

PLATE I

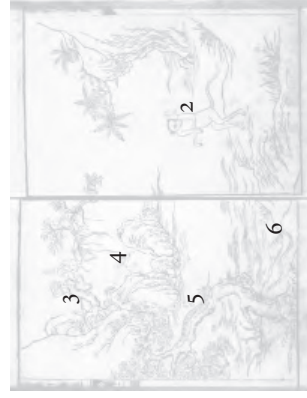
1. YUER 俞兒 The god Yuer does not actually appear in any extant edition of the *Guideways*. However, this image is identical to one found in the beginning of another work of the late sixteenth century, *Illustrations to the Guideways through Mountains and Seas* (*Shanhaijing tu*, 1593) edited by Hu Wenhuan (fl. c. 1593–1596, see fig. 28). Hu acknowledged including several additional figures and in a colophon indicated the original source for Yuer in the “Minor Inquiries” chapter of the compendium *Master Guan* (*Guanzi*: *Xiaowen*, c. 5th–1st cent. B.C.E.). It states:

Duke Huan of Qi (r. 685–643 B.C.E.) was on a military campaign northwards against the state of Guzhu. A little more than three miles from the Beier River, he stopped short and stared transfixed. He aimed his bow but drew back and dared not shoot, saying to his attendants, “Do you see that person ahead?” The attendants answered, “We see no one.” The Duke said, “This campaign is destined to fail for I am much confused! I have just seen a person only a foot tall with completely human features. He wore a hat and his right arm was raised as he raced on a horse. This campaign is destined to fail for I am much confused! How could there be a person like this?” Guan Zhong (c. 730–645 B.C.E.) replied, “I have heard that there is a god of climbing mountains, Yuer, who is only one foot tall with completely human features. When a hegemon arises, the god of climbing mountains appears. He races on a horse to indicate the way. When he raises his arm, it means that there is a river ahead. The right arm means to turn right to cross the river.” When they arrived at the Beier River, there was someone there to aid them in crossing who said, “If you cross to the left, the water’s depth will reach your hats but if you cross to the right, it is only as deep as your thighs. You can cross successfully to the right.” Duke Huan stood and bowed before Guan Zhong on his horse and said, “I am at fault for not realizing your sageliness.” Guan Zhong replied, “I have heard that a sage can know things before they appear but just now, I was only able to know this after he appeared. Your humble servant is no sage, merely someone who is able to understand the teachings of others.”

Hu Wenhuan noted that Yuer wears a yellow hat and a vermilion gown. During the early Western Han dynasty, a cavalry troop named the Yuer Cavalry rode in the vanguard. It is, perhaps, appropriate that he is represented in the first of the illustrations to the *Guideways* as a spirit who will guide the reader through the mountains to follow.¹

PLATE II

2. XINGXING 狴狴 The first guideway through the Southern Mountains begins at the Magpie Mountains. The first peak is Shaking Mountain, which overlooks the Western Sea. Many cinnamon trees and an abundance of metal and jade are found here. There is also a plant like a scallion with green flowers named Celebrating-Abundance, which relieves hunger if eaten, and a luminous tree like the mulberry with black veins known as the Confusion-Mulberry. Wearing a piece of this tree from the belt will cure mental confusion. There is an animal here whose form resembles a Yu-Ape with white ears. It walks crouched



over but runs like a man. It is called the Xingxing. Eating it enhances one's ability to run. The Beautiful-Deer River flows forth from here westward into the sea. In it are found many Yupei, which will cure intestinal parasites if worn from the belt.² 貍 The commentator Guo Pu (276–324) noted that the Yu-Ape is bigger than a macaque and, in addition to white ears, possesses red eyes and a long tail. The Xingxing is also mentioned in chapter 10 [no. 263] as resembling a pig with a human face as well as in chapter 18, where it is said to be capable of identifying people by name.³ Its ability to speak may be why *The Compendium of Mr. Lü* (*Lüshi chungju*, c. 239 B.C.E.) considered its lips a delicacy.⁴ The *History of the Later [Eastern] Han Dynasty* (*Houhanshu*, mid-5th cent.) located it among the barbarian tribes of the Southwest, and the commentary by Li Xian (651–684) provided more details about the Xingxing's behavior from a now-lost work, *Records of the South* (*Nanzhongji*, n.d.):

The Xingxing lives in the valleys here [i.e., in Ailao District, near modern Baoshan, Yunnan]. It travels about without any fixed pattern and dwells along with the many other creatures. People capture it by placing wine along its path. It is also fond of

sandals, and the locals weave several tens of pairs of straw sandals, which they attach to each other. The Xingxing in a valley, upon seeing the wine and sandals, knows it is a trap and also knows the name of the trapper. It calls it out and scolds him, saying, “You slave! You are trying to trap me!” and leaves. But then it returns, calling out as it samples the wine. At first, it drinks only a little and puts on a pair of sandals. But if it drinks a few pints, it becomes drunk and can be caught. Since the sandals are all joined together, it cannot leave and so it is grabbed and put in a cage. When someone wishes to fetch it, he goes to the cage and says, “Xingxing! You can come out by yourself,” whereupon the Xingxing turns to him and cries.⁵

3. WHITE - GIBBONS (BAIYUAN) 白猿 *Three hundred li farther east is Hall-Court Mountain, where there are many Yan-Trees, many White-Gibbons, and much rock crystal and yellow gold.*⁶ 𪛗 According to Guo Pu, gibbons are also like macaques but with larger arms and longer feet, which enable them to move about speedily. They normally have black and yellow coloring and utter a plaintive cry. This last feature was often employed by later poets as a conventional image of human sorrow. The dictionary *Explanations and Analyses of Graphs* (*Shuowen jiezi*, 100 C.E.) noted the gibbon’s ability to throw things.⁷ In one of his encomiums to the illustrations to the *Guideways* of his time, Guo Pu celebrated the White-Gibbon’s command of archery by comparing it to Yang Youji (fl. c. 575 B.C.E.), a nobleman and legendary archer of Chu:

The White-Gibbon’s skill is without doubt.

Like Yang Youji it can draw a bow.

Casting but a glance, it lets out a shout

Instinctively hitting the mark just so.

Time after time, it never gives out.

Its marvelous talent presents an endless show.⁸

This skill at archery is not mentioned in the extant text of the *Guideways*. Perhaps an early artist thought of it because of the White-Gibbon’s long arms. The present illustration is more faithful to the text and simply depicts these gibbons as monkeys. Guo Pu also noted that the fruit of the Yan-Tree is red, resembles apples, and is edible.⁹

4. STRANGE BEAST (GUAISHOU) 怪獸 *Three hundred eighty li farther east is Gibbon-Wings Mountain, where there are many strange beasts, strange fish, an abundance of white jade, and many Fu-Vipers [no. 5], strange snakes, and strange trees. This mountain should not be climbed.*¹⁰ 𪛗 Neither the text of the *Guideways* nor later commentators provided any description of these strange beasts, so the illustration is probably the result of the artist’s imagination. The beasts are complemented by the many strange fish found in the surrounding rivers. Here Guo Pu offered his definition of the strange as “anything with a unique or abnormal appearance.” The commentator Hao Yixing (1757–1829) noted that white jade was used in antiquity to decorate the royal crown.¹¹

5. FU - VIPER (FUCHONG) 蝮蟲 It is found in abundance on Gibbon-Wings Mountain. Guo Pu noted that it is red in color with needles protruding from its

nose, reaching a weight of more than one hundred *jin* (133 lbs.). It is also known as the Snout-Viper.¹²

6. STRANGE SNAKE (GUAI SHE) 怪蛇 Another denizen of Gibbon-Wings Mountain though not otherwise described in the text, the strange snakes like the strange beasts and Fu-Vipers here, are undoubtedly best avoided by humans.¹³

PLATE III

7. LUSHU 鹿蜀 *Three hundred seventy li farther east stands South of the Niu-Trees Mountain, where there is much red-metal on its southern slope and white-metal on its northern slope. There is a beast here whose form resembles a horse with a white head, stripes like a tiger, and a red tail. It makes a sound like a man singing and is called the Lushu. Wearing it from the belt will help people sire many descendants.*¹⁴ 𪚩 The red tail may signify the Lushu's exceptional potency. Guo Pu in his *Encomiums to the Guideways through Mountains and Seas* (Shanhaijing tuzan, c. 320) specified that one should use its skin and hair for a talisman.¹⁵

8. TWISTING-TURTLE (XUANGUI) 旋龜 *The Strange River flows east from South of the Niu-Trees Mountain into the Xianyi River. In it are found many black turtles that have the form of a turtle but with a bird's head and a viper's tail. They are called Twisting-Turtles and make a sound like wood splitting. Wearing a piece of one from the belt as a talisman will prevent deafness, and it can also remove calluses.*¹⁶

9. LIU-FISH (LIU) 𩺰 *Three hundred li farther east is Root Mountain, where there are many rivers yet no plants or trees. There is a fish here whose form resembles an ox. It dwells in the hills and possesses a snake's tail, wings, and feathers on its ribs. It is said to make a sound like the Lingering-Ox and is called the Liu. It lives during the summer and dies in the winter. Eating it will prevent swellings.*¹⁷ 𩺰 The Liu-Fish can apparently survive out of water. Guo Pu thought that the description of it living in the summer and dying in the winter referred to hibernation.¹⁸

10. LEI 類 *Four hundred li farther east is Mount Chanyuan, which contains many rivers yet no plants or trees. It should not be climbed. There is a beast here whose form resembles a wildcat with a mane. It is called the Lei and is both male and female. Eating it will cure jealousy.*¹⁹ 𩺰 The name Lei can mean "category," "species," or, perhaps in this case, "gender." Jealousy was considered a particular problem among women in traditional China's polygamous society. The ability of the Lei to prevent jealousy appears to be connected to its hermaphroditism. The Chinese were particularly fascinated by such animals, for the presence of both yin and yang natures suggested not only non-dependence and personal autonomy but also exceptional fertility. Other early texts also mention the Lei such as the philosophical work *Master Zhuang* (Zhuangzi, late 3rd–1st cent. B.C.E.), which praised it as living in accordance with the Daoist Way because it was capable of effortless self-fertilization. The commentator Yang Shen (1488–1559) noted the existence of a similar animal in Menghua, Yunnan, which the locals called