

# Chinese Folk Medicine

## A Study of the Shan-hai Ching

By

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The *Shan-hai ching* (山海經) or “The Classic of the Mountains and Seas” is a geographical gazetteer of ancient China and a catalogue of the natural and supernatural fauna and flora allegedly dating back to the Eastern Chou dynasty (東周朝, 771–256 B.C.) and spanning a period of perhaps a millennium through the first century of the North-South dynasties (南北朝, A.D. 304–589). It is also a repository of strange spirits, curious folkways, medical beliefs, and other related oral and written traditions of earlier origins, perhaps even beginning with the Shang-Yen dynasty (商殷朝, c. 1500–1027 B.C.).<sup>1</sup> “Now when we look at what is said of herbs and minerals in this treatise, we find, rather surprisingly perhaps, that the idea of prevention rather than cure is outstandingly present. The *Shan Hai Ching* usually recommends particular drugs, not for curing diseases but for preventing their onset. No less than sixty items of this kind are stated to promote health and to prevent illness.”<sup>2</sup>

In many ways, this classic bears some similarity in content and theme to the Hippocratic treatise *Airs, Waters, Places*, although it is not commonly associated with being a part of the Chinese medical corpus as the latter is in Greek medicine. For, like this ancient Greek treatise, *The Classic of the Mountains and Seas* is based upon a philosophical and scientific premise of nature—the Chinese *Weltanschauung*. The Chinese quest for a harmonious union between themselves and their biophysical and socioanthropological environment gave rise to

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1. Kwang-chih Chang, *The Archaeology of Ancient China*, 3rd ed. (New Haven and London: Yale University Press, 1977), p. 444.

2. Joseph Needham, *Clerks and Craftsmen in China and the West* (Cambridge: At the University Press, 1970), p. 350.

such a "world concept" in which people and their way of reasoning were conceived of as being an integral part of the cosmos and intrinsically interjoined with the spiritual, physical, and moral 'influences.'<sup>3</sup>

"From early times," according to Professor Clarence J. Glacken, "there have been two types of environmental theory, one based on physiology (such as the theory of the humors) and one on geographical position; both are in the Hippocratic corpus. In general, the environmental theories based on physiology have evolved from the notion of health and disease as indicating a balance or imbalance respectively of the humors, and from empirical observations such as the advantages of certain town or house sites, situation with relation to altitude (possibly because high places were above malarial swamps) or nearness to water, and to certain prevailing winds. . . . The history of environmental theories is distinct from that of the idea of design because the main stimulus of the former came originally from medicine, although it is true that adaptation of life to the physical environment is implicit in the idea of an orderly and harmonious nature."<sup>4</sup> Thus, we find in *The Classic of the Mountains and Seas* and in *Airs, Waters, Places* two of mankind's earliest written records as to how "to reckon his place and purpose within his environment or universe and to bring into it an embodiment of conformity by which he could provide meaning and order to his existence as well as an explanation of the workings of nature."<sup>5</sup>

The dating of *The Classic of the Mountains and Seas* has been a difficult philological problem for Chinese scholars ever since the Han dynasty (漢朝, 206 B.C.—A.D. 220). Recent research appears to indicate that the book consists of several ancient works which were compiled, as were many of the Chinese books, into a single volume—in this case, originally consisting of thirty-two *chüan* (卷) or "essays" around the first century B.C. entitled, *Wu-ts'ang-shan ching* (五藏山經) or "The Classic of the Five Mountains." It was later referred to by its abbreviated title, *Shan ching* (山經) or "The Classic of the Mountains." These essays contain a considerable amount of ethnographic data describing the social customs and rituals of the early Eastern Chou dynasty and in particular those traditions of the state of Ch'u

3. John Wm. Schiffeler, "An Essay on Some of the Philosophical Tenets Found in Traditional Chinese Medicine," *Journal of The China Society*, Vol. XIV-XV (1978), 27-28.

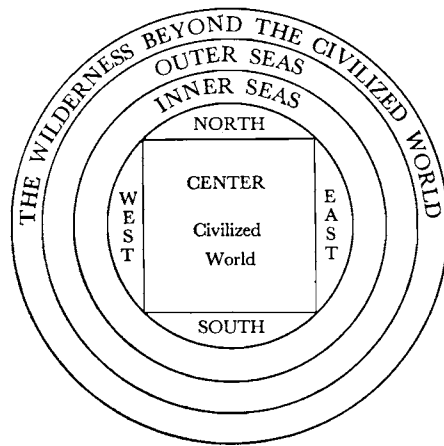
4. Clarence J. Glacken, *Traces on the Rhodian Shore* (Berkeley & Los Angeles: University of California Press), pp. 80-81.

5. John Wm. Schiffeler, "The Origin of Chinese Folk Medicine," *Asian Folklore Studies*, Vol. XXXV-1 (1976), 18.

(楚). The entire work was presumably written as an explanation of a map which has long since been lost, describing the mountains, rivers, material culture, folk medicine, and other aspects.

The first Chinese scholar whose name is definitely related to the compilation of *The Classic of the Mountains and Seas* is Liu Hsin (劉歆, c. 46 B.C.–A.D. 25). For during the reign of Emperor Wang Mang (王莽, A.D. 6–23) he was appointed as the Head of the *Shih-ch'ü Ko* (石渠閣), a literary research institute founded for the purpose of compiling the works of previous authors. Liu Hsin completely revised this book into its present divisions of eighteen essays and attributed its authorship to *Ta Yü* (大禹), the reputed founder of the legendary Hsia dynasty (夏朝, ca. 2250–1818 B.C.), thereby, attributing greater significance to it by trying to associate it with what was believed then to be the 'Golden Age' of China's past. Liu Hsin's interpolations, however, did not go unopposed, for in the *Han shu i-wen chih* (漢書藝文志) or "A Bibliographic Gazetteer of *Han* Books," a book compiled by Pan Ku (班固, A.D. 32–92) in the first century A.D., *The Classic of the Mountains and Seas* is classified in the *Shu-shu lüeh* (術數畧) or "Summary of Magical Calculations" section as being a literary product of the *hsing-fa chia* (形法家) or "geomancers," thereby, relegating it to a lowly literary position among the pseudo-sciences. This is one of the reasons why *The Classic of the Mountains and Seas* was regarded with considerable circumspection by the authors of later dynastic annals with regard to the reliability of its subject matter.

Three centuries later during the Chin dynasty (晉朝, A.D. 265–420) a famous scholar and commentator of many antiquarian works, Kuo P'o (郭璞, A.D. 276–324), expressed similar opinions to those of Liu Hsin regarding the antiquity of *The Classic of the Mountains*



*and Seas*. Furthermore, he revised this book, which by then had been given its present-day title by Liu Hsin, by dividing the eighteen essays into its current five divisions. These divisions are a reflection of the cosmo-magical symbolism that permeated Chinese reasoning by which the 'real' world transcended the pragmatic realm of textures and geometrical space and was perceived schematically as an extra-mundane, sacred experience.

1. *Shan ching* (山經) or "The Classic of the Mountains," consisting of five essays, each one pertaining to a particular mountain region: the Southern Mountains, the Western Mountains, the Northern Mountains, the Eastern Mountains, and the Central Mountains;

2. *Hai-wai ching* (海外經) or "The Classic of the Outer Seas," consisting of four essays, each one pertaining to a particular oceanic region: the Southern Outer Sea, the Western Outer Sea, the Northern Outer Sea, and the Eastern Outer Sea;

3. *Hai-nei ching* (海內經) or "The Classic of the Inner Seas," consisting of four essays, each one pertaining to a particular oceanic region: the Southern Inner Sea, the Western Inner Sea, the Northern Inner Sea, and the Eastern Inner Sea;

4. *Ta-huang ching* (大荒經) or "The Classic of the Great Wilderness," consisting of four essays, each one pertaining to a particular geographic region: the Eastern Wilderness, the Southern Wilderness, the Western Wilderness, and the Northern Wilderness; and

5. a second *Hai-nei ching* (海內經) or "The Classic of the Inner Seas," consisting of one essay which acts to interjoin the preceding four divisions and their respective topical elements into one corporate entity, thereby, affording the reader an integral conclusion.

These first four divisions are presented in the context of their respective authors' ideological predilections, with the above diagram reflecting the unity of the *Weltanschauung* of the authors who transmitted—only too frequently amending and editing—the contents of *The Classic of the Mountains and Seas*. The sources of this Chinese "world view" are found in the philosophical theories and empirical observations of the Chinese intelligentsia and form the basis of this book.

Much of the mythography of the natural and supernatural fauna and flora referred to by Kuo P'o in his *Shan-hai ching t'u tsan* (山海經圖譜) or "The Praiseworthy Maps of *The Classic of the Mountains and Seas*" is lost. We may, therefore, assume that those remaining examples are indeed fragmentary in comparison to the original number. Furthermore, many of our present-day examples are the artistic creations of much later dynastic periods, beginning, by and large, with

the Sung dynasty (宋朝, A.D. 960–1279) and ending with the Ch'ing dynasty (清朝, A.D. 1644–1912).

In 1590, Hu Ying-lin (胡應麟) wrote the *Shao shih shan fang pi ts'ung* (少室山房筆叢) or "Miscellanea from the Little Chambers of the Mountain Lodge" in which he refers to *The Classic of the Mountains and Seas* as being a fraudulent work and unworthy of serious scholarly attention. During the Ch'ing dynasty many scholars continued to follow the precedent set forth in the opinions of Hu Ying-lin and other Scholars of similar persuasion, as is borne out by the Ch'ing encyclopaedia, *Ssu k'u ch'üang-shu* (四庫全書) or "The Complete Library in Four Classes of Literature," which was compiled by Chi Yün (紀昀, 1724–1805) between 1773 and 1782, and in which *The Classic of the Mountains and Seas* is not any longer referred to as being a geographical work but rather a fabula. Despite these literary attacks valuable scholarly contributions were made during this same period that resulted in achieving a better understanding and, in turn, appreciation for this work. Among some of the notable accomplishments were those of Wu Jen-ch'en (吳任臣, 1628?–1689?) who wrote in 1667 the *Shan-hai ching kuang-chu* (山海經廣注) or "Extensive Notes of *The Classic of the Mountain and Seas*," then by Pi Yün (畢沅, 1730–1797) who wrote in 1783 the *Shan-hai ching hsin chiao-cheng* (山海經新校正) or "A New and Rectified Re-examination of *The Classic of the Mountains and Seas*," and later by Hao I-hsing (郝懿行, 1757–1825) who wrote in 1805 the *Shan-hai ching ch'ien-su* (山海經箋疏) or "A Commentary on *The Classic of the Mountains and Seas*," not to mention Hsü Wen-ching (徐文靖, 1667–1756) and Hui Tung (惠棟, 1697–1758), both of whom investigated this book and complemented it with their respective learning and commentaries.

Similar research was carried on in Europe during the nineteenth century by such scholars as Antoine P.L. Bazin who published some of his translations and findings in the *Journal Asiatique* in 1839, followed by Gustaaf Schlegel's articles in the *T'oung Pao* (通報) in 1892–1893, as well as the articles by C. de Harlez in the same journal in 1894. Thirty years later these earlier articles were followed by that of Otto Mänchen-Helfen who wrote about his research on this book in *Asia Major* in 1924. This does not take into account the various brief references to *The Classic of the Mountains and Seas* that are to be found in various other European journals and books during this period. Although extensive research has been limited it is best exemplified by the above cited references.

In China during the second decade of our present century there arose in response to the growing fervor of nationalism an interest in

Chinese folklore. This particular interest was first manifested at National Peking University and later at the National Sun Yat-sen University. Several important articles regarding *The Classic of the Mountains and Seas* began to appear in the "Folklore and Folk Literature Series" of the National Peking University and its affiliate, the Chinese Association for Folklore, as well as in the "Folklore Weekly" of the National Sun Yat-sen University. The Subjects of most of these articles pertained to textual criticism, chronology, and mythography. The first most significant article regarding folk medicine was written by Chung Ching-wen (鍾敬文) in 1931 and entitled, *Wo kuo ku-tai min-chung kuan yü -iyao hsüeh-te chih-shih* or "My Country's Ancient Popular Wisdom Involving the Study of Healing Medicine." In this publication he mentions the names of numerous different animals, plants, and minerals found in *The Classic of the Mountains and Seas* that were used as medicines for the maintenance of health and the warding off of detrimental influences. Two salient features are brought out in this article, according to Drs. Chimin Wong and Wu Lien-teh in their *History of Chinese Medicine*, namely, "(a) The people of this period have just emerged from the hunting and fishing stage and are entering into the newly formed agricultural society, for most of the things listed are derived from the animal kingdom as compared with the time of Shen Nung [神農, c. 2838-2698 B.C.] when vegetable drugs formed the main source of remedies. (b) Although the great majority of the substances are to be taken internally, yet a considerable proportion of them are to be worn by the patient, which shows the deep hold medical magic had on the minds of the people."<sup>6</sup>

During the late 1930's, Professor Cheng Te-k'un (鄭德坤 formerly of Cambridge University) prepared an extensive manuscript regarding *The Classic of the Mountains and Seas* for publication, however, it remained unpublished, because the two-volume manuscript was destroyed by the Japanese bombing of Nanking, when it was in press at one of the publishing houses. Twenty years later the next significant work to appear was Tu Erh-wei's (杜而未) *Shan-hai ching shen-hua hsi-t'ung* (山海經神話系統) or "The Mythical System of *The Classic of the Mountains and Seas*." Its genre was that of New Criticism in which the author attempted to analyze this book according to lunar symbols and imagery (similar in methodology to that of the nineteenth century Oxford University scholar, Max Müller (1823-1900), who stressed solar mythology in his cross-cultural studies of ancient Indo-European civilizations). In 1953, Miss Henriette Mertz published a book en-

6. N. B. Bibliography, p. 3.

titled, *Pale Ink: Two Ancient Records of Chinese Exploration in America*, in which she attempted to establish that the Chinese had explored North and Central America in the third millennium B.C. based upon her secondary interpretation of *The Classic of the Mountains and Seas*. This was followed by a series of learned articles appearing in 1969 through 1971 in the Japanese historical journal, *Shigaku* (史学), by Professor Seiji Itô (伊藤清司) of Keio University in Tokyo. He wrote about the myths and the origins of those medications found in *The Classic of the Mountains and Seas*. Professor Ito's articles and the one by Chung Ching-wen forty years earlier are the most important ones with regard to Chinese folk medicine. In 1974, Professors Wei T'ing-sheng (衛挺生) and Hsü Sheng-mu (徐聖謨) published a chorography entitled, *Shan ching ti-li t'u-k'ao* (山經地理圖考) or "A Cartographic Examination of the Geography of *The Classic of the Mountains*." This book graphically depicts the extent of Chinese explorations in East and Southeast Asia which formed the basis for compiling the beginning of *The Classic of the Mountains and Seas*. Then in 1977 two books were published, one by E. M. Ianshina entitled, *Katalog gor i morei (Shan Hai Tszin)* or "A Catalogue of Mountains and Seas: *The Classic of the Mountains and Seas*," and the other by myself entitled, *The Legendary Creatures of the Shan Hai Ching*. At present there are a few scholars in different countries of the world who are conducting individual research into this book. However, systematic and unified research on *The Classic of the Mountains and Seas* has yet to be accomplished in this country or elsewhere.

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Before we can begin to approach the subject of folk medicine within the narrative setting of *The Classic of the Mountains and Seas*, we should first postulate what the Chinese concept of health and sickness was during the period of this work's compilation and how this concept was related to the Chinese systems of medical intervention.

Medicine is that field of human endeavor that is concerned with the cure, alleviation, and prevention of sickness in human beings, and with the restoration and preservation of health by humans for each other. Sickness is the absence of ease (hence, the word 'disease'), or a state of uneasiness; it is a condition of the mind and/or body, or some part or organ of the body, in which the basic functions are disturbed or deranged. Health is regarded as a state of well-being in which the most basic functions of human beings are duly and efficiently discharged; health, like sickness, manifests itself through symptoms. The interpretations of what sickness and health are, vary within the

cultural context of different societies. The approaches to medical intervention are not always uniform, since they vary in accordance with the interpretations, beliefs, and experiences associated with particular cultures.

In Chinese society the interpretations of sickness and health have found expression in two systems of medicine currently known as *Chung-i* (中医) or "[traditional] Chinese medicine" and *min-chien i-hsüeh* (民間医学) or "folk medicine." Their respective approaches to medical intervention are based upon the philosophical doctrines of the *Yin-yang* (陰陽) 'school.' Traditional Chinese medicine, however, is the outgrowth of systematic classification and codification that formulates ethical principles, medical deontology, and discusses medical aesthetics. Chinese folk medicine lacks any systematic classification, much less codification, since it is dependent upon oral transmission. Furthermore, the body of folk medicine is as diversified as the geographic areas from which it evolves, making it subject to a multitude of interpretations and applications since it is not uniform.

The origins of Chinese folk medicine can be found in the plant lore, animistic beliefs, and rudimentary medical techniques and faith healings of the Neolithic pastorals, fishermen, and hunter-gatherers who, in their daily encounter with their environment, were instinctively aware of various survival measures in the promotion of health and well-being. Folk medicine gradually became a complex system of 'natural medicine' based upon empirical experience and observation as well as a diversified system of shared religio-magical beliefs. "The first of these represents one of man's earliest reactions to his natural environment, and involves the seeking of cures for his ills in the herbs, plants, minerals, and animal substances of nature. Natural medicine, which is sometimes called 'rational' folk medicine, and sometimes 'herbal' folk medicine because of the predominance of herbs in its *materia medica*, is shared with primitive cultures, and in some cases some of its many effective cures have made their way into scientific medicine. The second branch of folk medicine is the magico-religious variety, sometimes called 'occult' folk medicine, [and sometimes called 'irrational' folk medicine, since its practitioners use charms, incantations, and other related means to cure sickness]." Folk medicine, therefore, is the substance of all the traditional viewpoints on sickness and the healing techniques applied against diseases for the promotion

7. Don Yoder, "Folk Medicine," in *Folklore and Folklife: An Introduction* ed. by Richard M. Dorson (Chicago and London: The University of Chicago Press, 1972), p. 192.



of health that exist among a people.

The ancient, itinerant practitioners "were extremely conscious of the relation of diseases to geography, to the prevailing climate, and to the seasonal changes of the year. They shared very markedly therefore the Hippocratic conception of 'airs, waters and places'."<sup>8</sup> "Since, however, it was *Airs, Waters, Places* that influenced subsequent theorists in history, ethnology, and geography, it is the nature of its legacy that is of most interest. It is responsible for the fallacy that, if environmental influences on the physical and mental qualities of individuals can be shown, they can by extension be applied to whole peoples. If Hippocrates had made it clear that environment, medicine, and ethnology are three different studies, that the influence of climate on the individual was a proper study of medicine and that ethnology required other methods—as indeed his own descriptions prove—the rigorous correlations derived from Hippocrates would not have been pressed so ardently over a period lasting at least 2,300 years. . . ."<sup>9</sup> The Chinese also did not make this distinction in their respective medical system, however, *The Classic of the Mountains and Seas* was never regarded as a part of the Chinese medical corpus. Consequently, its ethnographic content pertaining to folk medicine did not impart similar environmental influences upon Chinese society as did the contents of *Airs, Waters, Places* in the Occidental world.

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I have selected the fourth essay entitled, *Tung-shan ching* (東山經) or "The Classic of the Eastern Mountains" from the *Shan ching* (*supra*) of *The Classic of the Mountains and Seas*, since its length is convenient given the scope of this paper. "The Classic of the Eastern Mountains" provides us with a ethnographical and geographical description of present-day *Shan-tung* Province, the Korean Peninsula, Japan, including the *Ryūkyū* Islands, and western Siberia. Included in this description is a selected bibliography of primary and secondary sources that are useful for further inquiry into this subject matter.

In closing, I would like to acknowledge the assistance I have received in the form of a Writing Grant from the Pacific Cultural Foundation as well as the learned advice of Doctors Gert H. Brieger, John B. de C.M. Saunders, and Ilza Veith of the Department of the

8. Gwei-Djen Lu and Joseph Needham, "Records of Disease in Ancient China," in *Chinese Medicine—New Medicine* ed. by Frederick F. Kao and John J. Kao (New York: Neale Watson Academic Publications, Inc., 1977), p. 8.

9. Glacken, *op. cit.*, p. 88.

History of Health Sciences at the University of California in San Francisco.

Translation of the *Tung-shan ching*  
or ("The Classic of the Eastern Mountains")

Part I: 東山經之首曰嶽蠡之山北臨乾昧。  
食水出焉而東北流注于海。  
其中多鱮鱮之魚其狀如犁牛。  
其音如疑鳴。

According to *The Classic of the Eastern Mountains*, it is said that [Mount] *Kan-mei*<sup>1</sup> is close to the northern edge of Mount *Su-chu*.<sup>2</sup> The *Shih River*<sup>3</sup> flows northeast from there into the sea.<sup>4</sup> In it [i.e., the *Shih River*] there are many Bleaks.<sup>5</sup> Their appearance is comparable to those of plow oxen.<sup>6</sup> Their sounds are comparable to the grunting of pigs.<sup>7</sup>

又南三百里曰嶽山其上有玉其下有金。  
湖水出焉東流注于食水其中多活師。

Furthermore, it is said that three-hundred miles<sup>8</sup> to the south is Mount *Lei*.<sup>9</sup> On its summit there are precious stones.<sup>10</sup> At its base there are precious metals.<sup>11</sup> The *Hu River*<sup>12</sup> flows east from there into the *Shih River*.<sup>13</sup> In it [i.e., the *Hu River*] there are many tadpoles.<sup>14</sup>

又南三百里曰枸狀之山。其上多金玉其下多  
青碧石。有獸焉。其狀如犬。六足。其名曰  
從從。其鳴自設。有鳥焉。其狀如雞而  
鼠毛。其名曰蜚鼠。見則其邑大旱。況水  
出焉而北流注于湖水。其中多箴魚。  
其狀如鱸。其喙如箴。食之無疫疾。

Furthermore, it is said that three-hundred miles to the south is Mount *Hsün-chuang*.<sup>15</sup> On its summit there are many precious metals and stones. At its base there are many azure *pi* stones.<sup>16</sup> There are beasts there. Their appearance is comparable to those of dogs.<sup>17</sup> [They each have] six legs. Their name is said to be the *Ts'ung-ts'ung*.<sup>18</sup> Their name is derived from the imitation of their own cries. There are birds there. Their appearance would be comparable to those of chickens<sup>19</sup> were it not for their rodent's hair.<sup>20</sup> Their name is said to be the *Tzu* rats.<sup>21</sup> At the time when they are observed one's town will be subjected to a great drought.<sup>22</sup> The *Chih River*<sup>23</sup> flows north from there into the *Hu River*.<sup>24</sup> In it [i.e., the *Chih River*] there are many Halfbeaks.<sup>25</sup> Their appearance is comparable to those of the

Hemiculterers,<sup>26</sup> whose snouts are comparable to the Halfbeaks. Those who eat them will not be affected by pestilence.<sup>27</sup>

又南三百里曰勃<sub>山</sub>之山·無草木無水·

Furthermore, it is said that three-hundred miles to the south is Mount *Pai-ts'an*.<sup>28</sup> There are not any trees or grass there, nor are there any rivers.

又南三百里曰番<sub>山</sub>之山·無草木多沙·

滅水出焉北流注于海·其中多鱧魚·

Furthermore, it is said that three-hundred miles to the south is Mount *Fan-t'iao*.<sup>29</sup> There are not any trees or grass there, although there is much sand. The *Chien River*<sup>30</sup> flows north from there into the sea.<sup>31</sup> In it [i.e., the *Chien River*] there are many False salmon.<sup>32</sup>

又南四百里曰姑<sub>兒</sub>之山·其上多漆·其下

多桑柘·姑<sub>兒</sub>之水出焉北流注于海·其

中多鱧魚·

Furthermore, it is said that four-hundred miles to the south is Mount *Ku-erh*.<sup>33</sup> On its summit there are many lacquer [trees].<sup>34</sup> At its base there are many mulberry [trees]<sup>35</sup> and Silkworm thorns.<sup>36</sup> The *Ku-erh River*<sup>37</sup> flows north from there into the sea.<sup>38</sup> In it [i.e., the *Ku-erh River*] there are many False salmon.<sup>39</sup>

又南四百里曰高<sub>氏</sub>之山·其上多玉·其下

多箴石·諸繩之水出焉東流注于

沢·其中多金玉·

Furthermore, it is said that four-hundred miles to the south is Mount *Kao-shih*.<sup>40</sup> On its summit there are many precious stones. At its base there are many stone probes.<sup>41</sup> The *Chu-sheng River*<sup>42</sup> flows east from there into a marsh. In it [i.e., the *Chu-sheng River*] there are many precious metals and stones.

又南三百里曰嶽<sub>山</sub>·其上多桑·其下多樗·

澗水出焉東流注于沢·其中多金玉·

Furthermore, it is said that three-hundred miles to the south is Mount *Yüeh*.<sup>43</sup> On its summit there are many mulberry [trees].<sup>44</sup> At its base there are many Stinking cedar [trees].<sup>45</sup> The *Lo River*<sup>46</sup> flows east from there into a marsh. In it [i.e., the *Lo River*] there are many precious metals and stones.

又南三百里曰豺<sub>山</sub>·其上無草木·其下多水·

其中多堪<sub>孖</sub>之魚·有獸焉·其狀如夸父

而麤毛·其音如呼·見則天下大水·

Furthermore, it is said that three-hundred miles to the south is Mount *Ch'ai*.<sup>47</sup> On its summit there are not any trees or grass. At its base there are many rivers. In [these rivers] there are many *K'an-tzu* fish.<sup>48</sup> There are beasts there. Their appearance would be

comparable to those of monkeys<sup>49</sup> were it not for their pig's bristles.<sup>50</sup> Their sounds are comparable to those of exhaling. At the time when they are observed Heaven will cast down a great inundation.

又南三百里曰獨山·其上多金玉·其下多美石·  
末塗之水出焉而東南流注于沔·其中多  
條鱗·其狀如黃蛇魚翼·出入有光·  
見則其邑大旱·

Furthermore, it is said that three-hundred miles to the south is Mount *Tu*.<sup>51</sup> On its summit there are many precious metals and stones. At its base there are *mei* stones.<sup>52</sup> The *Mo-t'u* River<sup>53</sup> flows southeast from there into the *Mien* [River].<sup>54</sup> In it [i.e., the *Mo-t'u* River] there are many Hemiculter<sup>55</sup> and Bleaks.<sup>56</sup> Their appearance is comparable to those of yellow serpents with fish 'wings' [i.e., fins]. There is an illumination [that glimmers from them] when they are bobbing [on the surface of the river]. At the time when they are observed one's town will be subjected to a great drought.

又南三百里曰泰山·其上多玉·其下多金·  
有獸焉·其狀如豚而有珠·名曰猗猗·  
其鳴自訕·環水出焉東流注于江·  
其中多水玉·

Furthermore, it is said that three-hundred miles to the south is Mount *T'ai*.<sup>57</sup> On its summit there are many precious stones. At its base there are many precious metals. There are beasts there. Their appearance would be comparable to those of suckling pigs<sup>58</sup> were it not for their pupils.<sup>59</sup> Their name is said to be the *T'ung-t'ung*.<sup>60</sup> Their name is derived from the imitation of their own cries. The *Huan* River<sup>61</sup> flows east from there into the [*Wen*] River.<sup>62</sup> In it [i.e., the *Huan* River] there many rock crystals.<sup>63</sup>

又南三百里曰竹山鍾于江·無草木多瑤  
碧·激水出焉而東南流注于娶檀之水·  
其中多此瀛·

Furthermore, it is said that three-hundred miles to the south is Mount *Chu*<sup>64</sup> besides the bank of the [*Wen*] River.<sup>65</sup> There are not any trees or grass there, although there are many dark azure *pi* [stones].<sup>66</sup> The *Chi* River<sup>67</sup> flows southeast from there into the *Ch'ü-t'an* River.<sup>68</sup> In it [i.e., the *Chi* River] there are many top shells.<sup>69</sup>

凡東山經之首自嶽嶽之山以至于竹山·  
凡十二山三千六百里·其神狀皆人身  
龍首·祠毛用一犬·祈聃用魚·

For the most part, the beginning of *The Classic of the Eastern Mountains* from Mount *Su-chu*<sup>70</sup> to Mount *Chu*<sup>71</sup> is a general [description] of twelve mountains extending three-thousand, five-hundred

miles.<sup>72</sup> The appearance of all the spirits [in this area] is [that of creatures with ] human bodies and dragon's heads. In their places of worship when they sacrifice a mammal [i.e., a furry animal] they use one dog. In their oblations and anointing they use fish. [For they believe that anointing an altar and/or sacrificial vessels with blood gives *mana* to the object.]<sup>73</sup>

Part II: 東次二經之首曰空桑之山北臨  
食水·東望沮泉·南望沙陵·西望  
潛沢·有獸焉·其狀如牛而虎文·其音  
如欽·其名曰輪輪·其鳴自叫·  
見則天下大水

In the beginning of the second part of *The Classic of the Eastern Mountains* it is said that Mount *K'ung-sang*<sup>74</sup> is near the northern bank of the *Shih* River.<sup>75</sup> Toward the east [one can observe] in the distance *Chü-wu*.<sup>76</sup> Toward the south [one can observe] in the distance *Sha-lu*.<sup>77</sup> Toward the west [one can observe] in the distance *Min-che*.<sup>78</sup> There are beasts there [i.e., on Mount *K'ung-sang*]. Their appearance would be comparable to those of oxen were it not for their tiger's stripes.<sup>79</sup> Their sounds are comparable to that of changing. Their name is said to be the *Ling-ling*.<sup>80</sup> Their name is derived from the imitation of their own cries. At the time when they are observed Heaven will cast down a great inundation.

又南六百里曰曹夕之山·其下多穀而  
無水多鳥獸·

Furthermore, it is said that six-hundred miles to the south is Mount *Ts'ao-hsi*.<sup>81</sup> At its base there are many Paper mulberry [trees]<sup>82</sup> and not any rivers, although there are many birds and beasts.

又西南四百里曰嶧泉之山·其上多金玉·  
其下多白堊·嶧泉之水出焉東流注于  
激女之水·其中多蜃珧·

Furthermore, it is said that four-hundred miles to the southwest is Mount *I-kao*.<sup>83</sup> On its summit there are many precious metals and stones. At its base there is much kaolin.<sup>84</sup> The *I-kao* River<sup>85</sup> flows east from there into the *Chi-nü* River.<sup>86</sup> In it [i.e., the *I-kao* River] there are many giant clams<sup>87</sup> and fresh water mussels.<sup>88</sup>

又南水行五百里流沙三百里至于  
葛山之尾·無草木多砥礪·

Furthermore, travelling south along the river for five-hundred miles and across the 'shifting sands' for three-hundred miles [one] arrives at the tailend of Mount *Ko*.<sup>89</sup> There are not any trees or grass there, although there are many stone probes and sandstones.<sup>91</sup>

又南三百八十里曰葛山之首·無草木·澗水出  
焉東流注于余沢其中多珠鱉魚其狀如臙而  
有目六足·有珠·其味酸甘·食之無癘·

Furthermore, it is said that three-hundred and eighty miles to the south is Mount *Ko*.<sup>92</sup> On its summit there are not any trees or grass. The *Feng* River<sup>93</sup> flows east from there into the *Yü* Marsh.<sup>94</sup> In it [i.e., the *Feng* River] there are many Pearl turtles<sup>95</sup> and fish. Their appearance would be comparable to those of lungs were it not for their eyes<sup>96</sup> and six feet. [They eject] 'pearls' [i.e., bubbles] [from their mouths]. They taste both sweet and sour. Those who eat them will not have swelling and sores [caused by virulent infection].<sup>97</sup>

又南三百八十里曰余峩之山·其上多梓枏·其下多  
荆芭·雜余之水出焉東流注于黃水·有獸焉·  
其狀如菟而鳥喙鷓目蛇尾·見人則眠·  
名曰狢狢·其鳴自訕·見則螽蟴為敗·

Furthermore, it is said that three-hundred and eighty miles to the south is Mount *Yü-mo*.<sup>98</sup> On its summit there are many *Catalpa bungei* [trees]<sup>99</sup> and *Nanmu* [trees].<sup>100</sup> At its base there are many *Vitex cannabifolia* [plants]<sup>101</sup> and *Lactuca* [plants].<sup>102</sup> The *Tsa-yü* River<sup>103</sup> flows east from there into the *Huang* River.<sup>104</sup> There are beasts there. Their appearance would be comparable to those of rabbits<sup>105</sup> were it not for their bird's beaks, owl's eyes, and snake's tails. At the time when they are observed by people they will feign sleep. Their name is said to be the *Ch'iu-yü*.<sup>106</sup> Their name is derived from the imitation of their own cries. At the time when they are observed locust<sup>107</sup> will ruin [the crops].

又南三百里曰杜父之山·無草木多水

Furthermore, it is said that three-hundred miles to the south is Mount *Tu-fu*.<sup>108</sup> There are not any trees or grass there, although there are many rivers.

又南三百里曰眈山·無草木多水碧多大蛇·  
有獸焉·其狀如狐而魚翼·其名曰朱猛·  
其鳴自訕·見則其国有恐·

Furthermore, it is said that three-hundred miles to the south is Mount *Keng*.<sup>109</sup> There are not any trees or grass there, although there are many amethyst<sup>110</sup> and many large snakes. There are beasts there. Their appearance would be comparable to those of foxes<sup>111</sup> were it not for their fish 'wings' [i.e., fins]. Their name is said to be the *Chu-nou*.<sup>112</sup> Their name is derived from the imitation of their own cries. At the time when they are observed one's kingdom (or tribe) will be subjected to a calamity.

又南三百里曰盧其之山·無草木多沙石·沙水

出焉南流注于泗水·其中多鷺鷥·其狀如  
鷺鷥而人足·其鳴自訃·見則其國多土功·

Furthermore, it is said that three-hundred miles to the south is Mount *Lu-ch'i*.<sup>113</sup> There are not any trees or grass there, although there are many sandstones.<sup>114</sup> The *Sha* River<sup>115</sup> flows south from there into the *Ch'en* River.<sup>116</sup> In it (i.e., the *Sha* River) there are many pelicans.<sup>117</sup> Their appearance would be comparable to those of Mandarin ducks<sup>118</sup> were it not for their human feet. Their name is derived from the imitation of their own cries. At the time when they are observed one's kingdom (or tribe) will experience considerable land reclamation.

又卅三百八十里曰姑射之山·無草木多水·

Furthermore, it is said that three-hundred and eighty miles to the south is Mount *Ku-she*.<sup>119</sup> There are not any trees or grass there, although there are many rivers.

又南水行三百里流沙百里曰北姑射之山·  
無草木多石·

Furthermore, travelling south along the river for three-hundred and eighty miles and across the 'shifting sands' for one-hundred miles [one] arrives at Mount *Pei-ku-she*.<sup>120</sup> There are not any trees or grass there, although there are many stones.

又南三百里曰南姑射之山·無草木多水·

Furthermore, it is said that three-hundred miles to the south is Mount *Nan-ku-she*.<sup>121</sup> There are not any trees or grass there, although there are many rivers.

又南三百里曰碧山·無草木多大蛇多碧水玉·

Furthermore, it is said that three-hundred miles to the south is Mount *Pi*.<sup>122</sup> There are not any trees or grass there, although there are many large snakes and much moss green [colored] jade.<sup>123</sup>

又南五百里曰緱氏之山·無草木多金玉·  
原水出焉東流注于沙沔·

Furthermore, it is said that five-hundred miles to the south is Mount *Kou-shih*.<sup>124</sup> There are not any trees or grass there, although there are many precious metals and stones. The *Yüan*<sup>125</sup> River flows east from there into the *Sha* Marsh.<sup>126</sup>

又南三百里曰姑逢之山·無草木多金玉·有獸焉·  
其狀如狐而有翼·其音如鴻鴈·其名曰獬獬·  
見則天下大旱·

Furthermore it is said that three-hundred miles to the south is Mount *Ku-feng*.<sup>127</sup> There are not any trees or grass there, although there are many precious metals and stones. There are beasts there. Their appearance would be comparable to those of foxes<sup>128</sup> were it

not for their wings. Their sounds are comparable to those of wild geese.<sup>129</sup> Their name is said to be the *Pi-pi*.<sup>130</sup> At the time when they are observed Heaven will cast down a great drought.

又南五百里曰覺麗之山·其上多金玉·其下多箴石·  
有獸焉·其狀如狐而九尾九首虎爪·名曰鬻姪·  
其音如嬰兒·是食人·

Furthermore, it is said that five-hundred miles to the south is Mount *Fu-li*.<sup>131</sup> On its summit there are many precious metals and stones. At its base there are many stone probes. There are beasts there. Their appearance would be comparable to those of foxes<sup>132</sup> were it not for their nine tails, nine heads, and tiger's claws. Their name is said to be the *Lung-chih*.<sup>133</sup> Their sounds are comparable to those of infants. They eat people.

又南五百里曰礪山·南臨礪水·東望湖沢·  
有獸焉·其狀如馬而羊目四角牛尾·其音如獾狗·  
其名曰崑崑·見則其國多狡客·有鳥焉·其狀如鸞  
而鼠尾善登木·其名曰絜鈎·見則其國多疫·

Furthermore, it is said that five-hundred miles to the south is Mount *K'eng*.<sup>135</sup> Near its southern edge is the *K'eng* River.<sup>136</sup> Gazing toward the east [one can observe] the *Hu* Marsh.<sup>137</sup> There are beasts there. Their appearance would be comparable to those of horses<sup>138</sup> were it not for their goat's (or sheep's)<sup>139</sup> eyes, four horns, and oxen's tails. Their sounds are comparable to those of *Hao* dogs.<sup>140</sup> Their name is said to be the *Yu-yu*.<sup>141</sup> At the time when they are observed one's kingdom (or tribe) will encounter many crafty strangers. There are birds there. Their appearance would be comparable to those of ducks<sup>142</sup> were it not for their rat's tails and [their ability] to ascend quickly into the trees. Their name is said to be the *Hsieh-kou*.<sup>143</sup> At the time when they are observed one's kingdom (or tribe) will be subjected to much pestilence.<sup>144</sup>

凡東次二經之首自空桑之山至于礪山  
凡十七山六千六百四十里·其神狀皆  
獸身人面載鬣·其祠毛用一雞·  
祈嬰用一螻蟻·

For the most part, in the beginning of the second part of *The Classic of the Eastern Mountains* from Mount *K'ung-sang*<sup>145</sup> to Mount *K'eng*<sup>146</sup> is a general [description] of seventeen mountains extending six-thousand, six-hundred and forty miles. The appearance of all of the spirits [in this area] is [that of creatures with] beast's bodies, human's faces, and with antlers [on their heads]. In their places of worship when they sacrifice a mammal [i.e., a furry animal] they use one chicken. In their oblations for children [i.e., fertility rites]



they use a *pi* [i.e., a jade ring or disk used as a ritual symbol] which they bury.

Part III: 又東次三絳之首曰尸胡之山北望反羊山·  
其上多金玉·其下多棘·有獸焉·其狀如  
麋而魚目名曰嬰胡·其鳴自訕·

In the beginning of the third part of *The Classic of the Eastern Mountains* it is said that gazing to the north from Mount *Shih-hu*<sup>147</sup> [one can observe] Mount *Hsiang*.<sup>148</sup> On its summit [i.e., Mount *Shih-hu*] there are many precious metals and stones. At its base there are many *Cnidium monnieri* [trees].<sup>149</sup> There are beasts there. Their appearance would be comparable to those of elk<sup>150</sup> were it not for their fish eyes. Their name is said to be the *Wan-hu*.<sup>151</sup> Their name is derived from the imitation of their own cries.

又南水行八百里曰岐山·其木多桃  
李·其獸多虎·

Furthermore, it is said that travelling south along the river for eight-hundred miles [one comes to] Mount *Ch'i*.<sup>152</sup> The trees there are numerous—there being many peach<sup>153</sup> and plum [trees].<sup>154</sup> The beasts there are [also] numerous—there being many tigers.<sup>155</sup>

又南水行五百里曰諸鉤之山·無草·  
木多沙石·是山也廣員百里·多寐魚·

Furthermore, it is said that travelling south along the river for five-hundred miles [one comes to] Mount *Chu-kou*.<sup>156</sup> There are not any trees or grass there, although there are many sandstones. The perimeter of this mountain area is indeed vast [measuring] one-hundred miles [in circumference]. There are many trout<sup>157</sup> there.

又南水行七百里曰中父之山·無草木多沙·

Furthermore, it is said that travelling south along the river for seven-hundred miles [one comes to] Mount *Chung-fu*.<sup>158</sup> There are not any trees or grass there, although there is much sand.

又東水行千里曰胡射之山·無草木多沙石·

Furthermore, it is said that travelling east along the river for a thousand miles [one comes to] Mount *Hu-she*.<sup>159</sup> There are not any trees or grass there, although there are many sandstones.

又南水行七百里曰孟子之山·其木多梓桐  
多桃李·其草多菌蒲·其獸多麋鹿·是  
山也廣員百里·其上有水出焉·名曰碧陽·  
其中多鱧鮪·

Furthermore, it is said that travelling south along the river for seven-hundred miles [one comes to] Mount *Meng-tzu*.<sup>160</sup> The trees there are numerous—there being many *Catalpa bungei* [trees]<sup>161</sup> and

*Paulownia imperialis* [trees]<sup>162</sup> as well as many peach<sup>163</sup> and plum<sup>164</sup> [trees]. The grasses there are numerous—there being many mushrooms<sup>165</sup> and *Acorus* grass.<sup>166</sup> The beasts there are numerous—there being many elk<sup>167</sup> and Sika deer.<sup>168</sup> The perimeter of this mountain area is indeed vast [measuring] one-hundred miles [in circumference]. On its summit there flows a river. Its name is said to be the *Pi-yang*.<sup>169</sup> In it there are many sturgeons<sup>170</sup> and Beaked sturgeons.<sup>171</sup>

又南水行五百里曰流沙行五百里有山焉曰跋踵  
之山· 廣員二百里· 無草木有大蛇· 其上多玉· 有  
水焉廣員四十里皆涌· 其名曰綏次· 其中多  
鱷龜· 有魚焉· 其狀如鯉而六足· 名曰鮐  
之魚· 其名自叫·

Furthermore, it is said that travelling south along the river for five-hundred miles and across the 'shifting sands' for [another] five-hundred miles there is a mountain there called Mount *Ch'i-chung*.<sup>172</sup> This area is indeed vast—two-hundred miles [in circumference]. There are not any trees or grass there, although there are many large snakes. The area of each of its estuaries is vast—all gushing out forty miles. The river's name is said to be the *Shen-che*.<sup>173</sup> In it there are many Asiatic loggerhead turtles.<sup>174</sup> There are fish there. Their appearance would be comparable to those of carp<sup>175</sup> were it not for their six legs and bird's tails. Their name is said to be the *Ko-ko* fish.<sup>176</sup> Their name is derived from the imitation of their own cries.

又南水行九百里曰踰隅之山· 其上多草  
木多金玉多精· 有獸焉· 其狀如牛而馬  
尾· 名曰精精· 其鳴自叫·

Furthermore, it is said that travelling south along the river for nine-hundred miles [one comes to] Mount *Mei-yü*.<sup>177</sup> On its summit there are many trees and grasses as well as many precious metals and stones, including many blood stones.<sup>178</sup> There are beasts there. Their appearance would be comparable to cattle<sup>179</sup> were it not for their horse's tails. Their name is said to be the *Ching-ching*.<sup>179.1</sup> Their name is derived from the imitation of their own cries.

又南水行五百里流沙三里至于無皋之山·  
南望幼海· 東望樺木· 無草木多風·  
是山也廣員百里·

Furthermore, it is said that travelling south along the river for five-hundred miles and across the 'shifting sands' for three-hundred miles [one comes to] Mount *Wu-kao*.<sup>180</sup> Gazing toward the south [one can observe] the *Yu* Sea.<sup>181</sup> Gazing toward the east [one can observe] the *Hibiscus rosinensis* trees.<sup>181.1</sup> There are not any trees

or grass there [i.e., on Mount *Wu-kao*], although there is considerable wind. The perimeter of this mountain area is indeed vast [measuring] one-hundred miles [in circumference].

凡東次三經之首自尸胡之山至于無臺之山  
 凡九山六千九百里·其神狀皆人身而羊角·  
 其祠用一牡羊·米用黍·是神也見則  
 風雨水為敗·

For the most part, in the beginning of the third part of *The Classic of the Eastern Mountains* from Mount *Shih-hu*<sup>182</sup> to Mount *Wu-kao*<sup>183</sup> is a general [description] of nine mountains extending six-thousand, four-hundred<sup>184</sup> miles. The appearance of all of the spirits [in this area] is [that of creatures with] human's bodies and goat's (or sheep's) horns. In their places of worship a ram is used [for their sacrifices]. Hulled rice is used with glutinous millet [as ceremonial food]. At the time when these spirits are observed they will indeed cause the wind and rain to wrack and ruin [everything].

Part IV: 又東次四經之首曰北号之山臨于北海·  
 有木焉·其狀如楊赤華·其實如棗而  
 罇核·其味酸甘·食之不癘·食水出焉  
 而東北流注于海·有獸焉·其狀狼  
 赤首鼠目·其音如豚·名曰獾狙·是食  
 人·有鳥焉·其狀如雞而白首鼠足而  
 虎爪·其名曰魃·亦食人·

In the beginning of the fourth part of *The Classic of the Eastern Mountains* it is said that Mount *Pei-hao*<sup>185</sup> is near to the North Sea.<sup>186</sup> There are trees there. Their appearance is comparable to those of the *Populus alba* [trees]<sup>187</sup> with red flowers. Their small, hard fruit is comparable to that of the Jujube [trees],<sup>188</sup> except that it does not have any pits. It tastes sweet and sour. Those who eat its fruit will not be subject to fevers of various kinds.<sup>189</sup> The *Shih River*<sup>190</sup> flows northeast from there into the sea.<sup>191</sup> There are beasts there. Their appearance is comparable to those of suckling pigs.<sup>193</sup> Their name is said to be the *Hsieh-chu*.<sup>194</sup> They eat men. There are birds there. Their appearance would be comparable to those of chickens<sup>195</sup> were it not for their white heads, rodent's feet, and tiger's claws. Their name is said to be the *Ch'i*.<sup>196</sup> They eat men.

又南三百里曰旄山·無草木·蒼體之水出  
 焉而西流注于鱸水·其中多鱣魚·其狀  
 如鯉而大首食者不疔·

Furthermore, it is said that three-hundred miles to the south is Mount *Mao*.<sup>197</sup> There are not any trees or grass there. The *Ts'ang-*

*t'i* River<sup>198</sup> flows west from there into the *Chan* River.<sup>199</sup> In it [i.e., the *Ts'ang-t'i* River] there are many Big head fish.<sup>200</sup> Their appearance would be comparable to those of carp<sup>201</sup> were it not for their big heads. Those who eat them will not have swelling.<sup>202</sup>

又南三百二十里曰東始之山·上多蒼玉  
有木焉·其狀如楊而赤理·其汁如血不  
寒·其名曰芑·可以服馬·泚水出焉而  
東北流注于海其·中多美貝多莖魚·其  
狀如鮓·一首十身·其臭如麝蕉食之不穢·

Furthermore, it is said that three-hundred and twenty miles to the south is Mount *Tung-shih*.<sup>203</sup> On its summit there is much gray-azure (or grizzled) jade<sup>204</sup> and many trees. Their appearance would be comparable to those of the *Populus alba* [trees]<sup>205</sup> were it not for their red grains. Their sap is comparable to blood and they do not have any small, hard fruit. Their name is said to be the *Ch'i*.<sup>206</sup> Their sap is capable of making horses submit.<sup>207</sup> The *Tz'u* River<sup>208</sup> flows northeast from there into the sea.<sup>209</sup> In it [i.e., the *Tz'u* River] there are many beautiful cowry shells<sup>210</sup> and *Tz'u* fish.<sup>211</sup> Their appearance is comparable to that of the Golden carp.<sup>212</sup> [They each have] one head and ten bodies. Their putridness is comparable to that of the *Senecio palmatus* plant.<sup>213</sup> Those who eat them [i.e., the *Tz'u* fish] will not have any difficulty in breathing.<sup>214</sup>

又東南三百里曰女蒸之山·其上無草木·  
石膏水出焉而西注于厠水·其中多薄魚·其  
狀如鱧魚而一目·其音如吹·見則天下大旱

Furthermore, it is said that three-hundred miles to the southeast is Mount *Nü-cheng*.<sup>215</sup> On its summit there are not any trees or grass. The *Shih-kao* River<sup>216</sup> flows west from there into the *Li* River.<sup>217</sup> In it [i.e., the *Shih-kao* River] there are many *Po* fish.<sup>218</sup> Their appearance would be comparable to those of sturgeons<sup>219</sup> were it not for them [each having] one eye. Their sounds are comparable to those associated with vomiting.<sup>220</sup> At the time when they are observed Heaven will cast down a great drought.

又東南二百里曰欽山·多金玉而無石·醴水  
出焉北流注于泉沢·其中多鱗魚多文貝  
有獸焉·其狀如豚而有一牙·其名曰當康·  
其鳴自叫·見則天下大穰·

Furthermore, it is said that two-hundred miles to the southeast is Mount *Ch'in*.<sup>221</sup> There are many precious metals and stones there, although there are not any rocks.<sup>222</sup> The *Shih* River<sup>223</sup> flows north from there into the *Kao* Marsh.<sup>224</sup> In it [i.e., the *Shih* River] there are many Big head fish<sup>225</sup> and many striped cowry shells.<sup>226</sup>

There are beasts there. Their appearance would be comparable to those of suckling pigs<sup>227</sup> were it not [that they each have] one tusk. Their name is said to be the *Tang-k'ang*.<sup>228</sup> Their name is derived from the imitation of their own cries. At the time when they are observed Heaven will cast down great abundance.

又東南二百里曰子桐之山·子桐之水出焉  
而西流注于余如之沢·其中多鱗魚·其  
狀如魚而鳥翼·出入有光·其音如鴛鴦·  
見則天下大旱·

Furthermore, it is said that two-hundred miles to the southeast is Mount *Tzu-t'ung*.<sup>229</sup> The *Tzu-t'ung* River<sup>230</sup> flows west from there into the *Yü-ju* Marsh.<sup>231</sup> In it [i.e., the *Tzu-t'ung* River] there are many *Hua* fish.<sup>232</sup> Their appearance would be comparable to those of fish were it not for their bird's wings. There is an illumination [that glimmers from them] when they are bobbing [on the surface of the river].<sup>233</sup> Their sounds are comparable to those of Mandarin ducks.<sup>234</sup> At the time when they are observed Heaven will cast down a great drought.

又東北二百里曰剡山·多金玉·有獸焉·其  
狀如麋而人面黃身而赤尾·其名曰合廕·  
其音如嬰兒·是獸也食人亦食虫蛇·見則  
天下大水·

Furthermore, it is said that two-hundred miles to the northeast is Mount *Yen*.<sup>235</sup> On it there are many precious metals and stones. There are beasts there. Their appearance would be comparable to those of pigs<sup>236</sup> were it not for their human faces, yellow bodies, and red tails. Their name is said to be the *Ho-yü*.<sup>237</sup> Their sounds are comparable to those made by infants. These beasts will indeed eat men as well as vermin<sup>238</sup> and snakes. At the time when they are observed Heaven will cast down a great inundation.

又東二百里曰太山·上多金玉楨木·有獸  
焉·其狀如牛而白首一目而蛇尾其名曰蜚·  
行水則竭行草則死·見則天下大疫·  
鉤水出焉而北流注于勞水·其中多鱗魚·

Furthermore, it is said that two-hundred miles to the east is Mount *T'ai*.<sup>239</sup> On its summit there are many precious metals and stones as well as *Ligustrum lucidum* trees.<sup>240</sup> There are beasts there. Their appearance would be comparable to those of cattle<sup>241</sup> were it not for their white heads, one eyes,<sup>242</sup> and snake's tails. Their name is said to be the *Fei*.<sup>243</sup> When they walk around the rivers dry up and the grasses wither. At the time when they are observed Heaven will cast down a great pestilence.<sup>244</sup> The *Kou* River<sup>245</sup> flows north from

there into the *Lao River*.<sup>246</sup> In it [i.e., the *Kou River*] there are many Big head fish.<sup>247</sup>

凡東次四經之首自北号之山至于太山  
 凡八山一千七百二十里·右東經之山志  
 凡四十六山万八千八百六十里·

For the most part, the beginning of the fourth part of *The Classic of the Eastern Mountains* from Mount *Pei-hao*<sup>248</sup> to Mount *T'ai*<sup>249</sup> is a general [description] of eight mountains extending one-thousand, seven-hundred and twenty miles. The entity of the foregoing *The Classic of the Eastern Mountains* is a general topography of forty-six mountains extending eighteen-thousand, two-hundred<sup>250</sup> and sixty miles.

## NOTES

1. This mountain is located in *Shan-tung* Province (山東省), however, its exact location and, in turn, its present-day place-name is uncertain.

According to Wei T'ing-sheng and Hsü Sheng-mu, *Shan ching ti-li t'u-k'ao* (N. B. bibliography; hereafter abbreviated as *SCTLTK*), pp. 82–83, the present-day name of the mountain is Mount *Shih-men* (石門山) and it is located in *Shan-tung*.

3. *Ibid.*, pp. 82–83. The present-day name of this river is the *Tzu* River (淄河) and it is located in *Shan-tung*.

4. The “sea” into which this river flows refers to the present-day Bay of *Lai-chou* (萊州灣), which is to the south of *P'o* Sea (渤海).

5. According to Bernard E. Read, *Chinese Materia Medica: Insect Drugs, Dragon & Snake Drugs, Fish Drugs*. Chinese Medicine Series, Vol. II (hereafter abbreviated as *CMS II*), Part III, pp. 11–12, this fish is the Bleak (*Aristichthys nobilis*), commonly called, “Big head,” or *Yung-yung* (鱮鱮), as in the text. The flesh of this fish is believed to be efficacious in arresting the growth of warts. Also, it is regarded as being “warming to the stomach and a general tonic . . . Eaten to excess it is overheating causing skin eruptions and scabies to flare up.”

6. *Li* (犁) can also be translated as “brindled”, connotating striped. Kuo P'u (郭璞) comments in his footnotes (N. B. Hao I-hsing (郝懿行), *Shan-hai ching ch'ien-su* [hereafter abbreviated as *SHCCS*]) regarding this, saying that these oxen resemble striped tigers. I believe that this particular ox refers to the Tibetan yak (*Poephagus grunniens*). According to Bernard E. Read, *Chinese Materia Medica: Animal Drugs*. Chinese Medicine Series, Vol. IV (hereafter abbreviated as (*CMS IV*), serial no. 356, the yak's horn is efficacious as a therapeutic agent for convulsions, sunstroke, and blood diseases, as is its bezoar for convulsions and delirium.

7. This passage is a descriptive comparison and does not intend to refer to the qualities of the *chih* (彘) or “pig”. Nevertheless, N. B. *CMS IV*, serial no. 322 regarding this domestic animal, the parts of which are used among other things for the treatment of chronic insanity, as an antidote to inflammatory poisons, as a kidney tonic, etc.

8. A *li* (里) is a unit of linear measurement equivalent to approximately one-third of an English mile. Lineal distance is somewhat more reliable than cardinal direction, bearing in mind that the magnetic compass had not yet been invented. N. B. Joseph Needham, *Physics and Physical Technology*, Vol. 4 of *Science and Civilisation in China* (Cambridge: Cambridge University Press, 1962), Part I: Physics, pp. 229–279.

9. Accordingly to the *SCTLTK*, pp. 82–83, Mount *Lei* is located in *Shan-tung* Province (山東省), however, its precise location is not identified by a present-day place-name.

10. *Yü* (玉) is commonly translated as “jade”, “. . . but in most texts as early as this [it means] ‘precious stones’ . . .” Letter, Professor Edward H. Schafer, University of California, Berkeley, to myself, November 22, 1978.

According to Bernard E. Read, *Chinese Materia Medica: Turtle and Shellfish Drugs, Avian Drugs, A Compendium of Minerals and Stones*. Chinese Medicine Series, Vol. III (hereafter abbreviated as *CMS III*), Part III, pp. 16–18, *yü* or “jade” was “used in old China to preserve the color of the dead,” and that in the form of an elixir it was believed to be capable of conferring immortality. However, if this elixir was taken in excess fever can be incurred. Also, N. B. Stanley C. Nott, *Chinese Jade Throughout the Ages: A Review of its Characteristics, Decoration, Folklore, and Symbolism*, 2nd ed. (Rutland: Charles E. Tuttle Co., [1966]), *passim*.

11. *Chin* (金) is commonly translated as “gold”, however, in this textual context it refers to “precious . . . metal.” N. B. Schafer *supra*. *Chin* or “gold/metal” is believed to be one of the ‘natural forces’ that constitute the *wu-hsing* (五行) or “five phases”, an essential philosophical theory upon which much of traditional Chinese medicine was based. N. B. John Wm. Schiffeler, “An Essay on Some of the Fundamental Philosophical Tenets Found in Traditional Chinese Medicine,” *Journal of The China Society*, Vol. XIV–XV (1978), 25–33.

12. The *Hu* River (湖水) is a tributary of the *Shih* River. N. B. footnote no. 3.

13. This river should not be confused with the other river of the same name that appears in Part IV of this essay.

14. The *huo-shih* (活師) or “tadpoles” are, according to Bernard, *CMC II*, Part I, pp. 160–161, “. . . mashed and applied for greatly inflamed skin eruptions and scabies. Pounded up with walnut husks they are used to dye the hair and whiskers which do not subsequently, fade.” He goes on to say, quoting from the *Pen-ts’ao kang-mu* (本草綱目), “. . . uneducated folk all consider that on the third day of third moon one should take a draught of small tadpoles which they say will prevent the development of boils and act as an antidote to poison, curing boils.”

15. According to the *SCTLTK*, *op. cit.*, pp. 82–83, the present-day name of this mountain is Mount *Lu* (魯山) and it is located in *Shan-tung*.

16. The identity of this particular stone is uncertain. It may be an indefinite substance from *pien-ch’ing* (扁青) or “azurite” (N. B. Bernard E. Read, *CMS III*, Part III, pp. 16–18 & 50), or a particular kind of colored nephrite.

17. This passage is a descriptive comparison and does not intend to refer to the qualities of the *ch’uan* (犬) “dog”. Nevertheless, N. B. *CMS IV*, serial no. 323 regarding this domestic animal, the parts of which are used among other things for “quieting the five viscera, good for fractures, and beneficial to the respiration. Aphrodisiac. Warming to the back . . . Circulatory stimulant. Strengthening to the stomach and bowels,” etc.

18. The identity of this creature is uncertain.

19. This passage is a descriptive comparison and does not intend to refer to the qualities of the *chi* (雞) or “chicken”. Nevertheless, N. B. *CMS III*, Part II, pp. 29–38 regarding this domestic bird. The citations are too numerous to cite here.

20. According to the footnote of Hao I-hsing (郝懿行), ed. of *Shan-hai ching ch’ien-su* (N. B. bibliography; hereafter abbreviated as *SHCCS*), p. 156, in the *Erh ya* (爾雅; N. B. the entry of Hu Wen-huan (胡文煥) in the bibliography) *mao* (毛) is written as *i* (尾) or “tail.”

21. *Ibid.*, p. 156, according to the *Shuo wen* (說文), which was compiled by Hsü Shen (許慎) about A.D. 100, the *tsu* (鼯) has identical characteristics. N. B. Bernard E. Read, *CMS IV*, Part III. The Rodentia.

22. Rats are aggressive, active, omnivorous, adaptable, and fecund. Consequently, in times of drought, when they are driven by hunger, they are resourceful and unrelenting in their attempts to enter buildings, thus, becoming readily observable. N. B. Bernhard Grzimek’s *Grzimek’s Animal Life Encyclopedia* in the bibliography.

23. The *Chih* River (況水) is a tributary of the *Shih* River (食水); N. B. footnote No. 3.

24. The *Hu* River (湖水) is a tributary of the *Shih* River (食水); N. B. footnote No. 3.

25. According to *CMS II*, Part III, pp. 53–54, the *chen* (箴) fish or “halfbeaks” (*Hyporhamphus sajori*) are non-poisonous and sweet and bland in taste. Referring to the *Pen-ts’ao kang-mu* (N. B. footnote No. 14), their flesh is consumed to ward off epidemic disease.



26. *Ibid.*, pp. 51-52, the *shu* (鱸) fish or "hemiculter" (*Hemiculter leucisculus*), commonly referred to in Chinese as *t'iao* (鱺), are nonpoisonous, sweet in taste, and warming in effect when eaten. When boiled and eaten, according the *Pen-ts'ao kang-mu*, their flesh dispels sorrow, is warming to the stomach, and is efficacious against cold diarrhoea [*sic*].

27. *I* (疫) refers to pestilence or an epidemic(s), and *chi* (疾) can be translated as "sickness", "infirm", "nervous", "diseased", "unwholesome", "urgent", or "quick-moving". It refers to etiogenic dysfunction and in the context of this passage as a compound (*i-chi*) it is best translated as "pestilence," namely any virulent contagious or infectious epidemic disease of an acute nature (in this case).

28. According to the *SCTLTK*, pp. 82-83, the present-day name of this mountain is Mount *Hsin-fu* (新甫山) and it is located in *Shan-tung*.

29. *Ibid.*, pp. 82-83, the present-day name of this mountain is Mount *Hao* (蒿山) and it is located in *Shan-tung*.

30. *Ibid.*, pp. 82-83, the *Chien River* (減水) is referred to by the present-day name of *Mi* (彌河) and it is located in *Shan-tung*.

31. N. B. footnote No. 4.

32. According to *CMS II*, Part III, pp. 22-24, the *kan* (鱻) fish or "false salmon" (*Elopichthys bambusa*) are non-poisonous and sweet and bland in taste. Referring to the *Pen-ts'ao kang-mu* (hereafter abbreviated as *PTKM*), their flesh is antiemetic, warming and strengthening to the stomach.

33. According to the *SCTLTK*, pp. 82-83, the present-day name of this mountain is Mount *I* (沂山) and it is located in *Shan-tung*.

34. The *ch'i* (漆) or "lacquer tree" (*Rhus vernicifera*), according to G. A. Stuart, *Chinese Materia Medica: Vegetable Kingdom*. Chinese Medicine Series, Vol. I (Taipei: Southern Materials Center, 1976), pp. 377-378 (hereafter abbreviated as *CMS I*), ". . . is used in medicine. This is the juice of the tree dessicated and pulverized. It is considered to be a tonic and stimulant, and is prescribed in coughs, intestinal worms, amenorrhoea, and ecchymoses. The leaves are used in wasting diseases and intestinal parasites, the seeds in dysentery, and the flowers in the swelled belly of children . . ."

35. *Ibid.*, pp. 266-268, the *sang* (桑) or "mulberry tree" (*Morus alba*) is well-known throughout China. "There is a persistent opinion among Chinese observers that any portion of the root which is above ground is poisonous. The drug is considered to be restorative and tonic, and it is prescribed in in [*sic*] weakness, menorrhagia, phthisis, and all sorts of wasting diseases. It is also thought to have anthelmintic and astringent properties. The juice of the fresh bark is used in epilepsy in children and in dribbling of saliva. For nervous disorders, the bark from the root extending toward the east is considered especially efficacious. The milky sap of the tree is used in aphthous stomatitis in infants, and in incised wounds, snake, centipede, and spider bites . . ."

36. *Ibid.*, pp. 137 & 272, the *che* (柘) or "silkworm thorn" (*Cudrania triloba*) . . . The wood, the white inner bark of the tree, and the eastward-extending root are used in medicine. The taste is sweetish and cooling, and it is prescribed for menorrhagia, malarial fever, debility, and wasting. An infusion of the wood is used in weak and sore eyes. An epiphyte growing upon the tree, called 柘黃 (*Che-huang*) and 柘耳 (*Cheerh*), is used in consumption. Of a thorny variety of the tree, called 奴柘 (*Nu-che*), the thorns are used, in combination with other drugs, in decoction for the treatment of constipation and obstruction of the bowels." The edible fungus of this tree is called *che-erh* (柘耳) and "is employed in the treatment of diseases of the respiratory organs, especially hemoptysis and fetid expectoration."

37. According to the *SCTLTK*, pp. 82-83, the present-day name of this river is

the *Tan River* (丹河) and it is located in *Shan-tung*.

38. N. B. footnote No. 4.

39. N. B. footnote No. 32.

40. According to the *SCTLTK*, pp. 82–83, this mountain refers to the present-day mountain range of *Ch'i-wu* (箕屋山脈) which is located in *Shan-tung*.

41. The *chen-shih* (箴石) or “stone probes”, according to *CMS III*, Part III, pp. 55–56, are also called *pien-shih* (砭石) and are made from iron ore, to be used in acupuncture. “Some samples, obtained from Manchuria and Mongolia, were made with flint.” Also, N. B. the footnote regarding the use of these stone probes in acupuncture in the *SHCCS*, p. 158.

42. According to the *SCTLTK*, pp. 82–83, the present-day name of this river is the *Wei River* (濰河) and it is located in *Shan-tung*.

43. *Ibid.*, pp. 82–83, the present-day name of this mountain is Mount *Wen-feng* (文峯山) and it is located in *Shan-tung*.

44. N. B. footnote No. 35.

45. The *ch'u* (樗) or “stinking cedar” (*Ailanthus glandulosa*), according to the *CMS I*, pp. 20–21, “. . . are said to be very slightly poisonous, and are used as astringent, anthelmintic, and deobstruent remedies. They are given in diseases of the lungs, dysuria, menstrual diseases, the *kan* (疳) disease of children [viz., gingivitis], spermatorrhoea and fluxes in general, and a wash is made to promote the growth of the hair and to wash parasitic ulcers and eruptions. . . .”

46. The present-day name of this river has not changed.

47. Mount *Ch'ai* (豺山), which is also written as 豺山, according to the *SCTLTK*, pp. 82–83, is now called Mount *Pai-chiao* (百角山) and it is located in *Shan-tung*.

48. The identity of this fish is uncertain.

49. The *k'ua-fu* (夸父) monkey is identical to the *chü-fu* (拳父) monkey (N. B. *SHCCS*, p. 60), which, according to *CMS IV*, Part IV, entry 400, refers to the *chü* (𪛗) monkey (*Inuus silenus*). However, I have been unable to definitely confirm the identity of this creature and I have therefore rendered the translation as “monkeys.”

50. According to *CMS IV*, Part I, entry 322, pig's bristles are ashed and applied with hemp-seed oil for the treatment of burns and internally for menorrhagia.

51. The present-day name of this mountain is unknown, although it is probably in the immediate area of Mount *T'ai* (N. B. footnote no. 57) in *Shan-tung*.

52. *Mei* (美) can be translated as “beautiful”, however, there is the possibility that this term may be a synonym for *mei yü* (美玉) or *ts'ai yü* (菜玉), that is “vegetable-green jade.” Therefore, rather than err I have left this passage with the romanized word *mei* open to the interpretation of the reader.

53. The present-day name of this river, according to the *SCTLTK*, pp. 82–83, is the *Ch'ai-wen River* (柴汶河) and it is located in *Shan-tung*.

54. The present-day name of this river is not found in the above reference, however, I believe that it may refer to the *Hsiao-wen River* (小汶水), which is, like the *Ch'ai-wen River* (*supra*), a tributary of the *Ta-wen River* (大汶河) in *Shan-tung*. N. B. *SCTLTK*, pp. 82–83.

55. N. B. footnote no. 26.

56. N. B. footnote no. 5.

57. The present-day name and location of this mountain in *Shan-tung* has not changed.

58. Young pigs less than three months old are called *chu* (猪), *t'un* (豚), or *hu* (豕). N. B. *CMS IV*, Part I, entry 322.

59. *Chu* (珠) commonly refers to “pearls” which, in this case, may be produced

by this creature.

60. The *T'ung-t'ung* (獭) has not been properly identified, although other works cited in the *SHCCS*, p. 160 refer to it as a *shih* (豕) or "pig" of the *Sus indica* group.

61. The present-day name of this river, according to the *SCTLTK*, pp. 82-83, is the *P'an* River (泮水) and it is located in *Shan-tung*.

62. According to the footnote of Hao I-hsing in the *SHCCS*, p. 160, the *Huan* River (*P'an* River) flows into the *Wen* River (汶水). However, upon examination of the map in the *SCTLTK*, pp. 82-83 the present-day place-name of this river is the *Ta-wen* River (大汶河) and it is located in *Shan-tung*.

63. *Shui-yü* (水玉) is synonymous with the present-day term *shui-ching* (水精) referring to rock crystal or quartz. N. B. *CMS III*, Part III, pp. 23-24 regarding this stone and its uses in China.

64. The present-day name of this mountain is Mount *Feng-huang* (鳳凰山) and it is located in *Shan-tung*.

65. N. B. footnote no. 62.

66. The words *yao* (瑤) and *pi* (碧) may form a binom and refer to one particular kind of stone, or they may be monosyllables designating different stones—the meaning is vague. It is probable that the text is referring to jade that is azure in color, green jasper, or even to emeralds. N. B. *CMS III*, Part III, *passim* regarding these stones.

67. The present-day name of this "river," according to the *SCTLTK*, pp. 82-83, is lake *Tung-p'ing* (東平湖) and it is located in *Shan-tung*.

68. The location of this river is unknown, although it may refer to the present-day *Hsiao-ch'ing* River which empties into the southern section of Lake *Tung-p'ing* (*supra*).

69. The *tz'u-lo* (苳蕒) or "top shells" may refer to the purple trochus (*Trochus incrassatus*), according to the *CMS III*, Part I, p. 78; it is synonymous with *liao-lo* (蓼蕒). Its meat is soaked in ginger and vinegar and eaten to arrest tuberculosis and edema.

70. N. B. footnote no. 2.

71. N. B. footnote no. 64.

72. The text gives three-thousand, six-hundred miles as the correct distance, however, this is incorrect. I have calculated this distance as being one-hundred miles less than that given in the text and I have incorporated this corrected figure into my translation.

73. I am grateful to Professor Schafer (N. B. footnote no. 10) for his remarks regards this rite in our conversation together in December, 1978.

74. The exact location of this mountain or mountain range is unknown, however, according to the *SCTLTK*, pp. 82-83, it is in the vicinity of the present-day Mount *Ta-t'ien* (大天山) on the eastern peninsula of *Shan-tung*. The distance between this area and present-day Lake *Tung-p'ing* (N. B. footnote no. 67) is approximately seven-hundred and fifty kilometers or four-hundred and sixty-six miles, therefore, it is possible that this may reflect the writings of another individual. Furthermore, Mount *Ko* (葛山) (N. B. footnote no. 80 *infra*) is located in the present-day Democratic People's Republic of Korea, thereby, demonstrating an even further physical departure from the aforementioned area.

75. N. B. footnote no. 3, although this river is not in proximity of Mount *K'ung-sang* (*supra*). The exact location of this river is open to conjecture.

76. This refers to *Miao* Island (廟島), which is north, not east of Mount *K'ung-sang*.

77. This refers to the present-day *T'o-tzu k'ao-sha* sandbar (拖子靠沙) in the *Huang hai* (黃海) or "Yellow Sea" off the eastern coast of *Chiang-su* Province (江蘇省).

78. *Min-che* (泯沢) or the *Min* Marsh refers to the present-day *Chü-yeh* Marsh (鉅野沢), which with the building of the *Yün-ho* (運河) or "Great Canal" during the *Yüan* dynasty (元朝, A. D. 1279–1368) resulted in the present-day formation of Lake *Shu-shan* (蜀山湖) in southwestern *Shan-tung*.

79. N. B. footnote no. 6.

80. The identity of this creature is uncertain.

81. The present-day name of this mountain is Mount *Lao* (嶗山) and it is located in *Shan-tung* northeast of *Ch'ing-tao* (青島).

82. The *Ku* (穀) or "paper mulberry" tree (*Broussonetia papyrifera*), according to *CMS I*, p. 75, "... are mucilaginous to the taste, and are believed to be tonic and invigorating. They are also called 穀实 (Ku-shih) and 楮桃 (Ch'u-t'ao). The leaves are regarded as diuretic and astringent. They are recommended in fluxes and in gonorrhoea. A decoction of the twigs is used in eruptions, and the juice extracted from these is given in anuria. Decoctions of the bark are used in ascites and menorrhagia. The resinous sap found in the bark is used as a vulnerary, and in wounds and insects bites. Coarse cloth and paper are made from the [f-]iber of this tree."

83. The present-day place-name of this mountain is not given in *SCTLTK*, pp. 82–83, however, it is found in the vicinity of *Shen-chung* (沈鐘) in southern *Shan-tung*.

84. *Pai-o* (白堊) or "kaolin", according to *CMS III*, Part III, pp. 37–38, "... is a white variety of siliceous clay composed of aluminum silicate also called *China clay*, *Bolus Alba*, *Pipeclay*."

85.–86. N. B. footnote no. 83.

87. *Shen* (蜃) or "giant clam" is synonymous with the *ch'e-ao* (車螯). According to *CMS III*, Part I, pp. 60–61, its meat is used as "an antidote to alcohol poisoning, for diabetes, and carbuncles." Its shell is also believed to be efficacious for these same ailments.

88. *Yao* (蜃) or "mussel" is synonymous with the *pang* (蚌), *Ibid.*, pp. 42–44. Its meat is used "for thirst, antipyretic, for alcoholic poisoning, for conjunctivitis . . . to clarify the vision and dry up the lachrymal secretion, for menorrhagia in weak women . . . an antidote to mineral poisons. For hemorrhoids, used with the juice of coptis to clarify the vision." Its shell is used "for all kinds of ulcers, dysentery, vomiting; it is applied with vinegar to malignant boils . . . with rice for nausea, and expectorating coughs. Antipyretic. A drying powder. For indigestion, gonorrhoea and edema. Applied to wet eczema, itching sores, inflamed sex organs and broken wet eczema of the hands and feet. For nightblindness . . . Taken daily it is as effective as bat dung."

89. The present-day name of this mountain in Chinese is Mount *T'ien-mo* (天摩山); its Korean name is *Chunma-san*, for it is located in the present-day Democratic People's Republic of Korea.

90. *Chih* (砥) or "stone probe" is synonymous with *pien-shih* (砭石) and, according to *CMS III*, Part III, pp. 55–56, is made from iron ore for acupuncture. N. B. footnote no. 41.

91. *Li* (礪) or "sandstone" refers to a coarse grade of the same, *ibid.*, p. 56.

92. The present-day name of this mountain in Chinese is Mount *Tung-pai* (東白山); its Korean name is *Tongbaek-san*, for it is located in the present-day Democratic People's Republic of Korea.

93. The present-day name of this river, according to the *SCTLTK*, pp. 86–87, is the *Ch'eng-ch'uan* River (城川江); its Korean name is *Sunchun-kang*, for it is located in the present-day Democratic People's Republic of Korea.

94. *Ibid.*, pp. 86–87, the present-day name of this marsh is not given, since its

estuary appears to have come under land reclamation.

95. The *Chu-pieh* (珠鳖) or "Pearl Turtle", according to the *CMS III*, Part I, pp. 29-30, is "eaten to prevent infection from epidemic diseases."

96. According to the footnote of Hao I-hsing in the *SHCCS*, pp. 162-163, this creature is supposed to have four eyes. My translation, however, follows the text itself.

97. *Li* (癘) refers to a dangerous or virulent disease, or the swellings and sores from varnish poisoning. *Ibid.*, p. 163, reference in the footnote is made to *li* being an unfortunate sickness of the *ch'i* (氣) or "pneuma."

98. The present-day name of this mountain, according to the *SCTLTK*, pp. 86-87, is Mount *Pai* (白山); its Korean name is *Paek-san*, for it is located in the present-day Democratic People's Republic of Korea.

99. *Tzu* (梓) is the classical name for the modern word *ch'iu* (楸) referring to the *Catalpa bungei* tree. According to *CMS I*, p. 99, "This tree is said to have been formerly in much repute as a remedy for surgical diseases. The bark is considered to be a stomachic, anthelmintic, and very useful as an ingredient in lotions for stimulating wounds, ulcers, cancer, fistulae, and other indolent or obstinate sores. An extract is prepared from the bark, and the leaves are reputed to be very efficacious in the treatment of carbuncles, swellings, abscesses, struma, porrigo, specks on the cornea, and the like, and are given in bronchitis and emphysema. The leaves are used in treating eruptions on hogs, and these and the leaves of *Aleurites cordata* are fed to pigs to fatten them."

100. *Nan* (柎) or "Nanmu" (*Persea nanmu*), according to *CMS I*, pp. 313-314, "is a large tree [whose twigs] are used in decoction for the treatment of choleraic difficulties, and as a fomentation in sprains and swelling. The bark is similarly used, as well as in infants that vomit up their milk."

101. *Ching* (荆) is synonymous with *mou-ching* (牡荆) and refers to the *Vitex cannabifolia*. The flowers of this plant, according to the *CMS I*, p. 456, "are used in rheumatic difficulties, coughs, colds, angina, leucorrhoea, hernia, deafness, and gonorrhoea. The leaves are used as an astringent and sedative in cholera, gravel, and most eczemas of the lower extremities. The root is employed in colds and rheumatic difficulties; the twigs, in decoction, as a dressing in burns and scalds. An infusion, called 荆瀝 (*Ching-li*), is made of the twigs of the plant, and is considered to be a very efficacious remedy in all forms of headache, dizziness, convulsions of children, coughs, and mental unrest, and at the same time it is said to promote wakefulness."

102. *Chi* (苣) or "Lactuca", according to the *CMS I*, pp. 229-230, "is considered to be highly beneficial, toning up the sinews, dispelling flatus, aiding the circulation, strengthening the intellect, correcting poisons, relieving thirst, and opening the emunctories. The expressed juice of the stalk is instilled into the interior of a bubo after it has been opened and the pus removed . . . Prolonged use is thought to be highly beneficial, preserving youth and vitality. The expressed juice is much regarded as an application to boils, abscesses, and carbuncles, and if put upon warts will cause them to drop off. It is also used in snake bite and bleeding piles. The root is prescribed in fluxes and hematuria. The flowers and seeds are used as an antifebrile and quieting remedy, and in jaundice."

103. The present-day name of this river, according to the *SCTLTK*, pp. 86-87, is the *Lung-hsing* River (龍興江); its Korean name is *Yonghung-kang*, for it is located in the Democratic People's Republic of Korea.

104. The *Huang* River (黃水) refers to the present-day Bay of *Yonghung* (永興灣), according to the *SCTLTK*, pp. 86-76, and it is located in the Democratic People's Republic of Korea.

105. This passage is a descriptive comparison and does not intend to refer to the

qualities of the *t'u* (兔) or "rabbit." N. B. that this ideogram has been incorrectly reproduced in the *SHCCS*, p. 163 as *t'u* (菟) or "Dodder" (*Cuscuta chinensis*), which is synonymous with *t'u-szu* (菟糸). Nevertheless, N. B. *CMS II*, Part II, entry 381, regarding the rabbit, for the citations are too numerous to cite here.

106. The identity of this creature is uncertain.

107. The *chung-huang* (螞蝗), according to *CMS II*, Part I, pp. 141-142, refers to the *fu-chung* (阜螞) or "locust," "The *huang* 蝗 locust, is a kind of *chung* 螞, grasshopper, bigger with a square head, on the head is a 王 character. Calamitous weather produces them, they fly up and cloud over the sky. They fear metallic noises. Northerners fry them for food [Pliny used them for leprosy and stone. Dioscorides used them for conjunctivitis and many eye conditions, strangury, for scorpion, bee, and hornet stings . . . It is cited in the *Papyrus Ebers* in plasters for various bone diseases. Dioscorides, Galen and Avicenna prescribed them with wine as an antidote to scorpion poison. The Arabs used them also for malaria, phthisis and fevers.] Husbands and wives carry them in their pockets to increase their mutual desire.

108. The present-day name of this mountain, according to the *SCTLTK*, pp. 86-87, is Mount *Tu-zu* (杜霧山); its Korean name is *Samu-san* and it is located in the Democratic People's Republic of Korea.

109. The present-day name of this mountain, according to the *SCTLTK*, pp. 86-87, is Mount *Te-yeh* (德業山); its Korean name is *Togop-san* and it is located in the Democratic People's Republic of Korea.

110. *Shui-pi* (水碧) or "amethyst." N. B. *CMS III*, Part III, p. 26.

111. This passage is a descriptive comparison and does not intend to refer to the qualities of the *hu* (狐) or "fox". Nevertheless, N. B. *CMS IV*, serial no. 374 regarding this wild animal, since it is a common ingredient in Chinese folk medicine.

112. The identity of this creature is uncertain.

113. The present-day name of this mountain, according to the *SCTLTK*, pp. 86-87, is Mount *Hsiu-lung* (秀龍山); its Korean name is *Suyong-san* and it is located in the Democratic People's Republic of Korea.

114. *Sha-shih* (沙石) is synonymous with the term *sha-yen* (沙岩), both meaning "sandstone." N. B. footnote no. 91.

115. The present-day name of this river in Chinese has not changed; its Korean name is *Sa-su*. It is a tributary of *Imjin-kang* (*infra*) and it is located in the Democratic People's Republic of Korea.

116. The present-day name of this river, according to the *SCTLTK*, pp. 86-87, is the *Lin-chin* River (臨津江); its Korean name is *Imjin-kang*. Its upper waters are in the Democratic People's Republic of Korea and its mouth is in the Republic of Korea.

117. *Li-hu* (鸛鷓) is synonymous with *t'i-hu* (鵜鷓) or "pelican" (*Pelecanidae*). According to the *CMS III*, Part II, pp. 10-11, pelican fat is "applied to malignant boils, for deafness, and to rheumatic swellings." Pelican's beak is used for "red and white dysentery, and chronic dysentery." The tongue of the pelican "for buboes," and the skin and feathers of the pelican "is given with wine for nausea and vomiting."

118. *Yüan-yang* (鴛鴦) or "Mandarin duck" (*Aix galericulata*). According to the *CMS III*, Part III, p. 20, "Excessive eating of this meat causes madness. Steeped in wine and roasted it is applied to scabies, fistula and eczema, as soon as it is cool, a fresh hot piece is applied. Eaten it is good for fistula. It makes people stout and good looking. It is given secretly to cure marital unhappiness. The roasted duck will cure sex dreams. Said to be specially good for bleeding piles and fistula."

119. The name of this mountain refers to the present-day *Chiang-hua* Island (江華島); its Korean name is *Kanghwa-do* and it is located in the Republic of Korea.

*SCTLTK*, pp. 86–87.

120. The name of this mountain refers to the present-day *Lung-yu* Island (龍游島); its Korean name is *Yongyu-do* and it is located in the Republic of Korea. *SCTLTK*, pp. 86–87.

121. The present-day name of this mountain is Mount *Niao-lou* (鳥樓山); its Korean name is *Choso-san* and it is located in the Republic of Korea. *SCTLTK*, pp. 86–87.

122. The present-day name of this mountain, according to the *SCTLTK*, pp. 86–87, is Mount *Hsi-ta* (西大山); its Korean name is *Sodae-san* and it is located in the Republic of Korea.

123. N. B. footnote no. 10.

124. The present-day name of this mountain, according to

125. The present-day name of this river, according to the *SCTLTK*, pp. 86–87, is the *Nan* River (南江); its Korean name is *Nak-kang* and it is located in the Republic of Korea.

126. The present-day location of this marsh is uncertain.

127. The present-day name of this mountain, according to the *SCTLTK*, pp. 86–87, is Mount *Chih-i* (智異山); its Korean name is *Chri-san* and it is located in the Republic of Korea.

128. N. B. footnote no. 111.

129. The *hung-yen* (鴻鴈) or “wild goose” (*Anser fabalis serrirostris*), according to the *CMS III*, Part II, pp. 13–14, is used in several different ways to treat sickness. For example, the fat is “given on an empty stomach with warm wine for palsy, and numbness, weakness of the circulation;” its bone is “ashed and mixed with rice water, and applied it increases the growth of hair;” its feathers are used “for children’s amulets to ward off convulsions;” and its excrement is “mixed with human semen . . . [and] applied to painful and swollen burns.”

130. The identity of this creature is uncertain.

131. The present-day name of this mountain, according to the *SCTLTK*, pp. 86–87, is Mount *Tou-feng* (斗峯山); its Korean name is *Tubong-san* and it is located in the Republic of Korea.

132. N. B. footnote no. 41.

133. N. B. footnote no. 111.

134. The identity of this creature is uncertain.

135. The present-day name of this mountain, according to the *SCTLTK*, pp. 86–87, is Mount *Yüeh-ch’u* (月出山); its Korean name is *Wolch’ul-san* and it is located in the Republic of Korea.

136. The present-day name of this river, according to the *SCTLTK*, pp. 86–87, is the *Tan-chin* River (耽津江); its Korean name is *Tongjin-kang* and it is located in the Republic of Korea.

137. The identity of this marsh is uncertain.

138. This passage is a descriptive comparison and does not intend to refer to the qualities of the *ma* (馬) or “horse.” Nevertheless, N. B. *CMS IV*, Part I, entry 327 regarding the horse, for the citations are too numerous to cite here.

139. According to the footnotes of Hao I-hsing in the *SHCCS*, pp. 166–167, the ideogram *mu* (目) or “eye(s)” was originally written as *shou* (首) or “head(s)”. I have translated this passage according to the former, since this is the way it is printed in the text.

140. The identity of this creature is uncertain. Nevertheless, N. B. *CMS IV*, Part I, entry 323 regarding the *kou* (狗) or “dog.”

141. The identity of this creature is uncertain.
142. This passage is a descriptive comparison and does not intend to refer to the qualities of the *fu* (鶩) or “duck” (*Anatinae*). Nevertheless, N. B. *CMS III*, Part II, pp. 18–18 regarding the use of ducks in Chinese folk medicine.
143. The identity of this creature is uncertain.
144. N. B. footnote no. 27.
145. N. B. footnote no. 74.
146. N. B. footnote no. 135.
147. The present-day name of this mountain, according to the *SCTLTK*, pp. 84–85, refers to *Chi-chou* Island (濟州島); its Korean name is *Cheju-do* and it is in the Republic of Korea.
148. The present-day name of this mountain, according to the *SCTLTK*, pp. 84–85, refers to *Chen* Island (珍島); its Korean name is *Chin-do* and it is in the Republic of Korea.
149. *Tsao* (棘) is synonymous with *she-ch'uang* (蛇牀) or “*Cnidium monnieri*.” According to the *CMS I*, p. 120, “It is found in nearly every part of China, but the product coming from the region of Yangchow is considered to be the best. The drug has very little odor, but a warm taste. It is said to act on the kidneys, and to be aphrodisiac, antirheumatic, sedative, astringent, vulnerary, and discutient. Washes and ointments are made from the crushed or powdered seeds for bathing prolapsus recti, piles, and fistula, and leprous or scabious sores.”
150. This passage is a descriptive comparison and does not intend to refer to the qualities of the *mi* (麋) or “elk” (*Alces machlis*). Nevertheless, N. B. *CMS IV*, Part II, serial no. 365 regarding this wild animal. For example, the “. . . two openings below the eyes are called ‘night eyes’. seen by a pregnant women [*sic*] her offspring will have 4 eyes.”
151. The identity of this creature is uncertain.
152. The present-day name of this mountain, according to the *SCTLTK*, pp. 84–85, refers to *I-ch'i* Island (壹岐島); its Japanese name is *Iki-shima* and it is located in Japan.
153. *T'ao* (桃) or “peach” tree (*Prunus perscia*), according to *CMS I*, pp. 356–358, is used in a variety of ways in Chinese folk medicine to treat different kinds of sicknesses. For example, “The flowers of the peach tree are supposed to have some supernatural power in driving away the demon of ill health, giving a good color to the complexion, and rejoicing the countenance. They are regarded as diuretic, vermifuge, and quieting, and they are applied locally in favus and acne, and as a cosmetic.” N. B. refer to *CMS I* (*supra*) for further remarks.
154. *Li* (李) or “plum” tree (*Prunus domestica*), according to *CMS I*, pp. 358–359, may have been introduced into China from India or Persia, since this tree is not indigenous to East Asia. “Those plums which do not sink in water are considered deleterious, and should not be eaten. If eaten in excess, they are thought to cause dropsical swelling. There is also some suggestion of them causing choleraic difficulties. When eaten dried, they are thought to drive away chronic disease and harmonise the centers. They pertain to the liver, and should be eaten in diseases of that organ . . .”
155. This passage is a descriptive comparison and does not intend to refer to the qualities of the *hu* (虎) or “tiger” (*Felis tigris*). Nevertheless, N. B. *CMS IV*, Part II, serial no. 351 regarding this wild animal, since its medicinal uses are too numerous to cite here.
156. The present-day location of this mountain is uncertain. However, it appears, according to the *SCTLTK*, pp. 84–85, that it may be in the northwest region



of Kyūshū Island—perhaps *Hiko-san* in Fukuoka Prefecture.

157. According to the footnotes of Hao I-hsing in the *SHCCS*, p. 168, the ideogram *mei* (寐) should be *wei* (鮭), which is a synonym for *chia yü* (嘉魚) or “trout”. According to the *CMS II*, Part III, pp. 34–35, the flesh of this fish “. . . is fattening, strengthening, and promotes good looks . . . it is boiled and eaten, and given for weakness of the kidneys, diabetes, and general weakness and leanness.”

158. The present-day location of this mountain, according to the *SCTLTK* pp. 84–85, is Mount *Wu-tao* (霧島山); its Japanese name is *Kirishima-san* and it is located in Japan on Kyūshū Island in Kagoshima Prefecture.

159. *Ibid.*, pp. 84–85. The present-day name of this mountain is Mount *Fu-shih* (富士山); its Japanese name is *Fuji-san* and it is located on Honshū Island in Kanagawa Prefecture.

160. *Ibid.*, pp. 84–85. The present-day name of this mountain range is *Pen-hui* (本會山脈); its Japanese name is *Kiso-sammyaku* and it is located in the Chūbu Area.

161. N. B. footnote no. 99.

162. *T'ung* (桐) or “*Paulownia imperialis*,” according to the *CMS I*, pp. 312–313, is used for various folk remedies. “The leaves are used in decoction as a wash for foul sores, and to promote the growth of hair and restore its color. The wood and bark are used as an astringent and vermicide, in ulcers, in falling of the hair, and are administered in the delirium of typhoid fever. The flowers are considered to be a good remedy for skin diseases of swine, and if fed to these animals will fatten them three-fold. They are also given to those who are suffering from hallucinations . . .”

163. N. B. footnote no. 153.

164. N. B. footnote no. 154.

165. *Chün* (菌) or “mushroom,” according to the *CMS I*, pp. 271–274, refer to those mushrooms that grow on hard ground. We cannot be certain as to what is the specific kind of mushroom, therefore, it is suggested that you refer to the above reference for a further description of the general qualities and uses of mushrooms in Chinese folk medicine.

166. *P'u* (蒲) is synonymous with *ch'ang-p'u* (菖蒲) or “*Acorus* rush.” According to the *CMS I*, pp. 12–13, “The powder, the juice, and a tincture are the favorite methods of exhibition with the Chinese, who use it in haemoptysis, colic, menorrhagia, and other fluxes, and apply the juice or coarse powder to carbuncles, buboes, deaf ears, and sore eyes. It is said to be antidotal to the poison of euphorbiaceous plants. The leaves are used to wash pustular eruptions and leprosy sores. The prolific flowering of the plant is said to betoken large harvests.”

167. N. B. footnote no. 150.

168. *Lu* (鹿) or “Sika deer” (*Cervus sika*) is used extensively in Chinese folk medicine. N. B. *CMS IV*, Part II, serial no. 364 for a description of some of its uses which are too numerous to cite here.

169. The present-day name of this river, according to the *SCTLTK*, pp. 84–85, the *Kisogawa* (本會川); it flows into Ise Bay at Nagoya.

170. The *chan-yü* (鱈魚) or “sturgeon” (*Acipenser sinensis*), according to *CMS II*, pp. 66–68, refers to the qualities of its meat as being sweet, bland and slightly poisonous. “*Meng Hsien* states that it liberates the anima from the body and disturbs the humors. It incites scabies and boils. Eaten with buckwheat it causes a man to lose his voice . . . Eaten to excess it produces fever and phlegm.” Its liver benefit “the five viscera, fattening and improving one’s looks. [It should not] be cooked with salt, used for scabies, eczema, and blood-poisoning.”

171. *Ibid.*, pp. 68–70. The *wei* (鮭) is synonymous with the *hsun-yü* (鱈魚) or

“Beaked sturgeon” (*Psephurus gladius*). According to the above reference, its meat is used as “a tonic for weak people, a vitalizer, making people fat and strong.” It can be “made into a soup it is used for hematuria.” And its eggs are used for “fattening and beautifying, anthelmintic.”

172. The present-day name of this mountain, according to the *SCTLTK*, pp. 84–85, is the *Chi-i* Mountain Range (紀伊山脈); its Japanese name is the *Kū-sanchi* and it is located in Japan primarily in Nara Prefecture on Honshū Island. N. B. the distance of approximately three-hundred and twenty miles between this mountain and *Kirishimasan* (footnote no. 159). It is quite probably that Mount *Meng-tzu* (footnote no. 160) and the *Pi-yang* River (footnote no. 169) are located somewhere in between these two places.

173. This river, I believe, refers the *Shen* Marsh or the delta region of Kisogawa River which flows into Use Bay at Nagoya; I do not know the Japanese place-name of this delta region, provided, that is, there is one.

174. The *hsi-kuei* (蠃龜) or “Asiatic loggerhead turtle” (*Caretta olivacea*), according to the *CMS III*, Part I, pp. 14–16, are used for “skin rash and febrile sequelae [and are] beneficial to the stomach and intestines [, and] as an antidote to the poison arrows of savages. For fainting after knife wounds, the administration of freshly drawn turtle blood restores the patient [, and] for blood diseases, the decoction is taken for blood poisoning from knife and arrow wounds. As an antidote to poisons, and for the “ku” poison.” The *ku* (蠱) poison “was prepared by placing many toxic insects in a closed vessel and allowing them to remain there until one had eaten all the rest—the toxin was then extracted from the survivor.” N. B. Joseph Needham, *History of Scientific Thought*, Vol. II of *Science and Civilisation in China* (Cambridge: Cambridge University Press, 1956), p. 136.

175. This passage is a descriptive comparison and does not intend to refer to the qualities of the *li-yü* (鯉魚) or “carp” (*Cyprinus carpio*). Nevertheless, N. B. *CMS II*, Part III, pp. 5–9 for an extensive description of the medicinal uses of this fish in Chinese folk medicine.

176. The identity of this creature is uncertain.

177. The present-day location of this mountain is uncertain, however, it appears, according to the *SCTLTK*, pp. 84–85, that it may refer to the *Chiu-chou* folded mountain range (九州山地) in the northeastern and eastern regions of Kyūshū Island; its Japanese name is *Kyūshū-sanchi*.

178. *Che* (赭) is synonymous with *tai-che shih* (代赭石) or “blood stone” (Red hematite), according to the *CMS III*, Part III, pp. 47–48.

179. This passage is a descriptive comparison and does not intend to refer to the qualities of the *niu* (牛) or “cow” (*Bos taurus*). Nevertheless, N. B. *MCS IV*, Part I, serial no. 326 regarding this domestic animal, since its medicinal uses are too numerous to cite here.

179.1. The identity of this creature is uncertain.

180. The present-day name of this mountain, according to the *SCTLTK*, pp. 84–85, refers to the *Ta Liu-ch'iu* Islands (大琉球) or *Ch'ung-sheng* Island (沖繩島); its Japanese names are *Ryūkyū Rettō* (琉球列島) in the Prefecture of Okinawa, commonly referred to by foreigners as “Okinawa Island.”

181. The identity of this sea is uncertain. Hao I-hsing's footnotes (N. B. *SHCCS*, p. 170) say that this passage should read *sha hai* (沙海) or “Sand Sea,” however, there is not any such place-name in the *SCTLTK* either. The place-name *liu-sha* (琉沙) or “shifting sands” (N. B. this entry on p. ) refers, in this specific example, to the waters of the present-day Korea Bay.

181.1. According to Hao I-hsing's footnotes (N. B. *SHCCS*, p. 170), this tree is the *fu-sang* (扶桑) or "mulberry" (*Hibiscus rosasinensis*). It is sometimes used to refer to Japan and Sakhalin. "The leaves and the flowers are used medicinally only in combination with other drugs, beaten into a paste and applied as a poultice to cancerous swellings and mumps." N. B. footnote no. 35.

182. N. B. footnote no. 147.

183. N. B. footnote no. 180.

184. The text gives six-thousand, nine-hundred miles, however, upon examination of the different segmented distances, I found that this is incorrect and that it should be five-hundred miles less in distance.

185. The present-day name of this mountain, according to the *SCTLTK*, pp. 88-89, refers to *Cha-ko-ti* Mountain Range (札格第嶺); its Russian name is *Taykanskiy Khrebet* and it is located in the Union of Soviet Socialist Republics (USSR).

186. The present-day name of this sea, according to the *SCTLTK*, pp. 88-89, is the *Okhotskoye More* or the "Sea of Okhotsk."

187. *Yang* (楊) is synonymous with *pai-yang* (白楊) and it refers to both the poplar and aspen. According to the *CMS I*, p. 346, "There is little discrimination between *Populus alba*, *Populus tremula*, and *Populus suaveolens* . . . The bark of the tree is considered to be antiseptic and astringent, and is prescribed in colds, hemorrhage, fluxes, the bloody stools of pregnant women, and as a local application in goiter. The decoction in water, wine, or vinegar is the preparation usually exhibited. The twigs are used in colic, herpes labialis, enlarged spleen, and to clear the complexion. A decoction of the leaves is used in decayed teeth and necrosis of bone where there is a sinus."

188. *Tsao* (棗) is synonymous with *suan-tsao* (酸棗) and, according to the *CMS I*, p. 466, "this is the wild, spinous form of *Zizyphus vulgaris* . . . They are used as sedatives . . . The fruits are considered cooling, anodyne, and tonic. If eaten frequently, they are said to increase the flesh and strength. They are recommended in rheumatic difficulties and especially in sleeplessness, whether from weakness or from pain." The *Zizyphus vulgaris* or "jujube" trees "are much used in medicine, especially in the preparation of pill masses and confections. They are considered nourishing, beneficial to the viscera, tonic, quieting, and laxative. They are thought to be antagonistic to *Aconite*, and are recommended in nausea and vomiting, ague, abdominal pain in pregnancy, and as a poultice in cancrum oris. The three-year old kernels of the stones are considered especially efficacious in abdominal pain and as an application to wounds. The leaves of the tree are regarded as diaphoretic, and are prescribed in the typhoid fever of children. The heartwood of the tree is recommended in marasmus, or in the disease known as 蠱 (*Ku*) [N. B. footnote no. 174], and a decoction of it is said to have a beneficial action on the blood. The root is used in the eruptive fevers of children, and to promote the growth of hair. The bark is used in decoction, together with mulberry bark, as a wash to old inflammations of the eyes."

189. *Niu* (瘧) refers to remittent and/or intermittent fevers, especially malaria fever (N. B. that the name of the *Anopheles* mosquito, by which malaria is transmitted, is called in Chinese *niu-mei-wen* (瘧媒蚊); it is also interesting to note the etymological composition of this ideogram, namely, a tiger 虍 clawing 𠤎 a man 人, with the "tiger" being the mosquito biting its victim).

190. The present-day name of this river, according to the *SCTLTK*, pp. 88-89, is the *Wu-te* River (烏得河); its Russian name is the *Uda* and it is located in the USSR.

191. N. B. footnote no. 186.

192. This passage is a descriptive comparison and does not intend to refer to the

qualities of the *lang* or "wolf" (*Canis lupus*). Nevertheless, N. B. *CMS IV*, Part II, serial no. 380 regarding this wild animal and its medicinal uses which are too numerous to cite here.

193. N. B. footnote nos. 7 & 58.
194. The *hsieh* (獾), according to the *CMS IV*, Part I, serial no. 323, refers to a short-nosed dog. The *chü* (狙), on the other hand, according to the *CMS IV*, Part IV, serial no. 400, is a synonym for the *mi* monkey (獼猴), *Macacus tcheliensis*, although it may refer to the *Macacus chinensis*. As a "compound" term, the *hsieh-chü*'s identity is uncertain.
195. N. B. footnote no. 19.
196. The identity of this creature is uncertain.
197. The present-day name of this mountain, according to the *SCTLTK*, pp. 88-89, refers to the *Shang-lan-na* mountain range (上蘭那山脈); its Russian name is *Khrebet Turana* and it is located in southern Khabarovsk Territory in the USSR.
198. The present-day name of this river, according to the *SCTLTK*, pp. 88-89, is the *Se-lin-?* River (色林河); its Russian name is *Selemdzha*. It is the main tributary of the *Zeya* River and is located in southern Khabarovsk Territory in the USSR.
199. The present-day name of the river, according to the *SCTLTK*, pp. 88-99, is the *Chieh-ya* River (結雅河); its Russian name is *Zeya*. It flows into the *Hei-lung* River (黑龍江) or *Amur* River in southeast Khabarovsk Territory in the USSR.
200. N. B. footnote no. 5.
201. N. B. footnote no. 175.
202. *Yu* (瘰) or "swelling-tumor". According to the *CMS II*, Part III, p. 7, "... it [the carp] is boiled and eaten for the treatment of coughs with difficult breathing, jaundice, thirst, oedema, swollen feet and to expel wind . . ."
203. The present-day name of this mountain, according to the *SCTLTK*, pp. 88-89, refers to the *Pa-cha-erh* mountain range (巴札爾山脈); its Russian name is *Badzhal'skiy Khrebet* and it is located in southern Khabarovsk Territory in the USSR.
204. *Ts'ang yü* (蒼玉) might refer to two different stones, namely, colored arsenolite and jade; N. B. *CMS III*, Part III, pp. 16-18 & 51.
205. N. B. footnote no. 187.
206. N. B. *CMS I*, p. 306 regarding *ch'i* (芑), a white colored variety of glutinous millet. Also, it may refer to *Rehmannia glutinosa*; N. B. Bernard E. Read, *Chinese Medicinal Plants from the Pen Tsai Kang Mu* (本草綱目), A. D. 1596, Vol. V of the *Chinese Medicine Series* (Taipei: Southern Materials Center, Inc., 1977), serial nos. 107 & 752 (hereafter abbreviated as *CMS V*).
207. I am uncertain of the precise meaning of this submission.
208. The present-day name of this river, according to the *SCTLTK*, pp. 88-89, is the *An-hun* River (安潭江); its Russian name is *Amgun* and it is located in the Khabarovsk Territory in the USSR.
209. The present-day name of this sea, according to the *SCTLTK*, pp. 88-89, in Russian is the *Okhotskoye More* or the "Sea of Okhotsk." It is an inlet of the Pacific Ocean on the coast of the Khabarovsk Territory in the USSR. In the *Shan-hai ching* it is referred to as the *Pei-hai* (北海) or "North Sea."
210. N. B. footnote no. 52 regarding the ideogram *mei* (美). *Pei* (貝) or "cowry shell(s)" may refer to the *Cypraea moneta*. According to the *CMS III*, Part I, pp. 65-69, this shell is used "to cure pannus, to stimulate the five secretions (namely, urine, sweat, saliva, tears, and spinal fluids), diuretic. For devil possession, worm-toxemia [N. B. footnote no. 174], stomach ache and bloody stools . . . for infectious fever from corpses, feverish colds, muscle pain and inflamed areas . . . for typhoid and delirious

fevers . . . for water-retention and edema, malnutrition with vomiting in children . . . for a running cold in the nose with running pus and blood. For dysentery, and chancre on the penis. Antidote to decomposed food poisoning, arrow poisoning (Aconite) and metal arrow poisoning . . .”

211. The identity of this fish is uncertain.

212. *Fu* (鮒) is synonymous with *chi-yü* (鱖魚) or the “Golden carp” (*Cyprinus auratus*). According to the *CMS II*, Part III, pp. 37–40, the medicinal uses of this fish are numerous, for example, “it is taken for emaciation and weakness . . . it stops dysentery, and cures fistula.

213. The *mi-wu* (蘼蕪) is perhaps the *mi-wu* (蘼蕪) or “*Selinum Sp.*” According to the *CMS I*, pp. 402–403, the leaves of this plant “are used in medicine as a tussic, carminative, nervine, antiseptic, and anthelmintic remedy, and they are prescribed in colds and diarrhoeas. The flowers are used in cosmetic preparations.”

214. N. B. footnote no. 212. *Ibid.*, p. 39, “Baked with chives and powdered it is given in water for hiccough.”

215. The present-day name of this mountain, according to the *SCTLTK*, pp. 88–89, refers to the *Pu-lieh-yin* mountain range (布列因山脈); its Russian name is *Khrebet Bureinski*. It is located in the Khabarovsk Territory in the USSR.

216. The present-day name of this river, according to the *SCTLTK*, pp. 88–89, is the *Pu-lieh-ya* River (布列雅河); its Russian name is the Bureya. It is a northern tributary of the Amur River (N. B. footnote no. 199) in southern Khabarovsk Territory in the USSR.

217. The present-day name of this river is the Amur River; N. B. footnote no. 199.

218. The identity of this fish is uncertain.

219. N. B. footnote no. 170.

220. It is interesting to note that the flesh of the sturgeon (N. B. footnote no. 170), according to the *CMS II*, Part III, p. 68, is believed to be difficult to digest if eaten in excess. This difficulty might lead to vomiting and, thus, its association with the sounds of this fish and, in turn, the *Po* fish (N. B. footnote no. 218).

221. The present-day identity of this mountain is uncertain, it appears, according to the *SCTLTK*, pp. 88–89, to be in the vicinity of Mount *Chi-kuan* (鷄冠山) in *Hei-lung-chiang* Province (黑龍江省) in China.

222. This passage may appear to be contradictory, namely, that there are many precious stones but not any rocks. It may be that although there is not any physical difference between the terms ‘rock’ and ‘stone,’ except with respect to their respective sizes, that *yü* (N. B. footnote no. 10) designated a precious substance and *shih* (石) *vice versa*.

223. The present-day name of this river, according to the *SCTLTK*, pp. 88–89, is the *Nao-li* River (橈力河). It is located in *Hei-lung-chiang* Province (黑龍江省) in China.

224. The present-day name of this marsh, according to the *SCTLTK*, pp. 88–89, refers to the northeast region of *Hei-lung-chiang* Province, perhaps between the *Nung* River (嫩江) and the *Hu-lun-k'o* River (霍倫喀河). The *Nao-li* River (N. B. footnote no. 223), however, does not flow into either of these two rivers. Consequently, it is possible that this marshland may refer to the area around the mouth of this river in the approximate vicinity of *Tung-an-chen* (東安鎮).

225. N. B. footnote no. 5.

226. N. B. footnote no. 210.

227. N. B. footnote nos. 7 & 58.

228. The identity of this creature is uncertain.

229. The present-day location of this mountain is uncertain, although, according to the *SCTLTK*, pp. 88–89, it appears that it may be in the vicinity of southwestern Khabarovsk Territory in the USSR.

230. The present-day location of this river is uncertain, although, according to the *SCTLTK*, pp. 88–89, it appears that it may refer to the *Le-fu* River (列夫河).

231. The present-day name of this marsh, according to the *SCTLTK*, pp. 88–89, refers to Lake *Hsing-kai* (興凱湖); its Russian name is *Khanka* and it is located in the Maritime Territory of the USSR.

232. The identity of this fish is uncertain.

233. Another description in the *Shan-hai ching* (i.e., in the *Hsi-shan ching* or The Classic of the Western Mountains,” *SHCCS*, p. 75) describes these creatures “as being comparable to snakes were it not for their four feet.”

234. N. B. footnote no. 118.

235. The present-day name of this mountain, according to the *SCTLTK*, pp. 88–89, is Mount *Pa-t'e-ku* (巴特古山) and it is located in the Maritime Territory in the USSR.

236. N. B. footnote no. 7.

237. The identity of this creature is uncertain.

238. *Ch'ung* (蟲) can be translated as “worms”, “insects”, or “reptiles”, therefore, I have rendered it as “vermin” in order to include all these noxious small animals/reptiles or parasitic insects under one term.

239. The present-day location of this mountain, according to the *SCTLTK*, pp. 88–89, refers to the extended mountain range of *Hsi-ho-t'ai* (悉和太長嶺); its Russian name is *Sikhote-alin* and it is located in the Maritime Territory in the USSR.

240. The *chen* (楨) or “*Ligustrum lucidum*” tree, according to the *CMS I*, pp. 236–240, has many medicinal uses. “‘It is tonic to the centers, brightens the eye, strengthens the *yin*, quiets the five viscera, nourishes the vital principle, makes vigorous the loins and navel, expels the hundred diseases, restores grey hair, and if taken for a long time will increase the rotundity and firmness of the flesh, giving sprightliness and youth to the body.’ The leaves are prescribed in clods, congestions, swellings, dizziness, and headaches.”

241. N. B. footnote no. 179.

242. Monocular creatures.

243. The identity of this creature is uncertain.

244. N. B. footnote no. 27.

245. The present-day name of this river, according to the *SCTLTK*, pp. 88–89, is the *I-man* River (依滿河); its Russian name is *Iman* and it is located in the Maritime Territory in the USSR.

246. The present-day name of this river, according to the *SCTLTK*, pp. 88–89, is the *Wu-su-li* River (烏蘇里江); its Russian name is *Ussuri* and it is located in the Maritime Territory and flows north to join the *Amur* River (N. B. footnote no. 199) in Khabarovsk Territory in the USSR.

247. N. B. footnote no. 5.

248. N. B. footnote no. 185.

249. N. B. footnote no. 239.

250. The text gives eighteen-thousand, eight-hundred and sixty miles, however, upon further examination of the different segmented distances, I found that this is incorrect and that it should be six-hundred miles less in distance.

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