
the incineration was completed, they carved in the house a likeness
of a person, and appeared next day in white dress to howl
for several days.
In half a year the inmates caught successively six puppets
more, and burned them. One on being caught escaped, and as
they pursued it, it suddenly entered the dung-hill. Su then with
more than a hundred men excavated the dung-hill to a depth of
seven or eight chi; and they found a charm of peach-wood
bearing an inscription in red, still legible; 'Li's slave', thus it
ran, 'in order to bewitch the daughter of the Su family with
spectres in subjection, makes seven human images; they are on
the east, above a pencil, in an earth basket; after nine years they
must do their work'. Following this hint, they broke down the
wall and discovered a last puppet, on which Su Pei's daughter
suffered no farther harm' 1.

Such simple sorcery is a constant lurking danger, against which every
honest man has always to be on the alert. Wise parents, who marry
a son and want a new quilt for his nuptial bed, can hardly dispense
with the precaution of inviting the maker of it a few times to
dinner and paying him on additional fee, for should this man
conceal two paper puppets of very diminutive size within the cotton,
or twist two bits of flock into something like human forms, discord
is certain to arise between the young couple from the very first
moment they share the bed. Great harm may also be inflicted by

1 見一載累求術士禁咒，備至而不能制，後伺其復出，旁率數十人掩捉，得一枚，視其眉目形
體悉具，其人手中僕動不止，以刃斫之血流於
地。遂積柴焚之，其之皆來焚所號呼；或在空中，
或在地上。燒畢宅中作象人象，翌日皆白衣號
哭數日不己。

其後半歲累獲六枚，悉焚之。惟一枚得而復
逸，遂逐忽乃入龕土中。蘇氏率百餘人握箏深
七八尺，得桃符、符上朱書字宛如可識云，李氏
婢覺蘇氏家女作人七枚，在東、南上、土籠中，
其後九年當成。遂依破壁又得一枚，巫女自爾
無恙。 Kwang i ki; K K, ch. 360.
putting objects, or characters and signs expressing evil, into an enemy's family-grave; indeed, the felicity of the soul which dwells therein being thus destroyed, it will no longer protect and bless its offspring, and may even henceforth injure their prosperity. That the legislator takes this view, is evident from the fact that he has inserted the following lines among the commentaries on the article which treats of sorcery by means of yen-mei, charms, and spells (p. 904): "Whoever, cherishing a grudge, clandestinely puts a stake of peach-wood into the ancestral grave of another, with intent to frustrate the fung-shui of the same, shall be punished as if he had used spectres in subjection, written charms, or spells, with intent to render others ill or miserable, that is to say, two degrees less severely than the law would demand if he had planned a murder and begun to execute the crime, yet without inflicting any wounds — viz. with banishment for two years. Sentence passed in Chehkiang, in the 22nd year of the Kia khing period (A.D. 1817)". Such malpractices are by no means modern, for we have given our readers on page 1030 of Book 1 an excerpt from one of the Standard Histories, telling of the grave of an imperial concubine in the sixth century of our era, in which a waxen goose and other things were secretly buried, in order to further her own son's interests to the detriment of those of the emperor.

1 扶嫌私用桃椿釘在他人祖塜，圖破風水，比照鬱魅書符咒詛欲令病苦減謀殺已行未傷二等律徒二年。嘉慶二十二年浙江案.
CHAPTER V.

OTHER FORMS OF SORCERY.

If it is possible to harm a person by means of souls and spirits, it may be possible also to harm him by means of his own soul, that is to say, by removing it from his body.

We have, indeed, read in the Code of Laws (see p. 871) of miscreants stealing the vital breath or soul out of men, in order to employ these in evil-doing; but no details of such soul-thefts are given there. There need not, however, be any mystery about the consequences of such thefts, since we have described in a special chapter (pp. 96 sqq.) the ills which the absence of his soul causes to a living man. That chapter has given us two stories of men who, without any intent to do harm, extracted souls out of women by means of evocation, connected with the use of magical charms. And on page 818 we have read of a Taoist, trying with the aid of a spell and a hook to draw the soul and life out of an enemy, this criminal work being frustrated merely by the circumstance that his victim possessed perfect command of his nervous system. The conclusion may then be drawn, that China possesses soul-thieves pursuing an object other than that of the sorcerers treated in Chapter III, who want "souls in subjection" as instruments. It can hardly be doubted that these thieves too do their work mainly by means of charms and spells. To this conclusion we are led by the following narrative:

* In Kwangsi people trust and respect 'spectre-masters'. There were two men there, members of the tribes Ch'en and Lai, who could catch lives, to put them in the place of those of dying men. Families with patients frequently engaged them. When one came, he covered a cup of water with paper, and suspended it upside down over the bed of the patient; on the next day he came back to see him, and if no water had trickled out all that time, he declared that help was possible. Or he took a cock, stuck a clean knife seven or eight inches long into its throat, and held
the bird before the patient, suppressing his own respiration and
reciting spells; and if after the spells no blood had trickled out
of the bill of the cock, he likewise declared that help might be
afforded; then he drew the knife out of the cock, and threw it
upon the ground, and the bird flew away as before. But if a drop
of the water or the blood had trickled down, he took his departure,
unable to help.

If a cure was possible, he put up an altar, and suspended there
some dozens of painted portraits of shen and kwei; then the
spectre-master, dressed like a woman, stepped a kung dance and
uttered spells to the sound of a gong and a drum. And when
the night had come, he made a lantern of oiled paper, and in the
open country called a soul (hun) with an indistinct voice. Then
the soul of a soundly sleeping neighbour obeyed his call and came;
the spectre-master compelled it to take the lantern in hand and
go away, and if then he congratulated the family, the patient
recovered, while the man who had taken the lantern in hand died.
There was, however, a way to neutralize the effects of such work,
consisting in this, that whosoever heard his gong and drum in
the night, placed himself with both his feet on the ground; no
harm then occurred to him. In this way Ch'en and Lai became
rich. The hall in their house was gradually converted into a
pitch-dark place, where they sacrificed to a very large number of
images of kwei and shen.

1 廣西信奉鬼師。有陳賴二姓，能捉生替死。病
家多延之，至則先取杯水覆以紙，倒懸病者床
上，翌日來視，其水過時不滴者云可救。或取雄
鶏一隻，貫白刀七八寸入鶏喉，提向病人身，運
氣誦咒，咒畢雞口不滴血者亦云可救，拔刀割
地，雞飛如故。若滴下點水及雞血者辭去，勿救。
其可救者設一壇，掛神鬼像數十幅，鬼師作婦
人粧步罡持咒，鑼鼓齊作。至夜染油紙作燈，至
野外呼魂，其聲幽渺。隨人有熟睡者魂即應聲
來，鬼師遞火與之接去，後鬼師向病家稱賀，則
病者愈，而來接火之人死矣。解之之術但夜聞
鑼鼓聲以兩腳踏土上，便無所妨。陳賴二家以
此致富。其堂宇層層陰黑，供鬼神像甚多。
"The wife of my father's younger brother fell ill, and invited the spectre-master Lai to see her. With a sword in his hand he tried to seize the spectre, and in the room a beast like a large bat crept under her bed. Lai there attacked it with the character 'thunder' written in his palm, but the fire flashed out of his hand in the wrong direction and scorched his beard. He flew into a passion, ordered t'ung oil to be boiled in a pan, and wrote a charm, which he burned; and after he had stirred the oil in the pan with his hand, the spectre was heard under the bed singing for pardon with a chirping voice. After a while it became silent, and the woman was restored to health.

"One day, when spectre-master Ch'en was calling upon a soul on behalf of a family, he saw a girl in blue clothes slowly approach. Looking at her attentively, he recognized his own daughter, who came to take the lantern in hand. Greatly startled he flung the light to the ground, slapped her on the back, and hurried home to look at his daughter, who just awoke from her sleep with a shudder, saying: 'I came because I dreamt you were calling me'. And the blue linen gown she wore bore the greasy marks of his hand.

"In Kwei-lin, the prefect Wei had a daughter lying dangerously ill. His wife invited Ch'en to come and see her, and Ch'en demanded a hundred coins; but the prefect, a severe man, had him arrested, flogged with sticks, and sent to gaol; yet the spectre-master smiled, and said: 'beware of remorse for the blows inflicted on me'. While they flogged the spectre-master, the daughter suddenly cried from her bed: 'Ch'en orders two spectres to flog my buttocks with sticks; they are putting me in gaol'. The affrighted wife forthwith demanded that he should be set free; she promised him double pay, but Ch'en said: 'While at work I have been scared by evil spirits; my best efforts will now be powerless'. And the girl died'.

1 余婦母患病，呼願鬼師視之。願持劍捕鬼，房中有物如大蝙蝠投入床下。願用掌心雷擊之，火倒出燒願鬚。願大怒，令煎一鍋桐油，書符燒之，以手攆鎌中油，聞床下鬼啾啾求饑。久之而絕，婦病果愈。
一日者陳鬼師為某家呼魂，見藍衣女冉冉來。
Yet other means are mentioned in China of depriving a living man of his soul. We have seen on pp. 108 seq. that a soul, while outside a man when he is sleeping, may be sorcerously prevented from returning into him by means of sacrificial articles placed beside his bed; thinking this is a funeral offering, the soul will then believe the man to be dead, and go elsewhere, thus causing death actually to follow. The same effect may, according to many, be reached by painting or blackening a sleeping man's face, whereby the wandering soul will fail to recognize him on returning.

Our chapters cannot, of course, make any pretense to depict the whole field of Chinese sorcery. The domain of Animism indeed is extensive enough to allow of the invention of sorcerous tricks and practices in indefinite numbers. There also exists sorcery in which no animistic element appears visibly, so that it is doubtful whether it falls within the compass of our work. Such is for instance black magic exerted directly upon the victim, his image, name, or horoscope, either by means of charms or spells, or by ill-treatment of any kind.

The reader knows that charms and spells used for letting loose malicious spectres upon men, are commands, formulae imposing obedience. Their use consequently implies an implicit belief in the power and efficacy of words written or spoken. Felicitations, curses, and words in general arouse thoughts of realities, and thoughts may be strong enough to convince simple minds that the realities are present. Words therefore effectuate what they express; they do not merely represent realities, but are the realities themselves. This principle has been illustrated in this work by various customs and

逼視之卽其所生女來接火。陳大驚，揶火于地。以掌撓其背，急歸視女，女方睡，驚覺云，夢中聞其父呼故來。所衣藍布衫上手掌油跡宛然。

桂林魏太守女病危，夫人延陳鬼師視之。陳素百金為謝，太守素方嚴，拘而杖之，將置之獄，鬼師笑曰，杖我毋後悔。方杖鬼師女忽於床上呼曰，陳鬼師命二鬼杖我臀，拉我入獄。夫人大恐，力勸放之，許以重謝，陳曰，業為祟鬼所驚，吾力不能。女竟死。*Teč puh yú*, ch. 17.
usages\(^1\); it is a principal factor in Chinese exorcising and religious magic, and will as such come to the foreground in particular in Chapter XII of the next Part of this Book, and regularly later on.

Hence it necessarily follows, that spells and charms which express evil amply suffice for the performance of sorcery, and no auxiliary or intermediary spectres are wanted. Charms and spells were, in fact, (see pp. 829 seq. and 832) used against Wu of the Han dynasty, and it therefore seems admissible that they were instruments of sorcery in much earlier times, considering also that we find them in use among peoples in very low stages of civilisation. That the penal laws of China have for many centuries attached to their use the same punishments as to the use of "spectres in subjection", we have seen from the article translated on page 904.

Charms and spells for purposes of sorcery, whether they convey orders to the spectres, or express the harm which is to be inflicted, generally do so in occult forms or terms, into the particulars of which, owing to the want of data, we cannot enter. They may, however, have the simplest form imaginable; a shred of paper, for instance, inscribed with the character 殺 or 然 "to kill", and hidden in the clothes of somebody, even in those which he does not wear, may suffice to kill him and all his family. Characters expressing disease or any evil whatever, may be concealed in an enemy's house, nay, even a scrawl of strokes and dots may harm him and his family, because perchance something resembling a letter may be formed therein. A character representing a spectre may render a man's house a prey to any devil desired, especially if the sorcerer enhances its operation by means of spells. The written name of an insect may make his dwelling the haunt of vermin, or' at every meal ruin the appetite of the family by suddenly producing in the bowls and dishes cockroaches, centipedes, or lice. In short, sorcery here has the widest scope; everything imaginable may find a place in it. We have seen in this work so many symbolic representations of felicity actually producing felicity in the opinion of the Chinese, that we cannot but allow that representations of evil, however faint or fantastic they be, ought to be believed by them to produce evil; and all such representations may be classed by us in the long list of sorcerous charms.

Charms and spells may also serve rogues to benumb the senses of others, so as to cause them to fall into traps and snares. So

\(^1\) See the Index of Book I, Characters and Words.
firmly do the Chinese believe in the reality of such dangers that the Code of Laws contains a notice, to this effect: "There exists a murderous, detestable rabble who use charms and spells, herbs or food to decoy boys and girls, in order to dismember them, or to roast or rob their brains and marrow. Such people must be traced and arrested by the district magistrates, arraigned, and punished. Should any of these authorities fall short in discovering them, they shall be degraded two steps (in the record of merits in the Board of Civil Office)".$^{1}$

It is interesting to read also in Chinese books, that harm may be wrought upon a victim by pronouncing evil over characters expressing the year, month, day, and hour of his birth, and that this circumstance is made use of by sorcerers to fascinate those whose life they want to "pluck out", or whose soul they want to rob (see pp. 872, 875, 905). Those characters are eight in number, forming four binomiums from the sexagenary cycles (Book I, p. 103) used for counting years, days, months and hours. They constitute the horoscope of the man, which determines his fate for ever; therefore to injure this horoscope is to injure his fate. To write them down and inscribe imprecatory crosses, or pronounce curses and spells on them, or harm them in any other way, is to apply cruelly the ethnic law of association and identification of representations with their realities. In Amoy a common trick also is to paste a shred of paper, bearing those birth-dates as well as the name of the victim, upon the bell of some temple, because every peal when the bell is rung will then shake and stir his person and fortunes most tremendously.

Fortunately there are many people against whom sorcery in whatever form, and in this form in particular, is powerless. These are they whose four natal binomiums are, according to almanacks or soothsayers, or even in spite of those books and men, all of first-rate quality; of these children of fortune the eight characters are "heavy"$^{2}$, thus forming a natural destiny which is as good as an impregnable stronghold defying all attacks. But woe to those whose eight characters are "light"$^{3}$! these are they whom sorcerers victimize.

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1 兇惡匪徒有用符咒藥餌迷騙子女、毀其肢體、炙取腦髓等事。地方官務訪拏懲辦。若有失察者降二級。Ch. 25, 4th title, 昔人畱賣人。

2 重。

3 輕。
Persons who become silly or idiots are commonly looked upon as victims of sorcerous attacks made upon their horoscopes.

Everybody in Amoy occasionally has to place his horoscope in the hands of soothsayers, chronomancers and geomancers for the purpose of allowing them to derive predictions from it with regard to its owner's fate, fortunes, and chances of success in his enterprises. No wonder therefore that those professors of occult arts lie under constant suspicion of sorcery, or at least of betraying for money horoscopes to those who want them for works of iniquity. No wonder also that every man of cunning and prudence seeks protection by a most careful concealment of the two characters which denote the hour of his birth; the other six define his birth with less precision, and therefore are not so dangerous to his fate in malicious hands. The objection to divulging natal hours is so great, that in written prayers addressed to gods and ancestors at sacrifices, in which the offerers, in order to obey established custom, are wont to describe themselves with some precision, they only inscribe the year, month and day of their birth, replacing the horary characters by the neutral term “auspicious hour”.

Charms and spells may also inflict every sort of harm on a victim if they are made to work upon something representing his body. The reader remembers that we have demonstrated (pp. 339 sqq.) how closely the Chinese are wont to associate beings with their likenesses. They then are perfectly aware that it is possible to harm a man by maltreating or cursing an image of his; he will then suffer everything which the image suffers, especially if the identity between both is intensified by writing on the image the name and horoscope of the man. This method, according to my native informants, is extensively practised. In Amoy the images used for the purpose are mostly very roughly made of two bamboo splinters fastened together crosswise, on one side of which is pasted some paper supposed to represent a human body. They are not larger than a hand, and those of men are distinguished from those of women by two shreds of paper, said to be boots. They are called *t'i sin*¹, “substitutes or surrogates of a person”, and may be had, for a cash or so a piece, in every shop where paper articles are made and sold for sacrifice to the dead and the gods, for they are also burnt as slaves for the dead in the other world. In particular they are used for exorcising practices and religious magic, to be

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¹ 吉時. ² 替身.
described by us afterwards. Even a few straws, bound together crosswise, suffice for sorcerous ends, the identity of a person with his surrogate being not nearly so much established by its form as by his name and horoscope, attached to it on paper.

Menfolk generally assert that this form of black art is especially practised by the fair sex. Hatred of tyrannous husbands; mutual jealousy of wives and concubines, aroused by a partial distribution of sexual and other favours by the common husband; domestic quarrels and animosities of all sorts, from which no home in China is exempt, are things which easily convert female apartments into nurseries of occult iniquity. Besmearing the “substitute” of a rival with faeces, or throwing it into the privy, in order to infect herself with a foul smell which may turn the husband’s affection into aversion, is there the order of the day, and so is burial of substitutes, or thrashing them amidst loud curses and maledictions, female slaves showing special ingenuity in such refined malpractices.

The use of “surrogates” also has the advantage of enabling sorcerers and sorceresses to hurt their victims in whatever parts of their bodies they desire. If the puppet’s eyes are pierced with a nail, pin or needle, and at the same time the proper spell or curse is pronounced, the victim may become blind, especially if the prickling object is not removed; a pin in the belly may produce colic; in the heart it may entail death; the more pricks, and the louder the spells, the more certain is the effect. In this way poor Moon-in-the-west was treated (p. 876). Surrogates are often thrown away in busy streets, in order that the crowd may trample them; but he whose eyes fall upon one is sure to turn aside, and will spit upon it to annul its effects. In all cases, such sorcery is more effectual if the connexion of the surrogate with the “object” is intensified by passing it beforehand over him, or hiding it in his clothes for a time, or under his chair or bed.

In Amoy it is said to be far from unusual to bring “objects” by means of puppets of sorcery within the grip of spirits of low rank in the service of the God of Walls and Moats or of the Eastern Mountain; indeed, these gods are the judges of human souls, who often order their underlings to extract souls out of living men and draw them before their tribunals. When a man deems himself

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4 It is clear that the use of puppets of sorcery thus inscribed rests on the same principle which underlies the use of soul-tablets for the dead, these being likewise assimilated with individuals because they bear their names, dates of birth and death, and other particulars descriptive of their persons.
wronged by another, he may successfully hide a paper substitute of him close by the image of a lictor in the temple of one of those gods, at the same time enjoining on that being by means of imprecation with a sacrifice of some food or dainties, to arrest the soul of the wrong-doer, in order that this may suffer before the divine judge just the same terrible torture which terrestrial mandarins are wont to inflict on men whom they arraign. In the temple of the Eastern Mountain is a large cylinder of wood, which, revolving perpendicularly on an axis, lifts the souls of women who died in the state of contamination by childbirth, out of a tank of blood in which they abide in hell to expiate that state. Women do not shrink from throwing substitutes of members of their sex under this instrument of salvation, in order that these women may die in childbirth and be plunged into that tank.

The method of causing injury by means of images apparently is old. We have read of puppets in the account of the great ku incident of the Han dynasty, which may have been "spectres in subjection", though the possibility is not excluded that they were "substitutes" of Wu's own august person buried in the ground, either to cause sympathetically his death and burial, or in order to receive his soul-substance on his passing by, and thus become fit for being operated on successfully. It is a fact that in the historical account of a similar event in A.D. 453, upon which we have touched on page 1408 of Book I, it is explicitly stated that the puppets used were images of the emperor. That account is of sufficient interest to be related in its entirety:

There was a female wu, Yen Tao-yuh by name, who pretended to have communication with spiritual influences and beings (li n g), "and to possess the faculty of having in her employ spectral beings" 1. Being introduced to an imperial princess by her slave woman Wang Ying-wu 2, she gained the favour of Shao 3, the crown-prince, and of Siün 4, the second prince, "who respectfully employed her and called her Celestial Master; and after her directions they made wu-ist ku, and made an image of the emperor, consisting of a puppet of jade, which they buried in front of the Han-chang hall" 5.

1 有女巫嚴道育，自言通靈，能役使鬼物。
2 王鸞鸞。
3 勩。
4 濤。
5 勩等敬事，號日天師，後遂為巫蠱，以玉人為上形像，埋於含章殿。
Those princes indeed were conscious of many offences, which they feared their father might discover and punish. Wang Ying-wu was their accomplice, together with Ch'en Tien-hing ¹, a male slave of the princess, brought up by Wang Ying-wu and used by her for the satisfaction of her sexual appetites. Yet a fourth in the sorcery plot was the eunuch Khing Kwoh ². The princess happened to die, and Wang Ying-wu was thereupon given by the crown-prince as a concubine to one of his officers, named Ch'en Hwai-yuen ³, who discovered her secret relation with Ch'en Tien-hing. On his request the crown-prince put this slave to death. This execution filled Khing Kwoh with fears, it being well known that he too was one of Wang Ying-wu's intimate friends; hence, to save himself, he revealed the sorcery to the emperor. This occurred in the seventh month of the year 452.

The Son of Heaven had Ying-wu arrested. Her dwelling was searched, and this led to the discovery of a great many papers from Shao and Siün, all relating to spells and wu-ist ku; also the buried image was found. Tao-yuh managed to escape, and was sought in vain, even in the provinces. The two princes did not even try to purge themselves of their guilt, and at once made open confession. The younger one took the missing woman with him to the river-port of the capital, and from there into the northern army, under disguise of a Buddhist nun, and he even ventured to return with her to the capital in the second month of next year.

But all this iniquity was betrayed to the emperor by two female slaves. He divested Shao of his dignity of heir-apparent, and ordered Siün to commit suicide. These sentences were a signal for these princes to try a coup d'état. In the early morning, while the guards were still sleeping, Shao made an onset on the Palace, and his partisan Chang Ch'ao-chi ⁴ killed the emperor, cutting off his five fingers. Several grandees were slain; Shao placed himself on the throne, and adopted the style of reign T'ai ch'ú ⁵ or "the very first beginning", suggested to him by Tao-yuh.

But the third imperial prince, lawful successor in consequence of the deposition of the eldest and the condemnation of the second, raised a large power in the provinces. After a short campaign and a naval struggle on the Yang-tszé, his troops conquered the

¹ 陳天典 ² 慶國 ³ 沈懷遠 ⁴ 張超之 ⁵ 太初
capital, which was pacified by means of twenty-two days of great bloodshed. Shao, found in a well in the arsenal, was decapitated; Siün escaped on horseback from the city, but had to surrender to the general of the victorious army, who beheaded him. Their wives, concubines and children were put to death or compelled to commit suicide. The heads of the princes were exposed on stakes, and afterwards thrown into the Yang-tsze together with their bodies. Their faction was exterminated; Chang Ch’ao-chi’s body was partly devoured by the soldiers, partly burned (see p. 369). Shao, compelled to betray the place where he had hidden the imperial seals, said they were in the abode of Yen Tao-yuh. This entailed new searches for her and for Wang Ying-wu; they were discovered, and publicly flogged to death; their corpses were burned, and the ashes strewn in the Yang-tsze.

The principle that images are physically connected with that which they represent is stated without reservation in the practice of sorcery. People have told me with the utmost seriousness that shipowners and merchants are not seldom ruined by enemies furtively drawing the faint outlines of a junk somewhere at the entrance of their houses with the bow pointing to the street; their ships then sail out, but do not return. In one of the celebrated tales of P’u Sung-ling we read:

“A man in Shansi, whose names I have forgotten, a member of the White Lotus sect and a disciple of Sū Hung-jū, misled the masses by heterodox doctrines, and many who wished to learn his magic worshipped him as their master. One day having to depart, he placed a basin in the main apartment of his house, and covered it with another basin, telling his disciple to sit down by it and watch it, without, however, lifting up the cover to see. But after his departure the disciple did what had been forbidden him, and saw that there was clean water in the basin and a ship of plaited straw floating on it, fully rigged with sails and masts. His curiosity induced him to take it up with his fingers, but it was capsized thereby; he set it up in its former position, and put the cover over it, when suddenly his master came back. ‘Why have you disobeyed me?’ he angrily exclaimed. The disciple retorted he had done nothing, but the master said:

2 A rebellious leader of the Lotus-sect who assumed imperial dignity in Shantung in the period of the downfall of the Ming dynasty. See my Sectarianism and Religious Persecution in China, pp. 167 seq.
"Do you think you can deceive me? My ship has just now capsized at sea." 1

There is standard history to prove that the Chinese even deem it possible to destroy conjugal affection by operating on emblems thereof painted or drawn. In the History of the Chin Dynasty we read the following incident, which occurred in A.D. 1209: "The late emperor (Chang Tsung 2) had had his special favourites, of whom the lady Li (his principal concubine) was jealous. She told a female wu, named Li Ting-nü, to make a human image of paper and wood, and a charm representing a couple of mandarin ducks (which are in China symbols of conjugal attachment, see Book I, p. 471), and to direct "spectres in subjection" to use these, in order to cut short the line of the imperial progeny with those things. As nobody could fully explain what evil she had done, the emperor, as soon as the matter had transpired, ordered a high officer to submit her to an interrogation, and on her confessions, everything, commissioned high ministers to examine her; and as these grandees obtained no other results, the judges pronounced her worthy of death in accordance with the laws, demanding, however, that she should be reprieved on account of her having for so long a time bestowed care on the late sovereign. But now imperial princes and officers came forward with a memorial demanding that the emperor should definitely order her to put an end to herself" 3. Her mother, crazed with age, was

1 白蓮教某者山西人，忘其姓名，大約徐鴻儒之徒，左道惑眾，慕其術者多師之。某一日將他往，堂中置一盂，又一盂覆之，囑門人坐守，戒勿啟視。去後門人啟之，視盂貯清水，水上編草為舟，帆樯具焉。異而擁以指，隨手傾側，急扶如故，仍覆之，俄而師来。怒責何違吾命。門人立白其無，師曰，避海中舟覆，何得欺我。Liao-tou chi i, ch. 5.

2 章宗。

3 先皇平昔或有幸御，李氏嫉妒，令女巫李定奴作紙人，人躍鸞符，以事隸魅致絕聖嗣。所為不軌，可殫陳事。既發露遣大臣按問，俱已款服命宰臣往審，亦如之。有司議法當極刑，以其
put to death; her two brothers, high grandees, were divested of all their dignities and banished, and some accomplices of high rank were rigorously punished or executed.

Not only likenesses, names and horoscopes may serve for inflicting sorcery, but also parts of the body and clothing of the "object". This shows that either the connexion between such things and the individual himself is not deemed to be broken, or a portion of the latter is identified or associated with him, since, like his image, name or horoscope, it calls up thoughts of him, or such a portion is deemed to contain a part of his soul. We know that fragments of a dead man contain substance of his soul; why then should this not be the case with fragments of a living man?

Hairs, nail-clippings, even droppings, are efficient instruments of sorcery, as well as old shoes and garments, queue-threads, buttons, etc.; caning or burning, imprecating or chanting spells over such things may render the former owner ill or unhappy, or may even kill him. Hence it passes for prudence not to give cast-off garments to paupers or beggars. Such sorcery is no doubt performed in China on a extensive scale. Chi'en Tsang-khi in the eighth century advised that "hair of a runaway person should be taken and laid out crosswise on the woof of a loom; he will then get so confused that he will not know where to go". By application of the same principle, injury may be inflicted upon cattle, dogs and cats of an enemy, and may make these ill, stubborn or mad, nay even his lifeless possessions may in this way be spoiled or destroyed. We read of "a wu in the district of Teng-ch'ing, which forms a part of Siang-yang (Hupeh pr.), who could spoil the brew of spirit-distillers by sorcery, and therefore was feared and respected by all wineshop-keepers. In every spring and autumn he visited their shops to collect gifts, and they gave him 20,000 coins in each of the dozen shops which were there, and for this pay they enjoyed peace the whole year round. Once he was short of money for some reason, and applied to a well-to-do distiller for some additional pay, but was put off with a scornful refusal. Therefore, on leaving the shop, he bought a pint of

久侍先帝欲免其死。王公百僚執奏堅確令賜李氏自盡。Ch. 64, l. 14.

1 人逃走取其髪于緯車上却轉之。則迷亂不知所適。Pen-te'ao kang mui, ch. 52, l. 2.
liquor, put it into a small vase, and stirred some dung into it; subsequently he repaired to a copse to pace a Yu dance and mutter spells, and having walked there several times around the mixture, he buried it in the ground, and went away. On a sudden the whole row of jars in the distillery emitted a stench of dung. A Taoist doctor said: 'I possess a magical art which may remedy this evil, but the liquor already spoiled it is too late to save'. Burning incense, he applied his art, with the result that after half a day the stench had disappeared'.

Our chapters on Chinese sorcery, though very deficient, have mentioned much which has been found to occur also among other peoples of the earth, including not a few at a low stage of civilisation. We learn from Sui Yuen that Chinese sorcery also has traits in common with sorcery of non-Chinese people living in Hainan island. In Yai-cheu, which belongs to Kwangtung, one half of the inhabitants are Li natives, divided into barbarous Li and civilised Li. Among the fair sex of this people there are women who keep spectres in subjection, and are able to bewitch men by means of spells so well that they die. They perform their sorcery by getting possession of some hair from the beard or the head of the man who is to be belaboured with spells, or a bit of a penang nut which he has spat out; having put this in a bamboo case, the sorceress lies down in the night on the top of a hill in a state of nature, her face upwards, working upon it under the stars and the moon with charms and spells, with the result that the man dies on the seventh day. Not the slightest injury is then to be discovered on his body, which is as supple as cotton. Those hags can bewitch none but Li people; Chinese are beyond their reach. If those injured by their attacks arrest one and take her

1 襄陽邵城縣有巫師，能用妖術敗酒家所釀，凡開酒坊者皆畏奉之。每歲春汛必遍詣諸坊求丐，年計十餘家率各與錢二十千，則歲內平善。巫偶因他事窘用，又詐富室求益，桓之甚峻。巫出買酒一升，盛以小缶，取糞污穢雜，往林麓禹步詠咒。環繞數匝，塼之於地，乃去。俄酒家列壝盡作糞臭。有道士日，吾有術能療，但已傷者不可救耳。即焚香作法，半日許臭止。T S, sect. 藝術, ch. 810.
to the magistrate, they are sure to pass the rope, which they
sling round her neck in order to drag her thither, through a long
bamboo, lest she may get near them and bewitch them. These
hags pretend that, if the period (of seven days) should elapse
without the sorcery taking effect, they themselves must die. Some
among them perform such practices when still young, even
before their marriage. The art has been transmitted to them by
their ancestors. Their spells are very occult. Such witches may
be beaten to death without betraying each other. Only sorceresses
of this kind exist, and no sorcerers, the art being delivered by
the women exclusively to their own sex".1

1 奥臣崖州居民半屬黎人，有生黎有熟黎之
分。黎女有禁咒婆，能禁咒人致死。其術取所咒
之人或鬚髮，或吐餘涎涎，納竹筒中，夜間赤身
仰臥山頂，對星月施符誦咒，至七日其人必死。
遍體無傷而其軟如綿，但能咒黎人，不能害漢
人。受其害者擒之鳴官，必先用長竹筒穿索，扣
其項下曳之而行，否則近其身必為所禁咒
矣。據婆云不禁咒人則過期，已身必死。婆中有
年少者不及笄便能作法。蓋祖傳也。其咒語甚
秘。雖杖殺之不肯告人。有禁咒婆，無禁咒公，其
術傳女，不傳男。Tacē puh yù, ch. 24.
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of the Chinese books used in the preparation of this Volume, or mentioned in it, apart from those mentioned in Book I pp. xviii sqq. and pp. 1427 sqq. and in the Index at the end of Volume IV.

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