

to have lived at the close of the seventh century A.D. He was supposed to have died during the reign of Wu How (Jap. *Bukō*) but came to life again after a few days. In 723 the Emperor Ming Hwang sent three messengers with invitations to him to come to court, of these the first two fell on their way with disease, but the third was able to find him and bring him to court, when he delighted the Emperor who asked him to assume a priestly office, offered him the hand of a princess in marriage and the honour of having his portrait hung in the Hall of Ancestors, all of which honours he declined, preferring a wandering life in company with his magic white mule which carried him thousands of miles in a day, and needed no food. When he halted he folded it up and placed it in a gourd. When he again required it for use, he had simply to spirt water upon the shrivelled form, when it resumed its proper appearance, and was ready for the next journey. About 740 Ming Hwang again summoned him to his court, but the message reached him only just before he expired, though according to the Taoists he entered immortality without his body suffering dissolution.

Chang Kwoh is always shown with a gourd in Japanese works of art, but in Chinese the gourd is frequently replaced by a double bamboo tube.

CHANG LIANG (Jap. *Chōryō*) literary appellation YÜ FANG (Jap. *Shibō*). One of the three Heroes of the Han dynasty who in early life, 249 B.C. during a period of civil war, was despoiled by She Hwang-ti (Jap. *Shin no Shikō*) of Ts'in, who had killed Chang Liang's lord, when having failed in an attempt to avenge his master, he fled, and for a time led a wandering life until he became an adherent of Liu Pang (Jap. *Ryūhō*), and tried to induce him to attack She Hwang-ti. As this suited Liu Pang's purpose, he agreed, and joined forces with Hiang Tsi (Jap. *Kōshō*). After destroying the power of She Hwang-ti the victors fell to quarrelling over the spoils, and after four years of continuous conflicts in which seventy-two battles were fought, Hiang Tsi's forces were nearly surrounded by those of Liu Pang neither yet being master. Chang Liang then made Liu Pang's army open its ranks, and creeping through, approached quietly the camp of Hiang Tsi playing on his sheng (a sort of mouth organ with upright pipes) a mournful melody suggestive of the home life, when the exhausted enemy whose supplies had been cut off heard the music, and began to steal away. By morning, of 8,000 men, only about 2,000 remained to meet the attack of Liu Pang's troops, when Hiang Tsi finding all was

lost, committed suicide. From that time Chang Liang became the chief counsellor of Liu Pang, in which capacity his wisdom contributed very largely to the success which placed him on the throne as the Emperor Kao Tsu (Jap. *Kōsō*).

He is most frequently depicted beside a bridge rescuing a shoe from a river, sometimes with the addition of threatening a dragon with his sword. According to a Taoist legend, he was one day crossing a bridge over the river Wei when there passed, mounted on a mule, an old and poor looking man whose sandal had fallen into the river. According to one version the old man commanded Chang Liang to pick up the shoe, which he did, moved to pity for the old man, but resenting the indignity.

The more generally accepted story is that he picked up the shoe of his own free will and handed it to the traveller, who proved to be Hwang She Kung (Jap. *Kōshōkō*) "The Yellow-stone Elder," and who asked Chang Liang to meet him five days later at a named place, as he intended to give a slight reward for the service rendered. Our hero arrived late and the Elder postponed the gift because of his unpunctuality, this happened a second and a third time, but at the fourth appointment Chang had respectfully preceded the Elder by some time, when the Elder drew from under his robe a roll of manuscript which he gave to Chang, telling him: "He who studies this book shall become a king's preceptor." This book is said to have passed from China to Japan and was in the safe keeping of *Yoshinaka Kitchi Hōgan* when it was studied by *Yoshitsune*, and later by *Kusunoki no Masashige*.

The Elder also told him that thirteen years later Chang would meet him at Kuh Ch'êng in the form of a yellow stone, a prediction which was verified.

Chang Liang was taught the value of patience by seeing an old woman grinding down an iron rod to make a needle.

He is said to have called one day at the camp of Han Sin (Jap. *Kanshin*) as a country friend. On meeting he told Han Sin that for many years his family had treasured three swords, but that he had decided to sell them to the people most worthy to possess them. The Emperor's sword he had already sold to Liu Pang, the Prime Minister's sword he had sold to Chên Ping (Jap. *Chimpēi*), and the one he now held was the General-in-Chief's sword, would he have it? Han Sin scrutinised the blade with a critical eye and then looking again at Chang asked if he was not Yü Fang (Jap. *Shibō*), as Chang Liang was then called, and after the affirmative

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answer, asked how he could join up with Liu Pang, in which Chang instructed him and departed.

After the proclamation of Liu Pang as the Emperor Kao Tsu, he pleaded to the Emperor a release from his arduous toil on the ground that his infirmities demanded a withdrawal from worldly affairs, and then retired from public life to pursue magical studies under the guidance of the rain priest Ch'ih Sung Tsze (Jap. *Seishoshi*), a supernatural being who could pass through fire unharmed, and who had visited Si Wang Mu (Jap. *Seibo*) in her fairyland, but who failed to help Chang in his quest for the elixir of life, and as he had practically given up the sustenance of natural food, his demise followed speedily in 89 B.C.

CH'ANG-N'GO (Jap. *Yōga*). The wife of How I (Jap. *Kōgei*) the Archer Lord, a title given to a celebrated archer in the service of the Emperors K'uh and Yao, third century B.C. When the moon was "a prisoner in the clouds" (i.e. during an eclipse) and ten suns appearing together nearly wrecked the world, How I at the command of the Emperor Yao shot arrows into the sky and delivered the moon from captivity, when the false luminaries disappeared. In gratitude Si Wang Mu gave the archer a jade cup containing the dew of immortality, which his wife stole and fled to the moon, where she became transformed into a frog. Ch'an-ch'u (Jap. *Tanchō*) whose outlines the Chinese profess to find on the moon's face.

CHANG SAN TSZE (Jap. *Chōsan-shū*) also called Kumpo, one of the Sien who had a body like a tortoise, large ears, round eyes, a beard like horsehair, and stood seven feet high. He plaited his hair in a cue, wore a fur coat and hat in all seasons, and carried a short dagger in his hand.

CHANG SENG-YU (Jap. *Chōsōyu*). A painter of the sixth century A.D. and keeper of the pictures of one of the Imperial Princes. Professor Giles tells some of the dragon stories of this wonderful artist: In one temple he painted a dragon, but thunder and lightning came and the wall on which it was painted disappeared. Then he painted four dragons at a temple in Nanking, leaving the eyes blank, people laughed at this, so he put in the eyes of one dragon, more thunder and lightning and that dragon had gone, while the others remained. At another temple near Soochow he painted a dragon which used to jump about when there was wind or rain, but remained still after Chang had painted a chain round its neck. Similar stories are told of other painters, see Wu Tao-tsze.

CHINESE SUBJECTS

CHANG SUN (Jap. *Chōsun*) A.D. 709-757. A native of Nan Yang in Honan who in 735 was employed in suppressing the Turkic tribes. He was a great disciplinarian and had brought his army into a perfect state of obedience. When one of his officers Wan Ch'un (Jap. *Banshun*) had six arrows sticking in his face the brave fellow never moved from his post of observation. When hemmed in at Sui-yang by Ngan K'ing-sü (Jap. *Ankeicho*) the son of Ngan Luh-shan (Jap. *Amokusan*), he would not yield until the enemy broke his line of defense, and he was killed, when it was found that in his fury at defeat he had ground his teeth down to the very gums.

CHANG TAO-LING (Jap. *Chōtōryō*). One of the Sien of Taoist mythology, said to have been nine feet two inches high, with a fine beard, green triangular eyes, and arms so long that the tips of his fingers reached below his knees when he stood up. He was born in A.D. 34 at T'ien Muh Shan, in the modern province of Chekiang, and was the eighth descendant of Chang Liang (Jap. *Chōryō*). When only seven years old he had mastered the writings of Lao Tze and some of the most abstruse treatises on magic and divination. With Wang Ch'ang (Jap. *Ochō*) a pupil, he travelled to the mountain recesses of Western China where he received further instruction from various Sien as to the study of alchemy and mental abstraction, and Lao Tze honoured him with a mystic treatise which revealed to him the grand elixir Ta Tan (Jap. *Dai Tan*). He had some remarkable adventures in the mountains, for a demon transformed eight of his followers into tigers and set them at Tao-ling, but he created a Shi-tzu which put the tigers to flight; then came eight dragons which he vanquished with a golden bird which bit their eyes out, and the chief dragon implored forgiveness. His later years were spent in the recesses of Lung Hu Shang where he mixed for himself the Ta Tan elixir and ascended to the skies, having committed to his son Chang Hêng (Jap. *Chōkō*) the secrets he had acquired. He is said to have received the title T'ien She, "Preceptor of Heaven," a title confirmed upon the Sien's descendants, who are believed to be incarnations of the spirit of Tao-ling.

CHAO CHEN-JEN (Jap. *Chōshōjin*). A wizard of the time of the Emperor Wen Ti (Jap. *Buntei*) of the Sui dynasty A.D. 589. He was Governor of a district in which a certain river was infested by a mischievous dragon, which sometimes stopped the flow of the water, and sometimes