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Studies in Chinese Dreamlore.

By FRANKLIN OHLINGER.

II.

HISTORIC DREAMS.

Einst hatt' ich einen schönen Traum—FAUST.
Einst hatt' ich einen wüsten Traum—MEPHISTOPHELES.

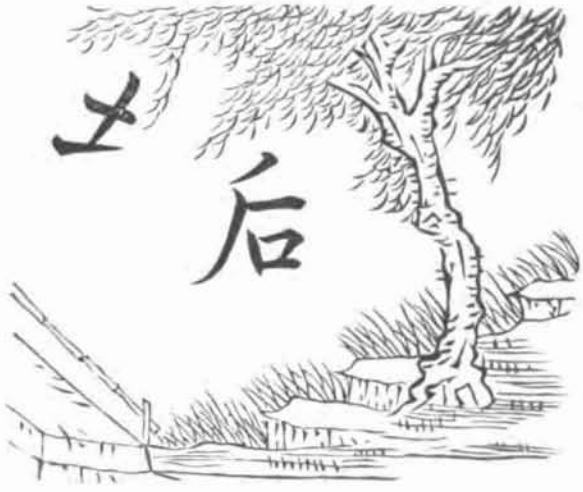
THE Chinese like ourselves have given much thought to the question: whose dreams are most significant? We are taught to reply: those of maidens, scholars, and statesmen. The Chinese reply almost startles us by its similarity as well as by its difference from ours. It is, those of statesmen, scholars and expectant mothers. And thus, in beginning this chapter we must once more go back to Hwangte, their most revered ancestor and ideal.

STAIN, MORAL DEFLECTION.

In his dream Hwangte witnessed a storm that filled the air with dust and in the midst of it a giant with a bow that weighed 30,000 catties driving a flock that numbered myriads of sheep.* When he awoke he reasoned thus. The wind is like the imperial command and the person who executes the command is like a person sweeping away the dirt from a place and making it clean. Now when the character for

* There is a striking similarity here to the leading features of the prophet's dream. --Dan. vii, 2.

earth is taken out of the character for stain or moral deflection only the character for queen, prince or ruler remains. I shall, therefore, watch for one bearing the surname Wind and the "given" name Prince. The man with the heavy bow symbolizes strength and being able to lead such a large flock means that he is *par excellence* a shepherd. I shall, therefore, also watch for one bearing the surname Strength and, the given name Shepherd. He instituted a careful search and on the sea-coast found Mr. Wind, named Prince, whom he appointed Prime Minister. Near a large marsh he found Mr. Strong, named Shepherd, whom he placed in command of the army.



THE PAPER TORN, DIVIDING THE CHARACTER INTO TWO PARTS, (土 DUST, AND 后 PRINCE). ONE PART (DUST) IS FLYING IN THE AIR, THE OTHER PART (PRINCE) REMAINING. DUST AND RULER (STAIN) SEPARATED BY THE STORM.

THE GIANT AND FLOCK.

In the Shu King we read that the Emperor Wu Ting (B.C. 1324-1265) dreamt that God had sent a sage to him. He drew a picture of the man he saw in his dream and sent out men to search for him. The man whose appearance answered to the picture was found in Fu Yen building a wall. On being called to the palace he was appointed minister and became the renowned Fu Yueh of the above Emperor's reign.

In the 8th Chapter of the Book of Rites it is recorded that Wen Wang (thus canonised) asked his son Wu whether he had dreamt. Wu replied: "I dreamt God gave

me nine *ling* (front teeth, years)." Wen asked: "What do you think the dream portends?" Wu replied: "In the West there are nine kingdoms which you are to conquer." Wen replied: "No, the ancients called a year in a person's age a *ling*. I was to live a hundred years and you ninety, but I now give you three out of my hundred." Wen died at the age of ninety-seven and Wu at ninety-three.

In dealing with this little problem of addition and subtraction we have to summon to our help the fact that only odd (*yang*) numbers, of which nine is the superlative or extreme, are involved. This makes it plain enough for a dream.

The dream that is best known in China and in all the countries where its literature is considered sacred (Japan, Korea, Siam, etc.) is that of her great sage shortly before his death. He dreamt that he was sitting between the two pillars of the "Reception Hall" (place of the family shrine) and that people came and burned incense to him according to the ancient Yung custom. Next morning he was seen walking back and forth dragging his cane after him humming to himself: –

The great mountain will fall,
The great tree will wither.

His pupil Tzu Gung, hearing him, asked: "If the great mountain fall what have I to hope? If the great tree wither in what shall I trust?" His pupils gathered around him and asked: "Is the master ill?" He related his dream. After seven days he died. The symbolism of this dream is because of its fitness remarkably impressive. Confucius had a glimpse of the Chinese heaven. We should under similar conditions have seen crowns, palms, wreaths and diadems. The Chinese look for a passive, we for an active immortality, nevertheless, life's experiences, vicissitudes and conditions, all help to shape our ordinary, and very likely our last dream. One dreams of reaching a mountain top, another of laying down a heavy burden, and still another of laying off coarse or soiled garments and putting on spotless attire. Multitudes, who prized Bunyan's immortal allegory almost as highly as the Bible itself, dreamt of crossing a dark river before departing this life. Artemidorus speaks of one dreaming that the god Helios had given him two loaves of bread. It was all the dreamer needed, for after two days he died.

However, it is Chinese dreams we are after.

One of the most remarkable dreams on record in any language, because of its direct and far-reaching consequences, is that of Han Ming-ti in the year A.D. 61. In his dream he saw a foreign god, which was doubtless due

to a deep sense of the inadequacy of Confucianism as a religious system. It resulted in the introduction of Buddhism into China and thence into Korea and Japan.

THE ADVENT OF BUDDHISM.

Dreams of places about to be seen by the dreamer are both interesting and numerous. This class has apparently received but little attention in our own dream-lore. It was usually the fulfilment of the dream that reminded the dreamer of his dream; in some cases, however, it was immediately recognised as an augury of something deserving reflection and led to a more or less determined course of action. The Emperor Ming of the T'ang Dynasty dreamt of going into the Ts'ien Yo mountains and sitting down on the curb of a well to rest. Later, on arriving at the place, he remembered that he had seen it in his dream and named the well "The Dream-answering Well." A popular play bears the name: "The Emperor Ming visits the Moon-palace." It is generally supposed to be the first play ever written, and that it gave rise to the stage in China. The masked, mute actor who to this day opens every play, represents Ming's minister who had an aversion to acting. Other remote allusions to the great Ming are also frequently introduced and never fail to please the gaping crowd. However, these observations are not directly connected with Ming's dream and must not occupy too much of our allotted space. T'ang Tai-tsung (A.D. 763), the Emperor, dreamt he had gone up a mountain to a monastery for recreation. Si Yu-ch'ing, his minister, built a monastery for the monk Fa Ch'an. When completed he had a picture made of it and presented it to the Emperor. As soon as the Emperor saw it he exclaimed: "I have seen this place."

Similar to the above and quite as remarkable was the dream of the Emperor Li Tsung (A.D. 1225) of the Southern Sung Dynasty. He dreamt that he was on a mountain not familiar to him. The next day he asked his minister to bring him a map of the mountains. He looked it over until he came to the mountain called Hsüeh Tou which he recognised as the mountain he had seen in his dream. Hsi Tsung the Emperor (A.D. 874) as

a child did not know the rules of chess. He dreamt a man had given him three copies of the manual for chess players and that he swallowed them. After this dream his "moves" became incomprehensible.

We must now take leave of our dreaming Emperors and sage—statesmen one and all, and join the long line of scholars and literary aspirants whose

"Folded eyes see brighter colours
Than the open ever do."

Let us first hear from those in whose dreams the pen (brush) is the leading symbol.

Chiang Yen (6th century A.D.) was naturally a dull scholar and for a long time failed to reach even mediocrity in his intellectual pursuits. At last, however, he dreamt that Kuo P'o (A.D. 276-324) had given him a beautifully decorated pen, and immediately he began to be famous. After a goodly period Kuo P'o appeared to him again demanding the pen saying he had loaned it to him long enough. Hereupon his literary productions rapidly declined.

This brings us to Li T'ae-pih (8th century A.D.) who being:—

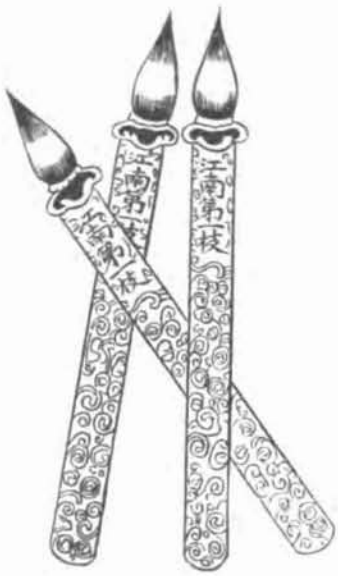
"A poet could not sleep aright
For his soul kept up too much light
Under his eyelids for the night."

LI T'AI-PIH'S DREAM

and who dreaming saw flowers grow out of (the top of) his pen. From this time on both the style and contents of his writings improved greatly.

The poet-philospher Huo Ying of the Heu Cheu (A.D. 951-960) dreamt that a package of pens of five different colours had been given him. Result as above. Chi Shao-yü, who lived at the time of the Southern and Northern Dynasties, dreamt that Lu Ch'ui of the Liang Dynasty had given him an elaborately carved black pen. This was the beginning of his reputation as a writer.

Li Chiao (7th and 8th century A.D.) was a precocious youth and kept well in advance of his fellow students. He dreamt some one had given him two pens, symbolic of double ability. He graduated at twenty and reached the proud position and distinction of Censor without much difficulty. Here the dream seemed to have found fulfilment and his later career became more and more chequered. Nevertheless he was held in high esteem as a scholar to the last. In the case of another writer the force of the symbol was not hidden in the beauty or number of the pens but in the size alone. He (Wang Sün) dreamt of receiving a pen as large as a rafter. He believed it was ominous of great ability in the use of the pen. Not long after he had this dream the Emperor Wu Te (Liang Dynasty) died and the dreamer was appointed to write the "white" proclamation. These must suffice for the pen symbol; *ink* follows next.



ORNAMENTAL PENS.

PEN AS LARGE AS A RAFTER.

Just before Wang Poh, one of the four celebrated poets of the early Tang period, acquired fame he dreamt he had his sleeve full of round ink tablets.

Ching Kang-ching, a pupil of Ma Chung (see below) and the author of a commentary on the Loo Lun, dreamt that an old man took a knife and opened his (Ching's) chest and then filled his body with liquid ink. This was the beginning of his career as an exponent of the Classics. Ching Chi-ta had followed military pursuits and was illiterate until he dreamt some one had given him a measure of ink-water to drink. He suddenly knew characters.

Wang Suh (A.D. 256), a distinguished scholar of the Wei Kingdom (A.D. 221-265) and a literary opponent of Ching Kang-ching, dreamt that

at midnight a little girl came up out of the ground and presented him with a ball of ink. Next morning as he began to use it his genius awoke.

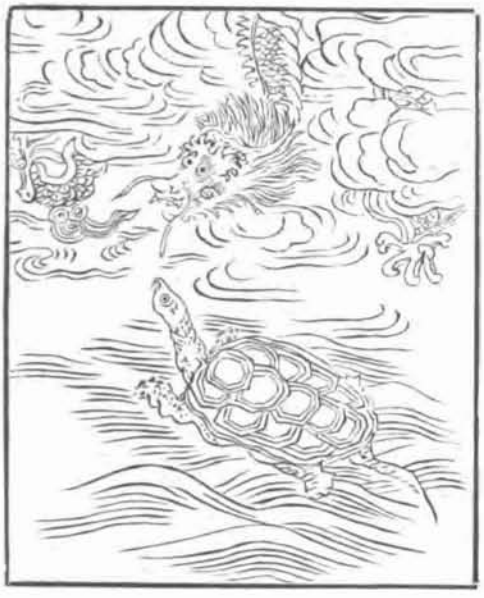
Having pen and ink we naturally come to characters.

Wang Chen-yu (880-956 A.D.) dreamt he was drinking from the West River and washing his intestines and stomach. When he had finished drinking he saw the sand and pebbles under the water arranging themselves in the shape of characters and he ate them. After this dream he became famous in a remarkably short time. Colloquially speaking, the dust was washed not only out of his sordid thoughts that had too much to do with dogs and horses, but also out of the very source of intellectual power and poetic conception! At least it seems to have been a case of removing hindrances rather than one of supplying a deficiency as, for instance, in the case of Ching Kang-ching.

Next in order comes the *paper* symbol. Hsiao Ying-Shih (8th century A.D.) first dreamt someone gave him one hundred sheets of flowered paper, and then that he was cutting gilt embroidery. Hereupon his style soon became noted. The Japanese went to great expense to secure this scholar's services but failed.

Sung Ching (A.D. 662-737) whose "bowels were of iron and whose heart of stone" dreamed that a large bird had brought a book in its beak and vomited it into his mouth. He swallowed the book, and mounting the bird soared aloft on its back. At the age of forty-eight he was appointed President of the Board of Civil Office and later became Minister of State. Han Yü of the Tang Dynasty dreamt someone gave him a volume written in red seal characters and that he swallowed it, while a youth stood at his side clapping his hands and laughing. Among the young men who came to him as pupils was one named Mang Chiao, to whom he took a special liking and discovered that he was the elated young man he had seen in his dream. Mang Chiao became a poet of considerable fame. Han Yü stood first among the eight great authors of the Tang and Sung dynasties, even one of his contemporaries declaring he never ventured to open Han Yü's works without first washing his hands in rose-water. His writings were directed chiefly against that idealism which the "Sage of Loo" had so unfortunately neglected if not despised and greatly stimulated the spirit of intolerance. Had he lived in our day he would have produced Honan tracts more dangerous because more polished than the famously infamous Hunan tracts, known to foreigners in China, and would have mistaken Christianity for another bone of Buddha, simply because it came after the Chow Dynasty.

The following dreams, dealing with somewhat mixed symbols, deserve notice. The symbols are all objects, however, that enter largely into Chinese idealism.



THE GOLDEN TORTOISE.

Liu Tsan, a scholar of considerable note during the Five Dynasties (A.D. 951-960), dreamt that he swallowed a golden tortoise. After this dream he made rapid progress in his studies and reached the position of tutor to the Crown Prince. When quite advanced in years he dreamt that standing on the shore of a stream he had spewed the tortoise in the water. He soon after died.

Tung Chung-shu (2nd century B.C.) dreamt that a dragon in the shape of a boa-constrictor had entered his breast. He "became enlightened" after this dream and wrote his *Ch'un Ts'ew Fan Loo* and other works on the spring and autumn.

Lo Han of the Tsin Dynasty saw in a dream a beautiful bird of varied colours that came and flew in his mouth. After this he advanced rapidly as a scholar.

Ma Chung (A. D. 79-166) of the Han Dynasty saw in a dream trees covered with beautiful flowers of gold which he plucked and ate. He at once comprehended all the literature under heaven.

Ma was one of those unscholarly scholars one meets so rarely (and yet they are around) among the long-coated fraternity. He despised the mannerisms of the literati and freely amused himself with flute and lute. We cannot help thinking of him frequently, for the habit Chinese authors so generally have of penning their comments on the face instead of in the margin of the page—two lines of comments occupying the space of one line of the text—owes its origin to him.

One scholar—P'ei Hang of the T'ang dynasty—at the Indigo Bridge at Ch'ang-ngan, not only found fame but a bride through the agency of a dream. It revealed her name to him, but his eyes discovered the reality in the every-day manner. With this, the luckiest one of them all, we dismiss the whole dreamy multitude and turn to class three dreams of expectant mothers.

The first one to come under our notice here is so remarkably similar to the dream of Alexander's mother, as recorded by Plutarch, that one is almost inclined to suspect the later of the two historians of plagiarism.

The mother of Li Peh, China's most celebrated poet, dreamt before her child was born that the planet Venus shot down from heaven and entered her bosom.

Before Lady Cheng gave birth to her illustrious daughter, Wan Urh, she dreamt that a supernatural being presented her with a balance saying: "With this you can weigh the Empire." When the infant was only a month old the mother asked it playfully: "Is it you who are to weigh the Empire?" The response though inarticulate was reassuring. At the age of fourteen she was widely known as a most wonderful prodigy and later became, at least for a season, influential at the imperial court.

So many dreams of places and objects new to the dreamer but of significance to him in later life are on record that they form quite a class by themselves. In addition to that of the Emperor Ming given above we have in our literary rambles come across the following four of this character.

The fifth daughter of Liang Wu-te (A.D. 503) dreamed that she was going up a mountain to enter a cloister. When she awoke she asked that the pictures of the most famous mountains be brought to her apartment. She examined them carefully until she came to the picture of Mount Fuch'a, which she immediately recognized as the mountain she had seen in her dream. She at once shaved her head and entered the cloister on this mountain. Lu Yü of Fuchow in Hupeh, possibly the founder of the worthy profession of tea-tasters and a specialist in testing and comparing waters from different sources, dreamt of the Lu mountains and on going into these mountains and testing all the springs found the water of the Ko Lien spring of superior quality. An Ting, district magistrate of Anchi in Chekiang, passed through the western boundaries of that region and seeing its mountains recognised them as those he had seen in a dream. He built a pavilion on the prominent peak and called it "True."

DREAM BROOK.

Chin Kwo, a voluminous writer of the Sung Dynasty, dreamt of going to Chingkou to recreate. Later, on really going there, he found that he had seen the place

in a dream. He built a house near a brook which he called "Dream Brook." Years afterward, when he had completed his great cyclopædia of historical antiquities, he again remembered the Dream Brook and named the work "*Mung K'e Peih T'an.*" Possibly the name was the expression of a conviction that may have come over him, namely, that one cannot go far into Chinese antiquities without dreaming of dreams in a world of dreams.

CHESS PLAYERS.

It almost seems strange that the dragon symbol occurs so rarely in these dreams. One would naturally expect dreaming statesmen to be much occupied with it. Only a chessplayer, however, seems to have been favoured with the inspiring vision. Wang Chi-sing dreamt that an azure-coloured dragon had vomited several copies of the Chess Manual. He soon after became famous as a devotee of this form of mental calisthenics.

With three dreams from the works bearing the name of Licius we close this chapter. Whether the dreams were like the author of equally doubtful reality we cannot stop to discuss here. They will be of greatest value to us if we keep in mind their didactic character and take them as illustrations of that system of indigenous Buddhism which lay dormant in the waking thoughts of a very respectable school of philosophers half a millennium before the Han Emperor had his dream of the foreign religion.

Two rustics visited the great provincial capital and there saw piculs of peanut candy such as could be seen in their own peanut and sweet potato district in quantities of a few pounds at most. Now rustic Li says to rustic Ling: "I have only one desire in my humble heart and that is that I might become rich enough to buy all the peanut candy I wish to eat."

"But," replied rustic Ling, "such bliss is only for the Son of Heaven; do you really dream of reaching the position of Emperor?"

Li replied with a sigh: "Ah! great indeed is the bliss of the Son of Heaven."

This is putting a common mistake in very plain words. But the "great," the "high and mighty" of this world are not free from the delusion

of our two rustics; they also imagine that earthly bliss and glory either is or can become more than relative—that absolute, perfect bliss is attainable even in this life. King Muh of Chao (B.C. 1001-947) was brought to see this mistake by the "wise man" from the kingdom of the remotest West. He offered the wise man every luxury and enjoyment the palace afforded, not forgetting power, honour and riches. The latter, unable to prevent this extravagance, did not reject the gifts but quietly suffered them to be brought. After dwelling a short time in the mansion erected for him he requested the king to travel with him. The king, grasping the corner of the magian's robe, rose aloft until he reached the middle heaven. Here they stopped, having reached the magian's palace. The palace of the magian was built of silver and gold inlaid with pearls and precious stones. It loomed high above clouds and rain and one could not tell on what its foundation rested. Viewed from afar it looked like heaped-up clouds. What eyes and ears saw and heard, what nose and mouth smelled and tasted, may not be found among men. The king thought it was the ethereal city, the purple wonder, the centre of heaven, the dome of music in which God dwells.

He stooped and looked down. His palace seemed to be built of mud mixed with straw. Then he gladly tarried a few decades never thinking of his kingdom. . . . . When he awoke his seat was as the former (usual) place, the servants appeared as the former (usual) people. The wine remained unconsumed, the food had not become stale.

The king then asked what had happened. Those about him replied: "The king has been sitting a moment in deep thought." Licius' further accounts of King Muh and his magian are highly instructive, but the above suffices to impart the lesson that there are beings to whom the most favoured mortals stand in the same relation as that of the candy-craving peasant to the Emperor. But the revelation for a time threatened the king's undoing.

The next dream teaches the law of natural compensation—the "evening up of things" so to speak even in this life.

Lord Yin of Chao had large estates. In the care of these he never gave his servants a moment's rest from morning till night. He had an aged servant whose strength was on the wane. He required this one to exert himself all the more. All day long the aged toiler kept at his task panting and coughing. When night came he was exhausted and slept soundly. Then his spirit gained its freedom and he dreamt every night that he was a great ruler administering the affairs of his court and governing his subjects. He strolled from palace to palace and from gallery to gallery enjoying all his heart could wish. His bliss was beyond compare. When he awoke he was again a servant.

When people would comfort him because of his hard lot he replied: "Though a man live an hundred years they are all divided into day and night. By day I am a slave in bondage. Be it toil, let it be toil. At night I am a ruler and enjoy bliss untold. Why should I demur?"

On the other hand, Lord Yin's heart speculated in worldly matters and had many cares in the management of the estates. Soul and body both became weary and at night he too was exhausted and slept. Every night he became a servant running hither and thither doing the most menial work. All manner of scolding and buffeting fell to his lot. In his sleep he coughed and panted and found no respite till daybreak. Lord Yin was taken ill over this and consulted his friend. The reply was: "Your position suffices to distinguish (honour) the individual. You have an abundance of riches and excel in many things. To be a servant in your dreams at night and to experience affliction instead of gratification is fate's ordinary course. Even if one would make dreaming and waking alike how could it be done?" Lord Yin hearing the words of his friend rejoiced because of his servant's experience.

One more lesson from Licius. He would teach us, it seems, that psychology is a profound subject and that even our dreams at times greatly perplex us so that it becomes difficult to distinguish between them and actual facts.

A man from Ching went to the forest to gather wood and, starting up a fawn, he pursued and killed it. Fearing someone might have seen him he hastily hid it in a dry ditch and covered it with brush. His joy was so far beyond restraint that he failed to mark the spot and finally considered it all a dream. As he walked on he repeated his experience in a song. A neighbour, taking the clue, went and got the fawn. This man on reaching his home told his wife about it saying: "I just now met a wood-gatherer who had dreamt that he had caught a fawn but had forgotten the place. Now I have found it and he persists in saying it was all a dream." The woman said: "Indeed! *you* dreamt you had seen a wood-gatherer who had found a fawn. Where might there be such a wood-gatherer? That you have really come in possession of the fawn proves that your dream was true." The husband replied: "I have evidence that I got the fawn; whether he or I dreamt does not trouble me."

The wood-gatherer returned to his home not at all vexed over the loss of the fawn. At night however he really dreamt of the hiding place and also of the man who took the fawn. Early next morning he called on the man of whom he had dreamt and a quarrel ensued. They appealed to the magistrate. The magistrate said: "In the first place you really caught the fawn and then

falsely declared it a dream; in the next place you dreamt you had caught the fawn and then claimed, falsely, that it was reality. The other man really went and took your fawn and is now disputing with you about it. The woman says, furthermore, the fawn had been retrieved in a dream. It follows then that nobody got the fawn. Nevertheless, the fawn is really lying here before our eyes. I must, therefore, give orders to ask the ruler of Ching whether the fawn is to be divided into two parts." The ruler of Ching exclaimed, "What? is the magistrate also dreaming when he thinks of dividing the man's fawn? Ask the minister." The minister said: "Whether dream or not-dream, your obedient servant is unable to determine. Only the Yellow Emperor and Confucius essayed to determine once for all the difference between waking and dreaming. At present neither the Yellow Emperor nor Confucius is alive. Who then shall decide? However, you do well to follow the judgment rendered by the magistrate."

DISPUTE OVER THE FAWN.

Nun, Fauste, träume fort, bis wir uns wiedersehen.

Studies in Chinese Dreamlore.

III.

By FRANKLIN OHLINGER.

CLASSIFICATION AND INTERPRETATION.

Träume sind Schäume!—German Proverb.

MANY of China's gifted authors took great delight in repeating and emphasizing in one way or another the *ipse dixit* of the proverb I have placed at the head of this chapter. They claimed that the subject was by nature and in its tendency akin to astrology, witchcraft and necromancy, and therefore unworthy of the scholar as well as harmful for the unlettered. "Do not speak of dreams to the unlettered," said Tao Chien (A.D. 365-427) "for they are credulous." And yet we have seen that volumes have been written on dreams from the viewpoint of the psychologist, the historian and the novelist, simply because they could not forego doing so. Through many a chapter they will-o'-the-wisp to and fro leaving us but little aided by their erratic turns and tangents. Nevertheless, some of them also write as if they had been intimately associated with Goethe, W. v. Humboldt and Uhland. Licius especially seems to dictate the following to Zschokke: "The retreat of the soul from the outer world becomes a particular state of the human being. It is the dream. The last agitation of the senses and the first act of the emancipated inner life produce it (the dream) when our slumbers begin. On awaking the last beam of the inner world mingles with the first light of the outer world. It is difficult to disentangle them and say which or what is the possession of the one, and which of the other world. It is, therefore, at least instructive to observe dreams"; and to Lichtenberg: "The dream is a life that, combined with our other life, becomes that which we call human life. Dreams gradually lose themselves (merge into our waking) and one cannot tell where the one begins and the other ends."

We have already seen that they use the terms *Yin* and *Yang*, *Heart* (mind), *Three Souls and Seven Spirits*, *Body* (form), *The Four Elements*, etc., very much as our psychologists use the terms *Nature*, *Self*, *Double*, *Otherself*,

Notself, etc., frequently, one is tempted to say, either to hide their thought or to cloak their lack of thought.* Hence the common people among them like ourselves call the visionary a "dreamer," they say he speaks "dream-words," or "dream-words *three thousand*" if his rodomontade is offensively subjective.

Notwithstanding their frequent appeal to the interpreter to call a statement or proposition, a dream places it at once in the category of the unreal and utopian. Those who do not wish to seem too sweeping in their denunciation of the mysterious process are content to say that only Hwangte and Confucius could distinguish between dreams and reality. We are dealing with those who are over-credulous, with those who venture no opinion and, finally, with those who see in our dreams a very essential link in the chain of our psychic existence. One is inclined to curse whatever flatters him in dreams, which is only another way of declaring that "dreams go by contraries," while another holds that dreams have about as much meaning as the tint on the walls of our bed-chamber. Twan Shing-shih claims that piety and ignorance being conducive to peace of mind are therefore conditions of mind that prevent dreaming as well as the study of dreams. Sir Samuel Baker's conversation with Commoro, a chief of the Latooki, agrees with Twan's doctrine only in part:

Sir Samuel:—"Do you not dream and wander in thought to distant places in your sleep? Nevertheless your body rests in one spot. How do you account for this?"

Commoro, (laughing):—"Well how do *you* account for it? It is a thing I cannot understand; it occurs to me every night."

Joel II. 28, seems to teach that it is not an ordinary thing for the aged to dream. Confucius in his advanced years expressed regret because he had not dreamed for a long time.

Before taking up the literature bearing specially on the subject of this chapter we should note that the correct classification of dreams is by most of the authors we consult considered the first essential of correct interpretation. But they disagree, nevertheless, from the very outset.

Lu Tsu-chi'en considers classification along minute details useless. "When the body and the spirits come into closer union (converse) with each other (resulting in dreaming) the people call it a mental *(thought)* dream. When one dreams without this complete union having taken place the people call such a dream a deduced dream. If, for instance, the mind has the image of a sheep presented to it, it readily glides from this to the image of a horse, from the horse to the cart, from the cart to the cover; or, on the other hand, it glides from the image of the sheep to that of the shepherd and

* Denn eben wo Begriffe fehlen, Da stellt ein Wort zur rechten Zeit sich ein.

here breaks the force of association going at a bound to the playing of flutes and dulcimers because it was occupied in its thoughts with these a few days previous. This differentiation between mental and deduced dreams is unnecessary, for all dreams belong equally to both classes, having in fact the same cause and origin."

VIEW ON THE ROAD APPROACHING THE FAIRY GRANDFATHER DREAM TEMPLE NEAR AMOY.

The "Chow Ritual," quoted by Licius, "tells us that by studying the sun, moon, planets and stars at the time of the dream we can determine whether it was a good or bad omen." It classifies dreams as:—(1) direct, (2) startling, (3) mental, (4) perceptive, (5) joyful, (6) fearful. There are three further rules of interpretation. These consist in noting whether the dream was derived from what was previously on the mind; secondly, whether it originated in something novel or unusual; and thirdly, whether it was caused by external influences and by something that had never occupied the dreamer's thoughts. These three classes of dreams are referred to the regular Bureau of Diviners.

Buddhist philosophers make the following classification:—(1) dreams which are the seeds of good and evil, (2) dreams which indicate an unbalancing of the four great elements: earth, water, fire, wind, (3) dreams of the virtuous of greater virtue after profound meditation, (4) dreams that evince one's recent conduct, showing whether it was good or bad.

"Phantom husks of something foully done."

We must hear yet one more who has doubts about classifying dreams. Chang Chung-tsai says: "The people of the world cannot be numbered and no two individuals dream alike. Nor does anyone have the same dream a second night. Dreams always vary and treat of things in heaven, of things on earth, of men, of beasts and of lifeless matter. Like the particles of dust they are countless. When the sky is lowering we dream of rain and water; when it is bright, of fire. This shows that we are subject to

the influences of heaven and earth's elemental forces." It would be hard to find either a dreamer or a student of dreams who agrees with these sweeping statements.

Wang Fu, the author of "Essays by a Hermit," makes the following classification:—(1) direct (literal) dreams, (2) indirect (suggestive) dreams, (3) dreams arising from the affections, (4) thought (mental) dreams, (5) dreams of individuality, (6) dreams excited from without, (7) season dreams, (8) contrary (reversed) dreams, (9) disease dreams, (10) temperamental dreams.

ONE OF THE BUILDINGS CONNECTED WITH THE FAIRY GRANDFATHER DREAM TEMPLE.

Wang explains his classification at considerable length, saying: The queen of Wu Wang, before giving birth to her son Tai Shu, dreamed that God had told her to name him Yü because he was to have the Tan region. When he was born the wrinkles in his palm were in the form of the character Yü (雨) and he was named accordingly. After his brother had exterminated the Tan tribes he gave their territory to Yü. This was a *direct* or literal dream.

In the Odes we learn that dreaming of the grisly bear signifies the birth of a son. Such a dream is indirect or suggestive.

Confucius so greatly revered the Duke of Chow that he dreamt of him. This was a dream of the affections or "animal spirits." Men think and then dream accordingly. In sorrow they dream sorrowfully. These are mental *(thought)* dreams. Dreams of individuality (*man* dreams) are omens of good in the case of the virtuous and of the reverse in the case of the wicked; they are ominous of good in the case of the noble and of evil in the case of the ignoble.

A lowering sky causes nightmare and dreams of being subject to some vice or of being deceived and betrayed. During seasons of drought we dream of insurrection and general dissolution. Severely cold weather causes us to feel envious and to weep in our dreams. During a storm we

dream of flying. Such dreams are excited from without. In spring we dream of things sprouting, in summer of tall objects, elevations and of prosperity, in the autumn of harvesting and in winter of storing. These are *season* dreams.

Tseng Wen-Kun (Chung Erh) dreamt that the prince of Ts'u had spread himself full length on his (Chung Erh's) body and was sucking the brain from his fractured skull. This was a bad dream ominous of good, (Chung Erh soon after conquered Ts'u), hence a *reversed* dream." In King Richard III, we find nothing so ghastly as this. We should be inclined to say Chung Erh had a nightmare. That *reversed* dreams should occur only once out of ten times is remarkable and explains why the Chinese have no saying like our "dreams go by contraries." Our saying has its origin in the wish rather than in the settled conviction that dreams may be thus interpreted and seems to assume that the dreamer more frequently needs something soothing rather than instruction or divination.

Dreams from the negative (female) principle are accompanied by a feeling of cold, those from the positive (male) by a feeling of heat. Dreaming of rebellion and confusion is ominous of internal disease; dreaming of wandering or running about of external disease (sores, etc.). The multitude of ailments give rise to a multitude of dreams all of which come under the term *disease* dreams. Temperaments, likes and dislikes are varied. That which one man considers an omen of good another dreads as the opposite. The diviner must therefore first determine the temperament—the likes and dislikes of the dreamer. Dreams thus originating are *temperamental* dreams. These are the ten principles of interpreting dreams. Although the dream may seem to be an omen of something—either lucky or unlucky —yet nothing unusual happens. Is this because negative and positive principles—the *Yin* and the *Yang*—are in conflict? No, it is the fault of the interpreter who did not follow the rules (of interpretation). If the dreamer himself is happy in a pleasant dream it is a good omen, if he is sad in an unpleasant dream it is an omen of something sad, or, if when awaking he has the consciousness that the dream does not concern him then it is meaningless. When one dreams of something beautiful, strong, firm or luxuriant—as bamboo, trees, etc., of a house just finished, of an implement made ready, of peace, prosperity, success etc., his plans will certainly be successful and he will obtain his desired object. Dreams of filth, dampness, rotten wood, of falling, of leaning, of cutting one's nose or foot, of trouble, of an obstructed passage, of darkness, of scattering, of disunion and of falling from an elevation, all portend the decline of things pertaining to the dreamer—his plans and wishes will fail. According to these two principles the lucky or unlucky omen of a dream is divined.

A man asks: Why are my distinct (clear) dreams unfulfilled while my indistinct (dark) dreams come true? Answer:—You cannot carry out your carefully laid plans, how much less the unregulated fancies of your dreams. When the spirits (Shen Min) move upon your soul (Ching Sing) then you will have a dream that can be interpreted.* Therefore the dreams of the good have an objective purpose. Nor are the dreams of moral delinquents meaningless or remain unfulfilled; on the contrary they are omens for their guidance. The Emperor Wu Ting (also known as Gao Chung) of the Shang or Yin Dynasty (B.C. 1766-1122) dreamt he had met a great sage and soon after he indeed obtained the great Fu Yueh (B.C. 1324-1265) as Minister at his court. Erh Shih of the Ts'in Dynasty (B.C. 255-206) saw a white tiger in his dream. His reign was soon after overthrown.

If dreams change frequently in one night, if they are jumbled together like the goods in a godown that cannot be identified by their owners, the diviner is not to blame (for being at a loss for the meaning), the fault is with the dreamer (in not properly telling his dream).† Or, on the other hand, the dreamer speaks distinctly but the diviner makes a mistake in the classification of the various parts of the dream and consequently gives a wrong interpretation. Here the blame does not fall on the dreambooks but on the faulty classification.‡ The difficulty in interpreting lies in the difficulty of reading the books properly. If you carefully examine the temperament and mood of the dreamer as well as the details of his environment you may possibly discover the lucky or unlucky omen of the dream. If the ordinary man has a good dream and then follows after virtue his dream is an omen of good, if he indulges in sin his dream is an omen of evil. If a bad (unlucky) omen is seen in a dream and is followed by fear and carefulness in conduct the evil will be changed into good. Thus the queen of Wen Wang—mother of Wu Wang (B.C. 1122)—had a remarkably good dream. She thereupon betook herself all the more to the practice of virtue and the land had great prosperity. In the Spring and Autumn Annals it is recorded that Duke Kuo dreamt that Ju Shou, the spirit of the first month of Spring, had given him a field, but he was negligent in the practice of virtue and his kingdom fell. No matter, therefore, what the dream may be if the dreamer sets his heart on virtue he will prosper.

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* The Anglo-Ew'e tribes of the slave coast between the Volta and the Niger believe that the spirits speak to them in dreams. "Zeitschrift für Ethnologie," 1906.—I & II.

† According to a Siamese proverb the man who forgets his dream is the embodiment of stupidity.

‡ O e hardly looks even here for so much of a defence of these books. They were very common the days of the Han Dynasty, and commanded a degree of confidence among certain classes.

Foo Kwang, a disciple of Choo He (the Fuhkien sage), says the holy ancients carefully observed the touching point between Heaven and man (their mutual relations), and thus determined a complete code of interpreting dreams. "Alas! men's thoughts and actions by day are uncertain and not invariably virtuous, hence their dreams are also confused so that the ancient books (rules of interpretation) would not be applicable if we had them. Hence many dreams are not understood until they are fulfilled."

HEAVEN AND OCEAN VIEW.

The famous medical work ascribed to Hwangte—the "Ling Choo King deals with our subject more from the physiological and philosophical than from the psychological point of view. "When a man is subjected to the poisonous emanations of a place he is taken sick and dreams. Hwangte asked: What are the particular manifestations when one principle (influence, element) is deficient and what when it is abundant? Chi Beh, the minister, replied:—If the *Yin* (principle) is abundant you dream of floods and of wading in water. If the *Yang* principle prevails you dream of fire and of getting burns. If both are strong you dream of mutual recriminations. If the air (breath, or temper) rises in the body you dream of flying; if it descends you dream of falling from an elevation. If you are hungry you dream of receiving things, if satiated of giving.* If the (*Yang*) principle falls on (influences) the liver your dreams will be angry; if on the lungs you are frightened, fly, weep; if on the heart you laugh though passing through places of danger and while you are on your guard against hidden snares; if on the stomach you dream of song and revelling though experiencing a feeling of torpor and inability to rise; if on the kidneys you dream of the body separating from the spinal column." It is not stated which of the two principles is here referred to, hence the parenthesis around *Yang*. It is safe

* For some of this wisdom Wang Ping evidently went no farther into the luminous past than the writings bearing the name Licius.

IN THE DREAM BUNKS.

to conclude that the *Yang* is meant because it is supposed to control the "Five Viscera," and because the *Yin* is distinctly mentioned below. "These are the twelve kinds of dreams due to an excess of the principle (to a physical unbalancing—sickness). On the other hand, if the *Yin* principle predominates we dream of mountains, fire and smoke. If it falls on (affects) the lungs we dream of curious objects in the mineral kingdom; if on the liver, of foliage and trees; if on the stomach, of large bodies of water, of mountains, of houses falling, of storms and tornadoes; if on the kidneys, etc., etc.," in all fifteen kinds of dreams are caused by the negative or female principle *falling on* some particular organ from the neck down to the knees. "Thus there are fifteen kinds of dreams due to a lack of the (*Yang*) principle and twelve kinds due to an excess of it, or, in all twenty-seven kinds."

Hwangte's (?) "Nuy King" in its eightieth section treats of ten kinds of dreams in a manner similar to the above though the style of writing differs greatly. To the *Yin* and *Yang* savants we simply have to make our modest apology and say:—

"*Kann* euch nicht eben *ganz verstehen?*"

However, the same apology has been bowed to Empedocles whose theorizing by means of the four elements and two motive forces—one unifying, the other diremptive—enlightens us but little more than the remarkably similar Chinese philosophy. Whatever the age of the *Yin-Yang* doctrine may be it is certainly noteworthy that the "Duke of Chow," the first minister of that dynasty, has no need of it in determining his very explicit "Methods for the Interpretation" (of dreams). "If you see the door of heaven open in your dream it means that you will receive a recommendation from an honourable person.

Dreaming of the light of heaven falling on you during an illness means that you will recover. If your mind is burdened and you dream of the skies

brightening after a rain your trouble will end in peace. Dreaming of a bright sky during pregnancy means that the offspring will be honoured.

Dreaming of heaven's door being scarlet and red indicates that war is imminent. Dreaming of looking up to heaven signifies prospective wealth and honour. If you dream of ascending to heaven on a dragon you will receive great honour. Ascending to heaven in search of a bride promises you a respectable wife; if you ascend in search of things it means that you will reach a position as high as Duke or Prince. Flying to heaven in your dream is an augury of good and means that you will be honoured or enjoy general prosperity. To dream of finding money also betokens good.

Seeing a mirror in your dream betokens good if the mirror is bright; ill if it is murky. Finding a mirror in your dream means that you will be happily married; looking in a mirror that you will receive a letter from a distance. Seeing a door among the stars signifies that a great officer will visit you; if you see the sky divide—break asunder—your country will be divided. If an officer dreams of earthquakes he will be promoted. To dream of the earth opening portends great sickness and misfortune. A dream of an uneven surface of ground is also followed by sickness. Dreams of levelling the rice field and of sleeping on stones are good omens, but to see dark, black vapour rising out of the ground in your dream bodes ill.

If a man dreams of gold bracelets he will find a good concubine; if of bracelets striking together (rattling) his wife will die; if of silver bracelets husband and wife will have contentions. To dream of taking a small stone in your hand for diversion indicates the birth of a son who will be honoured. It signifies something good to dream of creeping into the earth bodily, but shame and disgrace if one dreams of taking up earth and dropping it on his own body.

Ascending to heaven, climbing on the roof of a building or on a high rock in your dream signifies that you will be appointed to a high office. But to dream of ascending a mountain and returning to level ground portends the loss of your official position. To dream of ascending a mountain in great fear signifies the preservation of your position, property, etc.

If one dreams of washing his face and of combing his hair his sorrows will vanish; if of being ill and of insects flying out of his body it means that he will be appointed to an important office. If the sick dream that worms are crawling all over their bodies they will recover. To dream of a rope or belt being tied around your body signifies long life. If you dream of walking with a woman you will lose money or go into bankruptcy, but to dream of embracing or carrying a woman in your arms signifies the approach of joyful occasions. Sitting with a woman in your dream is a

good omen. If a woman dreams of embracing a man, or of going in the water with her husband, she will have prosperity and joy. A wooden collar or a chain seen in your dream is ominous of approaching illness.

To dream of being fat, or lean, or of sweating, are all ominous of ill; to dream of being naked signifies something good. To dream of being grey-haired signifies long life and joy. To dream of losing hair (hair falling out) is a bad omen. If you dream of growing two horns on your head you will have strife. Dreaming of a high or large door, of making a new door, or of a door opening suddenly, all signify honour, riches and general prosperity. If you see a door in your dream suddenly opening of itself it is a good omen, but to dream of a broken or walled-up door forebodes adversity. A dream of the city gate being wide open or of being walled up both indicate coming dissensions.

WHENCE THE RICE ONCE FLOWED.

'MID NOOK AND DELL.

The birth of a son who will be honoured is foretold by dreaming of getting a new head of your house. Holding a mirror in your dream for another to look in, or dreaming of some one playing with your mirror, signifies the death of your wife. To dream of breaking your mirror is ominous of divorce; so also is a dream of husband and wife

feasting together, and of hair pins opening into one piece (straightening out) so as to have no prongs. But dreaming of husband and wife worshipping together simply means separation. Bangles of gold seen shaking together in a dream augur a long journey; husband and wife fighting, conjugal harmony. To dream of a husband combing his wife's hair or vice versa is a good omen. Your servant will run away if you dream of the door breaking of itself.

The birth of an honourable son is signified by a dream of gold or jade rings. Dreams of gold, silver, jade, etc. are good (吉), but to dream of having pearls and jade lying on your stomach portends death.

Dreaming of iron tools, of brass, lead or tin, signifies riches." However, we cannot give more time and space—no, not even to the Duke of Chow. Whether all or any of these rules date back as far as the venerable Chow Dynasty is a question we may well leave to the Chinese literary critics. Heaven, earth, water, the precious metals, mirror and door, are the Duke's leading symbols. Dreams into which these do not enter he seems inclined to "take by contraries."

Artemidorus devotes a lengthy section to *repeated* dreams. According to Gen. XII, 32 a dream that is "doubled twice" unto the dreamer "establishes" a thing.

After Li Teh-yü, a minister of high repute of the T'ang Dynasty, had died in disfavour at the remote and obscure post to which he had been degraded, he appeared in a dream to his successor urging him to have his (Li's) remains taken to his native place and honourably interred. The minister told his dream to his son who begged him not to mention it to any one in view of the powerful enemies Li had made while in favour at the court. The dreamer reluctantly followed his son's advice. After a few nights he had the same dream again, only "Li's face was much fiercer" than in the first dream. He again told his son, expressing anxiety lest some great misfortune should come on himself if he did not carry out his predecessor's wishes. Not many days had passed after the second dream before the minister's son was himself on the way to Li's home superintending the burial of his remains.

One dreamt that for five generations there would be no peace in his country. Another dreamt that in the seventh generation after his own the ruling dynasty would fall. Both dreams came literally true. P'u Sung-ling (A.D. 1710) in his collection of marvellous legends narrates a dream in his own charming though prolix style. The remarkable thing about this dream was that three persons dreamt it the same night. The circumstances and the dream are briefly as follows:—A man had been a long time away

from home. His anxious wife dreamt that he was in love with another woman and that her younger brother had just then killed him by hitting him on the head with a stone. Next day the man returned and meeting his young brother-in-law exclaimed: How fortunate your big stone did not kill me. The woman overheard it and wondered how her husband could know her dream. The youth was also surprised that his dream had become known so soon. On "comparing notes" they found that they had all dreamt the same dream.

NOTE.—The illustrations in this article are referred to more particularly in the next and concluding article.

Studies in Chinese Dreamlore.

By FRANKLIN OHLINGER.

IV.

PECULIAR SAYINGS AND CUSTOMS.

"Das fiel uns auch im Traum nicht ein."

IT will be seen that all these customs and sayings of the Chinese relating to their dreams originate more or less distinctly in their religions, in their cosmogony and in their standards of psychology.

If an infant smiles in its sleep they say the goddess of midwifery is talking to it in its dreams. This is remarkably similar to the idea that prevails to this day in some of the oldest communities in America. A sick infant smiling in its sleep is said to be playing with the angels.

The following is plainly of Buddhistic origin. If you dream of eating it shows that your descendants in a former existence are remembering (sacrificing to) you. One who never has such a dream was childless in his former existence. Sacrificing at the graves or to the tablets by placing food before them in the family shrine thus becomes a matter of far-reaching consequence (to their way of thinking) and only a radical overturning of superstition can induce a Chinese to abandon this custom. When a child laughs or weeps aloud in its sleep one of its souls has left the body and the child will die if the departed soul cannot be persuaded to return. Early next morning some member of the family takes the child's garment and ties it to a pole, also a mirror fastened in such a way that it can be distinctly seen through the opening of the garment. Holding up the garment and mirror the bearer turns in succession to all the points of the compass calling the name of the child. He then returns to the house and puts the garment on the child. If the children of a whole town have had a bad night of it the calling next morning becomes impressive and helps even the weariest traveller to an early departure.

The Chinese do not indulge in conversation before taking the first meal of the day. It is the late and loud talking at bedtime that grates on our nerves. The noisiest boat crew, the most quarrelsome chair coolies, in short everybody, has a subdued air about him at daybreak. Discussions open with much halting and hitching over the first rice bowl. Bad dreams are told in order to cancel them, but good dreams remain unmentioned lest they change and bring misfortune. A clever scheme is practised in some parts of the country to make the public a partner in the portents of a disquieting dream. An old bit of unquestioned wisdom to the Chinese mind is expressed in a couplet that might be rendered—

If a dream doth thee appal
Write it on the southern wall.

CROWD EXCITED OVER DREAM-PLACARD.
"LAST NIGHT OF ILL I HAD A DREAM
THE YIN AND YANG IN STRIFE DID SEEM," ETC.

At the busiest corner of the town and in the most conspicuous position may be read the vagaries that have disturbed your neighbour's slumbers. If you knew what the placard meant you would not read it, but it disguises its import so skilfully that your eye wanders down line after line before you realize that you are duped and unwittingly acting the part of a scapegoat. The public—in this case especially the *reading* public—is to bear away or at least diminish private ill, by sharing it. The feeling which this arouses often finds expression in curses both loud and deep unless the author is a poet as well as a dreamer. A very common little stanza in which he bows his profound apologies to the angry crowd reads approximately as follows:—

Last night of ill I had a dream
The Yin and Yang in strife did seem:
To thwart the ghastly omens all
I write this on the southern wall.

Then follows with many a skilful turn of rhythmic fancy the dream itself. He evidently knows nothing of the comforting saying that "dreams go by contraries." Our nearer kinsfolk —the Hindus —have an incantation in their Artharva-Veda-Sanhita to help them more privately and effectually as follows: evil-dreaming, evil-living, demon, monster, hags, all the ill-named, ill-voiced—them we make disappear from us. Thus early we find evil-dreaming (bad dreams) among our dreaded foes. And our most esteemed modern seer, Tennyson, discovers them in equally detestable company, making Lucretius describe his dreams as:—

"That worst disease of all, these prodigies of myriad nakednesses, and twisted shapes of lust unspeakable, abominable, strangers at my hearth not welcome, harpies miring every dish, the phantom husks of something foully done, and fleeting through the boundless universe, and blasting the long quiet of my breast with animal heat and dire insanity."

Faust does not expect renewed strength from his slumbers but rather

"Mich werden wilde Träume schrecken."

Yet with his next breath he curses whatever flatters us in dreams. There is much in our own literature in favour of the Chinese ancient idea that dreamless sleep is enjoyed by the "perfect man" alone.

CHINESE SLEEPING IN A TEMPLE IN THE PRESENCE OF IDOLS, WHILE SOME ARE ON THEIR KNEES WITH BURNING INCENSE STICKS IN THEIR HANDS.

One of the most significant as well as the most harmful of all the customs connected with dreams is that of making pilgrimages to certain temples and, after worshipping its idols, seeking supernatural instruction by means of dreams. Contemplated betrothals, choosing the site of a building, pending disputes and litigation, unfavourable weather, but, chiefly, illness in the family moves the benighted devotee to enter upon the arduous and usually very expensive dream pilgrimage. One of the most noted of these temples in Southern China is the "Dream Temple of the Fairy Grandfather" on the Fukien coast north of Amoy. This may in its best days have been a kind of

Eleusis, but is now almost as desolate as that once famous centre of mysteries. It shares in the general decay and begrimed condition of so many historic landmarks scattered all over this hoary empire. Notwithstanding the extensive catalogue * of subjects on which practical instruction may be sought there, the crowd of pilgrims either fails to be deeply moved or is ever lacking the one essential—funds—to put the place in a flourishing condition.

We should also bear in mind that the pilgrimage itself is considered by many of the devotees as an offering to the idol. Then again those who undertake it are as a rule in some manner of distress which implies temporary poverty. And finally the practical son of the soil wants to see results before he becomes lavish in his offerings. Lucius was deeply impressed by what he experienced in the temple of Isis and writes: "I traversed the portals of death, I crossed the threshold of Proserpine, and after passing through all the elements I returned. In the middle of the night I saw the sun in its brightness, I approached the presence of the gods, and drawing near unto them I offered my petitions." Chinese shrines have nothing of this impressive awfulness. However, Fukien's greatest scholar Chu Hi (朱文公) (A.D. 1130-1200) on visiting the Dream Temple expressed his emotions in the following lines:—

Who of Ts'i dwelt on hoary mountain crag so high,
Touching with outstretched hand from dizzy peak both clouds and sky?
White water spring, where may we find its source?
From heaven's river hither straight its course.

Aside from this poem there seems to be no evidence whatever that the place was ever honoured by the presence of the great philosopher.

The following incident is recorded of the stone on which Chu Hi's lines are cut. It had by some strange accident been lost sight of for a long time, until one day a weary pilgrim on his way to the temple lay down on the hillside to rest. Having fallen asleep he was disturbed by something biting him. Having looked in vain for anything that might harm him he resumed his slumbers but was again roused by something biting him. He thought there might be a snake under the stone on which his head had been resting and so, turning it over, he found—Chu's poem inscribed upon it. A special building was erected for the stone and there it may be seen to this day. The building also contains a tablet before which incense is offered to the Sage.

齊朝誰住古巖阿, 絕頂雲霄手可摩.
一掬白泉何處得, 源流定自出天河.

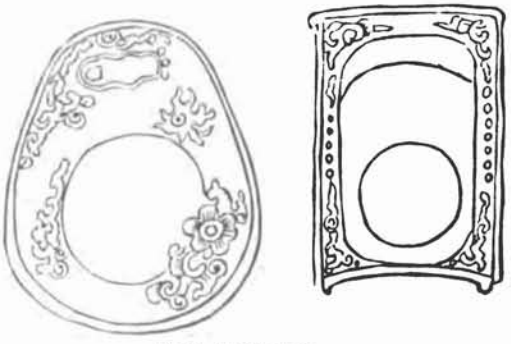
* The dreamer in the Egyptian temple of Isis at most expected direction as to the night of his consecration.

Another equally apocryphal story relates to a rock which perennially poured forth enough rice to afford every pilgrim a free supper. An avaricious priest killed the goose that laid the golden egg by drilling extra holes into the heaven-supplied granary, whereupon the rock (barring the holes) became like unto other rocks and board bills are as common and as perplexing as the problems of the guests themselves.

Nature has done much for the site (雙髻山) of the temple and has not been greatly disturbed by the hand of man. At certain nooks and turns the rocks are literally covered with poetic couplets extolling the natural beauties of the place. The spring of water especially used to be a favourite subject with the delighted rhymesters. They do not allude to the spot as the site of a sanctuary and seem oblivious of its "efficacy" as a centre of mysteries and dream-divination. There are indications that its notoriety in this regard dates only as far back as the Ming dynasty. The hill is about 2,000 feet high and the view to the east and south-east away to the sea is charming; to the west and north range upon range of hills seem to complete the setting of this gem among nature's treasures. The deciduous trees that abound here and there constitute a background to the "wild peach" blossom (梅花), and red camelia in February and April paint the "whole-mountain-red" (滿山紅).

The Dream Temple itself is gorgeously decorated with gilded tablets recounting in terms of profoundest gratitude the help received from this deity. Dreaming by proxy is practised. Interpreters would seem to find a rich field here, as many a disturbed dreamer carries nothing but the recollection of the dream he had in the temple with him for years until he finally realizes that the ejaculation "empty as a dream!" (浮如夢) contains a valuable store of practical wisdom. Tiers of bunks are built against the wall for the male dreamers while the women curl up in "dreamful ease" (?) on a mat under the table. The latter as a rule hope to dream of giving birth to sons, though other blessings are also sought. The last night of the year is, as one might expect, *the* dream night of the year, but one can rarely visit the temple without finding a score or more either before the idol or in the bunks. Various little idols enclosed in glass shrines fastened to the girdle on the stomach of the pilgrim are brought here from far and near in order that they may gain renewed efficacy. During certain seasons of the year these pilgrims constitute an interesting feature of the Foochow-Amoy highway. Necessarily carrying some treasure on their persons they are usually met in companies of ten or more on the way to the temple. Returning they are more independent because poorer and show no fear of robbers. Those who are well-to-do and those who get foot-sore pick up conveyances

along the road causing considerable inconvenience to the ordinary travelling public. The wayside inns are often crowded with these dreamers, the most fleet-footed among them hastening on in advance to engage all the spare beds in the village where the day's journey ends.



DRY INKSLABS.

When the idea of making these dream-pilgrimages has once taken root in a family it is rarely abandoned and very soon devours a portion of the estate. They place great confidence in the little images that have accompanied the pilgrim on his journey sincerely believing that it will sooner or later bring the long-sought prosperity. It is, nevertheless, a peaceable form of idolatry and does not as is so often the case with idol processions lead to outbreaks of violence which in turn lead to years and even decades of ruinous litigation and various forms of mutual reprisals. This far more bitter fruit of superstition is, however, rarely and frankly "owned" by the sufferer, while the man whose dilapidated dwelling tells a chapter on dream-pilgrimages will exclaim with profane disgust: "*Thus!* the devil repaired me!" And this startling bit of vehemence will on the islands of Haitan and of Lamyit, as well as in many towns of the Fukien mainland, where many people have migrated, tenaciously holding on to their dialect, customs and traditions, call forth the semi-solemn narration of the following or its like:—

Four scholars of the first degree went to the Dream Temple for a revelation as to their success or failure at an approaching second degree examination. One of the four had but one eye. This one left the temple very despondent because he had not dreamt anything and therefore considered himself ignored by the Fairy Grandfather. The others were elated because the Grandfather had appeared to each in a dream and written the word *honourable* (貴) on the palms of their hands.* On their way home they stopped at a restaurant and were asked by the proprietor how it came about that three were so remarkably happy while the fourth seemed utterly dejected. As they were telling their experience at the temple a rustic stepped up and listened intently. "What is the word he wrote on your palms?" asked the illiterate stranger. They began at the top and wrote its

* A very common act in the absence of writing material.

component parts (analyzed, or "spelled" it) "This is 中, approve, 一 one, 目 eye, 人 man that is 貴." "Approve (the) one-eyed may," exclaimed the rustic. "And three having dreamt it," he added, "it is sure to come true." Turning to the down-hearted pilgrim he said: "You ought to be full of joy!" And did not the examination bring it all to pass?