

Research on the Human-animal Symbiosis God Images of Shanhai Jing

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Keywords: Shanhai Jing, God Image, Human-animal Symbiosis, Mythology

Abstract: Shanhai Jing is an important ancient book of the pre-Qin period. The human-animal symbiosis God images which records is an important historical data. Which can not only provides important literature information for people to understand the early religious worship, but also provides a concrete reference for present-day studies of Chinese mythology and has important research value. This paper studied on the human snake symbiosis God Images a typical image. First, carefully classified the image God the human snake symbiosis; second, combining other documents and unearthed cultural relics of later generations, did an in-depth study of this kind of God image, and deeply analyzed the different practical utilitarian purposes behind which; third, Summarized up the original ancestors undefined psychology behind this kind of divine man, the primitive ancestors had woken up rationally from the absolute worship of natural things. Human beings were in an absolute dominant position, and beasts only played an instrumental role. [1]

1. Introduction

Shanhai Jing is an important ancient book of the pre-Qin period, It is considered to be the earliest literature in China, which contains the most mythological contents and has important mythology value. One of the features of the book is that there are more gods than myths, and the different shapes of God images are filled with this book. The famous scholar Wu Hong thought that the art and the literature created by people at a particular time and in a cultural system should be parallel to each other, They all reflect the special angle and concept of people observing, understanding and expressing the world at that time [2] The images of gods retained in the Book of Shanhai Jing provide a concrete angle of view for us to approach the spiritual world of the primitive ancestors and to provide a concrete perspective for the development of the mentality of worship of the gods.

What is the Human-animal Symbiosis God Images? Such gods are made entirely of human organs, or of different organs of man and beast; In addition, a certain part of the body is in contact with an animal in different ways; and ordinarily the animal is in an auxiliary position, acting as a vehicle for divine drive. [3]

Depending on the species of animals being driven, the images of these gods can be divided into two specific categories: one image of a god is assisted by snakes and the other by dragons. The paper will deeply explained the god image with snake as his assistant.

2. Analysis of God image with the Snake as assistant

Looking at the scriptures, you can see that this kind of God images appeared in many places of the book. Which mainly distributed in the part of Huang Jing and Hai Jing, and occasionally seen in Shan Jing. Among which, the main representative of the God image are: the south sea God Bu Ting Hu Yu, the west sea God Yan Zi and the north sea God Yu Qiang in Huang Jing; and the God as Wuxian country, Yu Shiqie, Qiang Liang, Kua Fu and Heichi country in Hai Jing; Yu Er in Zhongshan Jing etc. The specific texts are as follows:

In the east sea, there lived a god, who has a human's face and a bird's body, two yellow snakes twined round his ears, and he stepped on two yellow snakes, whose name is Yu Guo. (Dahuang

Dong Jing)

In the south sea, there lived a god, who has a human's face two ching snakes twined round his ears, and he stepped on two red snakes, whose name is Bu Ting Hu Yu. (Dahuang Nan Jing)

In the west sea, there lived a god, who has a human's face and a bird's body, two Ching snakes twined round his ears, and he stepped on two red snakes, whose name is Yan Zi. (Dahuang Xi Jing)

In the place of Da Huang, there lived a god, who has a human's face and a bird's body, two Ching snakes twined round his ears, and he stepped on two red snakes, whose name is Yu Qiang. (Dahuang Bei Jing)

Wuxian Country is in north of the Ugly female corpse, the people there with a ching snake in his right hand and a red snake in his left hand. In the place of Dengbao Mountain, there is a path for wizards to go up and down the mountain. (Haiwai Xi Jing)

Also there has a God with snakes in his mouth and his hand, who has tiger's head and man's body, he has four hooves and long legs, whose name is Qiangliang.

Yushiqie is in the north of Tanggu, the person there is black, and which holds a snake in each hand, also has a ching snake in he left ear and a red snake in he right ear. (Haiwai Dong Jing)

The black-teeth country is in the north of which, and the people there has black teeth. They make the rice and snake as there food, and were accompanied by two snakes, a ching snake and a red snake. (Haiwai Dong Jing)

Another 150 miles east, there has a mountain named Fufu Mountain. A God named Yu er lived there, who has man's body and has two snake around his body, he also swimming in the river, and When he's out, there's always light.

After combing the contents of the above text, we can find that the image of snake appeared in most kind of God images, the God through the way of snake in hand, snake around ear, step on a snake, snake in mouth, eat snake to touch with snakes.

3. Interpretation of the God Image

By classifying the functions, attributes and areas of appearance of the above gods, we can find that these god can broadly divided into two categories: one is the type of god who lived in water, the other is the type of god who lived on the land. This mysterious behavior of the primitive ancestors can be rationalized by Fraser's Law of contact (Golden Branch). In doing so, they wanted to imagine that in various ways they would contact the body of the snake and pass on to it the magic power of the snake.

Snake is a fast crawling, aggressive insect species, it left a deep impression on the original ancestors. "Han Fei Zi" has been recorded as: "In ancient times, the people were few and the animals were numerous, and the people's survival is seriously threatened by animals. And then there was a saint, He told people to build houses out of wood in trees to avoid harm to animals. So the people happy, and made him the king, named as Youchao". The Snakes not only crawl fast, but also can devour creatures several times larger than their heads. And Shanhai Jing was vivid records of this as "Snake eat elephant, three years old and its bone, the gentleman suit, no heart disease. It is a snake, green, yellow, red and black." And whether this phenomenon is true or not has been questioned by qu Yuan in his Tianwen. To this, Guopu thought which is true and explain as "The Southern Anacondas swallow deer, the deer has rotten, since in the tree, bones are pierced between scales, this kind also." Because snakes not only have amazing crawling ability and phagocytosis, but also exuberant vitality, so the ancients often associated them with women.

It is for the above reasons that the primitive ancestors fancied the images of the gods who had relations with snakes in the hope of enhancing their abilities. As for the image of these gods behind the specific role, can be further explored.

According to Li Binghai's reasoning: this is an integrated image of the gods, and the snake plays two main roles in the process of integration of these images: one is as a booster for the gods to walk and empty, and the other as a magic weapon for the gods to regulate the climate. [4]

3.1 Analysis of the land God.

The Gods living on land or in mountain forest not only have many similarities in their living place, but also have the similarity as working with snakes. Specifically, they often appear in the form of snakes in hand, sometimes involving the snake around the ear or snake in mouth. According to the contents of the text, it can be found that most of these gods are sorcerers.

According to Mr. Yuan Ke's notes that as a bridge between heaven and the world, the wizards live in Lingshan. They are able to travel between the earth and heaven, to convey the will of God, and to bring the thoughts of the people to heaven. And there is a ladder to heaven in the mountain of Lingshan. Which means that the snakes in the gods' hand is a tool to help them achieve a free rise in the clouds and fog. The hope that the ability to rise above and below heaven in this way is mainly related to the primitive ancestors' understanding of snakes.

Although snakes are usually classified as reptiles, but the snakes were considered by the ancients to be flying animals. Because the snake is a kind of animal which is full of divinity and different colors, it is free to enter and leave the land in the water, crawl fast, come back to life and so on all kinds of magic ability, have to let the primitive ancestors worship it, and then add wings to it. The ability to rise freely with fog. Jin Fu Xuan's "Ling Snake Ming" described the snake's strange ability as "the so-called spirit snake, the body broken can be automatically connected; flight does not need wings, crawling do not need feet; can fly the clouds and fog to fly in the sky, under can travel across the famous mountains and rivers."

3.2 Analysis of the god lived in river.

Unlike the Gods who lived on land, the gods lived in river mostly be portrayed as the images of snakes around ears and stepping on snakes. By stepping on the foot of the snake, the primitive ancestors fantasized that the snake would touch the body of the god and pass on the magical power of the snake to the man. [5] Generally speaking, this costume gives the man of God two abilities:

On the one hand, make the God can freely appearing in the water. At this time, the snake is equivalent to the powerful man's mount. According to Mr. Yuan Ke ' s note:"this god and the northern god Yu Qiang, the Eastern God Yu seems to belong to both the sea god and the wind god." It is because the snake has the ability to fly freely that the sea god has the status of a wind-god at the same time. And the God Yuer can also be explained. From the above inference, it can be concluded that the snake in the image of this kind of divine man is a kind of "booster factor for the spirit to walk and empty". On the other hand, through the direct correspondence between snake and water, made the God has the ability to adjust the wind and rain.

Looking at the Book of Shanhai Jing, we can find that the snakes tend to have some sort of magical effect, such as "if you see it, the world will be flooded", "if you see it, your city will be flooded", etc. For example, the record in the second part of Zhongshan Jing as "Another three hundred miles west, there is a mountain named Yang Mountain. There have many mutated snakes, which has man's face, jackal's body, bird's wings, and crawling like a snake. It sounds like a baby crying. If you see it, your city will be flooded." This showed that in the eyes of the primitive ancestors, the snake and the water have some magical correspondence. However, Xiang Liu, the subject of the Water God, further proved the important relationship between water and snakes. In addition, snakes can also bring disaster to the emergence of the phenomenon, such as "if you see it, the world will be great drought" and "if you see it, your country will be great drought." For example as the lection in Xishan Jing "another sixty miles west, there has a mountain named Taihua. The mountain is square in shape, which height is 5000 blades, and the square is 10 Li.

Birds and beasts can't live there. There lived a snake named Feiyi, which has six legs and four wings. And if you see it, the world will be great drought."

After combing the contents of the above scriptures, it can be found that the appearance of snakes is closely related to the amount of water in the world. Thus it can be seen that one of the important reasons why the gods put snakes under their feet is that they "serve as a magic weapon for the gods to regulate the climate."

4. Cultural relics unearthed to confirm the relevant contents of the Shanhai Jing

The God images of snake around the ear, stand on snakes and snake in hand signed in Shanhai Jing were often found in the unearthed relics of later generations. The relative unearthed cultural relics can relative unearthed cultural relics can confirm the development history of snake culture.

In the Tianjiagou Hongshan Cultural Cemetery about 5300-5000 years ago, the snake shaped jade eardrop worn in the right ear of the owner of the tomb was unearthed for the first time. This cultural relic coincides with the record of the image of the serpent god in Shanhai Jing.

There are also experts on the identity of the user of the excavated cultural relics. The jade slotted in Hongshan culture more than 5000 years ago is a kind of earrings used to mark the identity of high class figures in ancient society, and this kind of high-level figure should be the sorcerer of that time.

In addition to the cultural relics unearthed in ancient times, the related cultural relics unearthed in the tomb of Zenghou Yi in the warring States period near the Laigu Dun in the western suburb of Suizhou City, Hubei Province, can also provide proof of strength. One of the painted inner coffins was painted with the patterns of four God images as snake around ear, step on snake, god with bird's feet, a bird fighting with a snake. Also the tail page of the Wuxuqin of Zeng Hou Yi Tomb was marked by two God images, which both the image of snake around ear, stepping on snakes and have bird's feet. The discovery further demonstrates the importance of snakes in shaping the image of God.

5. Conclusion

By combing the scriptures of Shanhai Jing and enumerating related unearthed cultural relics, we know that the snakes are an important living thing that the primitive ancestors attached great importance to, and play an important role in their faith. As Plutarch, an ancient Greek historian, put it, "worship was formed because of the utility of these animals and their symbolic value." The snake does not grow old at all, and although it has no moving organs, it moves with great flexibility and ease, and it is likened to a star. "The snake forms contact with the divine in different ways to enhance his magic power. Xiao Bing's point of view that "the snake has the function of controlling natural force, ensuring breeding power and protecting the prosperity of land and mass groups is equivalent to mastering the fate or lifeblood of the country" can further realize the political significance of this kind of worship.

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