

WILD MAN

CHINA'S
YETI

YUAN ZHENXIN
& HUANG WANPO

with
FAN JINGQUAN
ZHOU XINYAN

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Fortean Times

OCCASIONAL PAPER No 1



WILDMAN

FORTEAN TIMES OCCASIONAL PAPER No 1

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Edited by Steve Moore

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Introduction

This booklet is the first of the Fortean Times Occasional Papers, a series intended to present material of somewhat greater length and depth than could otherwise be published within the confines of a regularly published magazine, but which will hopefully be of interest both to the specialist and to the general reader alike.

Some brief mentions have reached the western press of the 'Wildman', a hirsute anthropoid creature most commonly reported from Hubei Province in Central China, and Fortean Times has itself carried a short article on the subject, in issue 31.

The three pieces presented here are translated, in full, from the Chinese for the first time, and should give the most detailed account of the subject currently available.

The piece presented in Fortean Times, by Yuan Zhenxin and Huang Wanpo, was a short summary of the major article that follows, which contains a considerable amount of extra case material, and handles the subject in much greater detail.

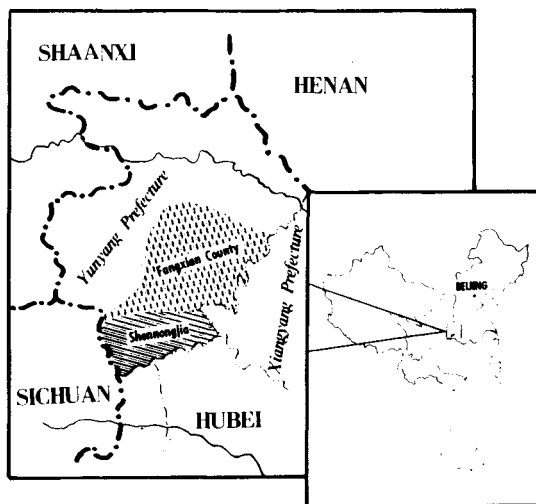
Fan Jingquan's contribution is a lengthy eye-

witness account, written in response to the Chinese publication of Yuan and Huang's article and is, I believe, previously unknown in the west.

Zhou Xinyan's report on UFOs may seem out of place here, but it has relevance in that one of the cases occurred during the 'Wildman' investigation, and was seen by members of that team (it must be said, however, that the Chinese apparently fail to see any connection between these two events).

The texts have been 'edited' as little as possible, and what additional material is included is intended to be explanatory rather than commentary. Our intention is to show *how* the Chinese approach their investigations, and how they present their findings to their readers; readers which we surmise to be, in this case, intelligent laymen rather than members of the academic and scientific circle. Whether that approach and presentation is one that western readers and Fortean would approve of (or otherwise) is a question we prefer to remove from the texts themselves.

Map showing the Shennongjia/Fangxian area of North-west Hubei province in central China, where the majority of Wildman sightings have been reported. This is the region investigated by the 1976-77 expedition.
Map: China Reconstructs



Determining what those differences of approach are is no easy task. Owing to language difficulties, communications with Peking have tended to be brief and to the point; acknowledgements of material received, clarification of technical matters, and little else. However, we can perhaps generalise on a couple of things.

As is well known, in the west Bigfoot/Yeti research is largely in the hands of private individuals and 'amateur' investigators, while the scientific establishment by and large ignores or denigrates the subject. In China, these 'amateurs' also have their place, but the 1976-77 investigation of the Hubei 'Wildman' was carried out under the auspices of the Academia Sinica, the most respected scientific establishment in the land, as is the renewed investigation of autumn 1980. And while it is apparent that Yuan Zhenxin and Huang Wanpo, by insisting that there *is* a 'wildman' in Hubei to be

investigated, by no means have the unqualified agreement of their colleagues, they are at least being given the facilities to carry out their research.

The attitude of the Chinese is well demonstrated in Zhou Xinyan's piece on UFOs: mysteries are there to be clarified, and it is the duty of the scientist to investigate them. They are certainly not free of preconceptions, and they are undoubtedly searching for solutions that will conform to a materialistic view of the world... but they *are* investigating, rather than disregarding such puzzles as irrelevant.

The other thing is that the Chinese obviously believe they are searching for a physically real animal (or primitive humanoid), and their investigations are all conducted along these lines; and they do appear to have come up with a quantity of 'hard' evidence in support of this thesis. My attempts to point out that there are other viewpoints in the west, such as the visionary/apparition notion, have met with a stony, if unsurprising silence.

The 'wildman' or *yeren* [1] (numbers in brackets throughout the text refer to the glossary of Chinese characters at the end of the booklet), lives in the densely forested Shennongjia region of Hubei Province and its surrounds. This is in central China, far removed from the Himalayan stamping grounds of the Yeti, or from the cold Siberian home of the Almas. It is a thinly populated temperate mountain region, and the home of many rare plants and animals, such as the Giant Panda and the recently discovered Shennongjia white bear... and this in itself may be seen as an argument in favour of the 'real animal' hypothesis. But let the texts speak for themselves... the reader can draw his own conclusions.

The translations have been arranged by the East Asia Books & Arts Co of London, though the translators themselves have regrettably chosen to remain anonymous.

Explanatory material (technical and zoological notes mostly by the translators, historical and others mostly by the editor) has been taken up into the text and placed in square brackets.

With the exception of the name Peking, new Chinese phonetics have been used throughout in the transliteration of personal and place names, although diacritical marks have been omitted. The standard reference used for this is *A Chinese-English Dictionary*, published in Peking in 1978.

And lastly, my gratitude to the following for their help: first and foremost, to Huang Wanpo and Yuan Zhenxin, for providing all the material translated here, the photographs, and for their assistance on various other points; to Benny Mui of East Asia; Mike Crowley; Chris Moore; and to the Fortean Times staff en masse. The ultimate responsibility for everything published here is, of course, my own.

Steve Moore.



The god of agriculture, Shen Nong. Legend has it that, in searching for herbs, he found the mountains so steep he had to build scaffolding (*jia*), so giving the **Shennongjia** area its name.

Pic: John Bolton

A Challenge to Science

THE MYSTERY OF THE WILDMAN

Yuan Zhenxin & Huang Wanpo

ORIGINAL CHINESE PREFACE

The authors of this article have participated in the North west Hubei Rare Animals Investigation. On the question of whether the 'Wildman' exists in our country, they are bringing up some evidence and stating their preliminary assessments. As far as we know, there are a considerable number of comrades who hold differing opinions. We invite these people to publish their viewpoints based on their own investigations and related scientific facts—Editor.

'Ancient traditions, when tested by the severe processes of modern investigation, commonly often fade away into mere dreams; but it is singular how often the dream turns out to have been a half-waking one, presaging a reality.'

The well-known British biologist, T H Huxley (1825-1895), has in the opening phrases to his *Man's Place in Nature* (1863) stated a simple conviction of a natural scientist.

We also learn from Huxley's above-mentioned work [Ch. 1: 'On the Natural History of the Man-Like Apes'], that many famous biologists and explorers braved countless dangers and endured numerous obstacles through a few generations, over a period of 200 years, to finally elucidate the natural history of four types of anthropoid apes in the tropical forests of Africa and Asia, in the process transforming dream-like legends into living reality.

What lies before us now is a similar dream, which has been continuously recorded by our ancient texts for thousands of years and propagated among the common folks for hundreds of years — the fantasy of the 'Wildman'. This dream-like legend refers to the presence of a 'wildman' or 'hairy-man', that is tall, hirsute and capable of walking erect on two legs, within the thousand-kilometre-long, tortuous belt of forest land spanning across Qinling-Bashan-Shennongjia, right in the centre of the Chinese continent.

Popularly, difficult feats have always been figuratively described as 'more difficult than ascending to the heavens'; yet today, mankind has retrieved rock samples from the moon, photographed the surface of Mars and sent space satellites beyond the solar system. Difficulties have also been characterised as 'fishing for a needle in the ocean'; but we can now

excavate the inexhaustible store of solid manganese ore from the seabed. In the field of biology, we have artificially synthesised a protein (bovine insulin), cultivated babies in test-tubes and created new life-forms with genetic engineering.

However, just like the Loch Ness Monster in another country, we are so far still unable to confirm whether the 'Wildman' exists in the sub-tropical and temperate virgin forests of our own country.

This poses a serious challenge to us. As a consequence of the continuous lumbering of these forests, it is likely that the 'Wildman' will, before being proved to exist, become extinct! Let us look at the facts.

THE STARK FACTS

The human species has arrived in this natural world for at least two to three million years. Her impact on nature is tremendous [The use of the female pronoun follows the original text.]. She is both a builder and a destroyer. In the process of taking giant strides ahead, human society has also ruthlessly destroyed countless biological species. Furthermore, the destruction has become increasingly rapid, and more and more widespread. According to statistics, in the span of two to three million years from the beginning of the Paleolithic Period to the Neolithic Period, the number of species known to have been rendered extinct because of human activity was insignificant. People are even unable to ascertain which animals became extinct owing to human activity. On the other hand, the situation in the last 200 years is quite another story: from 1771 to 1870, there were twelve species of mammals which became extinct all over the world; from 1871 to 1970, there were at least 43 species. A large number of ecologists are worried that, of the existing 10 million species of flora and fauna (including those undiscovered and unnamed) in the world, as much as 25% will have become extinct before this century is over.

The actual situation can only be worse than the above-quoted figures. This is because in many under-developed countries and territories, some rare and precious species have imperceptibly become extinct before documentation of the biological resources of these countries can be completed.

We are a densely-populated country and the acreage of forested land is very small, yet the opening up of forested areas is carried out at a very rapid rate. According to investigations, it is extremely difficult to find a piece of virgin forest that is completely sealed and untouched. If the 'Wildman' really exists, would it face the danger of extinction? We can say with certainty that such a danger exists!

Of course, there are also some extremely fortuitous species. While on the verge of extinction, they were discovered, saved in time by scientists, and even went on to reproduce, propagate and multiply. To quote a few examples in our own country: among the plants there is the *shuishan* [dawn redwood or *Metasequoia glyptostroboides*], in the animal kingdom, we have the giant panda which is known by young and old alike. When *shuishan* was first discovered in 1941 in Modaoxi, Wan County, Sichuan Province, there were only three plants. Later, a few hundred more plants were discovered in Lichuan County, Hubei Province. At the time of discovery, we failed to find its nearest 'relative' even after searching through the world's existing 'genealogies' of plants. What was its name? Which family and genus did it belong to? Nobody knew at the time. It was not until 1945 that the riddle was solved. It was a lone survivor of a type of conifer. Its ancestors were born one hundred million years ago in the Cretaceous Period. They underwent the tribulations of the ages leaving only the fittest to survive. By the time of its discovery, the whole world was left with barely a few hundred plants of the only genus of the only species. Owing to the strong adaptability of *shuishan*, its rapid growth, its pretty shape and excellent quality of wood, over 50 countries have sought its seedlings from our country for the purpose of cultivation. This particular plant has been highly appreciated and commended all over the world.

The giant panda was first discovered in our country in 1869. Its distribution is wider than *shuishan*. From the west it stretches from the western part of Sichuan to Qinling and Bashan on the east; it spreads over the provinces of Sichuan, Gansu, Shaanxi and Yunnan. Because of the difficulties involved in its capture and

breeding, at present there are few zoos in the world keeping this stocky VIP! In its native place, our country has decreed this animal to be the most important of the protected animals, and demarcated a large stretch of game reserve for it.

How we wish that this fantasy-like legend of the 'Wildman' could be rapidly proven to be true, so that it could be researched and protected, multiply and be a valuable contribution to mankind, just like the *shuishan* and the giant panda.

Harbouring this beautiful wish, group after group of scientists, cadres, fighters and members of the public have spent unforgettable days and nights in the vast virgin forests over the years. There are yet more amateur 'Wildman fans' carrying out continuous explorations: some refer to voluminous learned ancient texts, others translate foreign materials and some have written to the Academia Sinica offering material which they have mastered. Some have requested to join the investigational teams organised by the Academia Sinica and others have taken advantage of the holidays to conduct their own self-financed investigations. They are all immersed in the same 'Wildman' fantasy, all of them wish to transform this stimulating fantasy into a living reality.

A TRUE VERSION OF A DREAM— I SAW THE 'APE-MAN'

In 1956, during the grand opening of the Peking Museum of Natural History, the representative from Xuzhou City of Jiangsu Province, Mao Guangnian, remarked that he had heard a true version of the 'dream' while viewing the model figure of the Peking Man. The speaker was a man called Wang Zelin.

'I have seen this ape-man,' Wang said.

'An ape-man of 500,000 years ago, how could you have seen him?' Mao retorted in surprise.

'I saw him in Qinling during the War of Resistance,' Wang replied confidently. Wang Zelin was also a representative from Xuzhou City. Consequently Mao interviewed Wang on the details that very night in the hotel.

Wang said that after having graduated from the Faculty of Biology, Northwest University,



Wang Zelin's encounter (see text)
Pic: Hua Shi

A view of the Shennongjia region.

Photo: Huang Wanpo



he went to Japan [then returned to China]. 'I remember that in 1940, I was working with the Yellow River Irrigation Committee. Around September or October, we were travelling from Baoji to Tianshui via Jianguo City; our car was between Jianguo City and Niangniang Plain when we suddenly heard gunshots ahead of us. When the car reached the crowd that surrounded the gunman, all of us got down to satisfy our curiosity. We could see that the 'Wildman' was already shot dead and laid on the roadside. The body was still supple and the stature very tall, approximately 2 metres. The whole body was covered with a coat of thick greyish-red hair which was very dense and approximately one *cun* [3.3 cms] long. Since it was lying face-down, the more inquisitive among the passengers turned the body over to have a better look. It turned out to be a mother with a large pair of breasts, the nipples being very red as if it had recently given birth. The hair on the face was shorter. The face was narrow with deep-set eyes, while the cheek bones and lips jutted out. The scalp hair was roughly one *chi* [33 cms] long and untidy. The appearance was very similar to the plaster model of a female Peking Man. However, its hair seemed to be longer and thicker than that of the ape-man model. It was ugly because of the protruding lips.

'According to the locals, there were two of them, probably one male and the other female. They had been in that area for over a month. The 'Wildmen' had great strength, frequently stood erect and were very tall. They were brisk in walking and could move as rapidly uphill as on the plain. As such, ordinary folks could not catch up with them. They did not have a language and could only howl.'

Because Wang Zelin had certain knowledge of biology and he was observing the body from a very short distance, certainly he could not have mistaken a species of bear for a 'Wildman'. Mao believed in this story with reservation. Since then, he has become a real 'Wildman fan'. He has made use of his vacations to conduct his own investigations in Qinling and Anhui at his own expense. However, he has never seen the

'Wildman'. He has also been referring to a large number of ancient texts, researching into the animal that was known as *jue* (2) [a 'large ape' found in Western China. See appendix], which could very likely be a species of the 'Wildman'. Between 1969 and 1972, Mao wrote a paper of approximately 200,000 words and sent it to the Academia Sinica.

SEARCHING FOR THE 'SNOWMAN' IN TIBET AND THE 'WILDMAN' IN XISHUANGBANNA

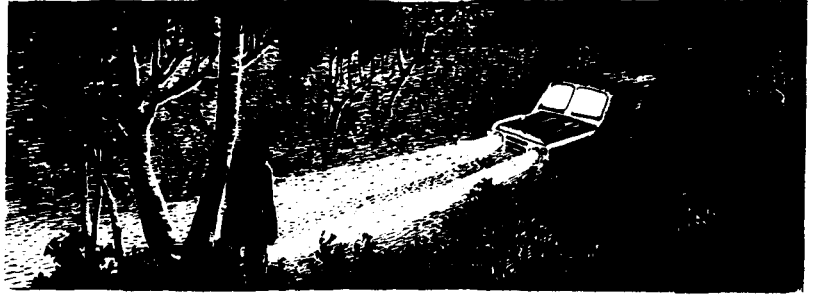
In 1959, the Institute of Vertebrate Paleontology and Paleoanthropology of the Academia Sinica participated in the Tibetan Mount Everest Expedition in order to study the 'Snowman', but the effort was interrupted by the rebellion of the Tibetan slave-owners.

In 1962, news that the 'Wildman' had been seen spread from Xishuangbanna. The most substantial among the many stories was the one which recalled how Border Guards shot a 'Wildman' and even ate its flesh. This news engendered the rapid formation of a 'Wildman' expedition. After half a year of tough search in the thick forests, it turned out that some people mistook gibbons for the 'Wildman'; while other clues could not be confirmed or negated. The expedition collected quite a few precious specimens of gibbons.

ISSHENNONGJIA THE HOME OF THE 'WILDMAN'?

Shennongjia is an unfamiliar name to many people. It should be the reverse since it could possibly be the home of the 'Wildman'. How can we familiarise the reader with the hitherto unknown Shennongjia? We shall begin by referring to Sanxia [The Three Gorges] of the Chang Jiang [the Yangtze River]: Sanxia is right at the southern slope of Shennongjia. 'While apes call incessantly on both banks, our boat lightly sails past thousands of hills'. Could it be that the 'ape's call' mentioned in this poem of Li Bai [better known in the west as Li Po (701-762 AD), a famous poet of the Tang dynasty] was that of certain primates in Shennongjia? Moreover, the reference to Li Bai's poem must lead us to the poem *Shan Gui* ['Hill

The Chunshuya incident
(see text).
Pic: Hua Shi



Ghost'] of the famous 'Nine Songs' composed by Qu Yuan [c.340–278 BC], the great patriotic poet of the Chu Kingdom. [The Chu state covered large areas of modern Anhui, Honan, Hubei, northern Hunan and southern Shaanxi provinces.]

The following is the paraphrase of the poem *Shan Gui*, by Liu Minzhuang of the Shanghai Teaching University: 'It is like a man standing on the ridge of the hill, covered with the fig vine and adorning Ephedra creepers; coy yet smiling. It envies me and yet is fond of being pretentious. Oh, Man of the Hills, savour the wild gingers and drink the clear spring water under the pines and cypresses. It is at a loss, having a soft spot for me and yet is full of suspicion.' [See Appendix under *Shan Gui*]

Wang Fu of the Qing dynasty [1644–1911 AD] provided some explanatory notes to this poem [source unstated]: 'Hill ghosts can generally be included as a kind of *kui* (3) ['a greedy quadruped, like a she-monkey resembling a man'. See appendix for this and the following terms] or *xiaoyang* (4) [an anthropoid monster whose upper lip covers his face when he laughs; a man-eater]. In the daytime, they hid themselves in the woods. They were also called 'guests of the woods', *Muke* (5), or *xiao* (6), which is what the people of Chu call *xiao* (7) [a hill-spirit with a human face and ape-like body] nowadays... it could very well be a creature of the jungle. It is born after going through the embryonic stage, hence cannot be a ghost'. Wang pointed out that the 'Hill ghost' was a vernacular term, and very far from being a ghost.

Qu Yuan's home was in Zigui county, Hubei Province, which was to the south of Shennongjia. Are these 'hill ghosts' a form of 'pseudo-man' creature dwelling in Shennongjia? If what was described were to be the much sought-after 'Wildman' of the present day, then his description was both highly vivid and scientific.

ANCIENT MYTHS AND MODERN STORY
In June 1974, Li Jian of the Propaganda Department of Yungang Local Committee, Hubei Province, transformed the 2,000 year-old poem of Qu Yuan's 'Hill Ghosts' into a moving, flesh-and-blood romantic story entitled *On the*

Struggle Between Man and Ape-Man. This story-cum-report was sent to the *People's Daily* [Renmin Ribao] and the Academia Sinica. The outline of the story is as follows: On 1st May, 1974, Yin Hongfa, the Deputy Leader of the Qingxi Canal Production Brigade, Qiaoshang Commune, met a long-haired creature that walked erect in the dense forest of Qinglong Commune to the east of Dahei Mountain. This hirsute animal stretched out its arms to grab Yin. Yin seized the animal by its long scalp-hair with his left hand. With the vine sickle in his right hand, Yin hacked the animal's left arm. Somehow, the animal jerked its head forcefully, leaving in Yin's hand 20 to 30 strands of hair. This animal's face was like a monkey's, the eyes were red and the mouth was protruding. After being hacked, it cried 'Ah-Ah' and ran into the deep forest...

The unit concerned sent personnel for a short term investigation and examined the depilated hair which was sent to Peking. The verdict was disappointing — the hair was declared to be that of a serow [*Capricornus sumatrensis*; a goat/antelope with long black/red hair, the size of a donkey]. Consequently the matter was dropped. In spite of this, Comrade Li Jian did not despair; he continued to collect news and materials concerning the 'Wildman'.

At around 1am on 14th May 1976, six cadres of the Shennongjia Forest Region Party Committee came across a peculiar red-haired and tailless animal while they were around Chunshuya, the boundary between Fangxian County and the Shennongjia Forest Region. The driver set the full-blasted headlamps on the animal and five persons then went down to encircle it on the highway. From a distance of one to two metres they saw very clearly that it was neither a bear nor other type of common animal. [A later report (*New York Times*, 5 January 1980) adds that one of the men tossed a stone at the creature, whereupon it rose on its hind legs and lumbered off into the darkness.] When Comrade Li Jian received this report, he immediately wired the Institute of Vertebrate Paleontology and Paleoanthropology overnight, thus reviving the 'Wildman' story.

The process of transforming a dream-like

legend into a scientific story is a long and tortuous one. Marx said: 'The gateway to science is like the gateway to hell. It must fulfill the requirement of rooting out all doubts at this juncture. Timidity at this point would not render any help.' We can imagine, studying the 'Wildman' in a deep jungle is likewise the case. Between 1976 and 1977 the Northwest Hubei Rare Animals Investigation Team organised by the Academia Sinica was surprisingly able to mobilise over 100 comrades who were afraid of neither difficulties nor 'hell'. The participants hailed from Peking, Shanghai, Hubei, Shaanxi, Sichuan, etc. The armed forces in Wuhan also sent a detachment of army scouts. The scientific 'hell' was so fascinating!

CONTINUOUS INCREASE OF EVIDENCE

On 19th June 1976, a female member of Fangxian County's Qiaoshang Commune Qunli Production Brigade (32 years old) and her four-year-old daughter sighted the 'Wildman', which led to her being interviewed by members of the Investigation Team. During the interview, the wife of the Production Brigade Leader described the situation. She said, 'Gong Yulan ran to my house and bead-size sweat streamed down her face. Out of breath, she gasped: 'Wildman... Wildman...'. After the interview, Yulan led the Investigation team to the spot. After searching carefully around the area where the 'Wildman' stopped for a scratch, they picked from a tree trunk, about 1.3 metres from the ground, a few scores of villus and fine hairs of varying length. In October, another Investigation Team found on the same trunk, at a level 1.8 metres from the ground, another couple of long hairs. Under a *baotong* tree [*Paulownia tomentosa*] where the 'Wildman' sought recourse after having pursued Yulan, similar hair was found.

Between 1976 and 1977, the Investigation Team appraised over a hundred encounters between the 'Wildman' and members of the public, including cadres, teachers, hunters, laquer-tappers and herb-collectors of Fangxian, Zhushan, Zhuxi and Shennongjia Forest Region. The team also collaborated with the local militia and commune members to undertake numerous large-scale hunting expeditions. However, the efforts were thwarted by the impenetrability of precipitous ridges, sharply declining valleys and dense jungle in the region.

Over a period of two years, we have surveyed an area of 1,500 square kilometres, and covered an itinerary of 6,000 kms. The Investigation Team have diligently trodden through almost all the counties in the Shennongjia Forest Region where there were clues to the 'Wildman'. What we managed to collect were some scientific materials concerning the geology, geomorphology, glaciation, weather, vegetation and vertebrates (including amphibians, reptiles, mammals and birds) of the area.

We also collected some footprints, hair, droppings and other indirect evidence of the 'Wildman'. We conducted recorded interviews with numerous eye-witnesses from amongst the commune members, who had experienced the 'Wildman'.

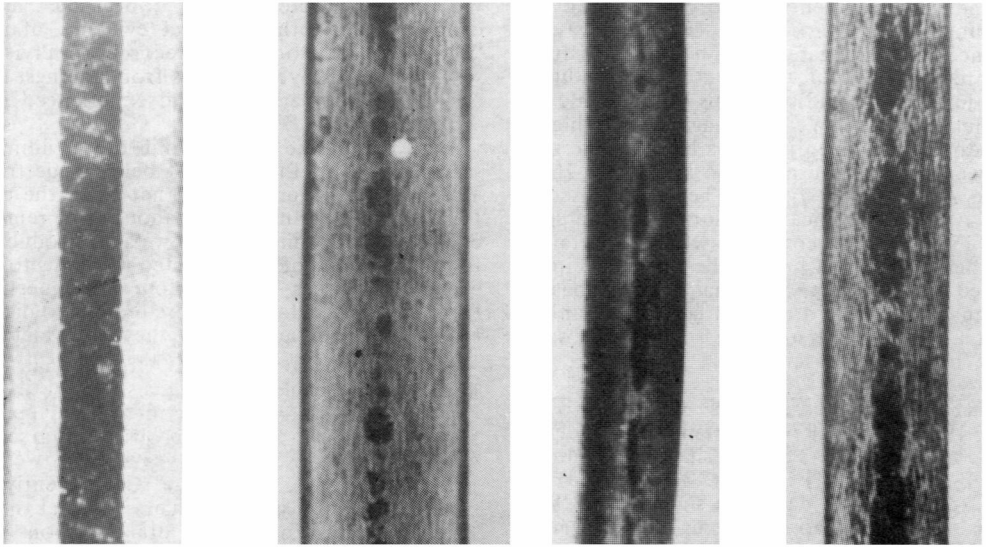
The dream-like story about the 'Wildman' seems to be on the verge of being made true. The multiple layers of veils that cover the real form of the 'Wildman' seem about to be removed. In the following sections we are introducing the main points of the collected materials to let everyone discuss and explore the question further. These details are more tedious to digest than the interviews, but they are factual.

1. Identification of hairs. After the hair had been brought back to Peking, a special unit was organised to study it. The method of epoxy sectioning was adopted to observe its scale-structure and the medullary cavities, as well as the sectioning of the tissue. Concurrently, a comparative study of the hairs of black bear, brown bear, man, orang utan, gibbon and golden langur was carried out. The purpose of all these was to determine the origins of the various types of hair collected, by comparative methods.

First, we classified the hairs by their morphology. One type consisted of villus hairs. These were light grey in colour, soft, generally 3 to 4 cms long, with the longest not exceeding 6 cms, and twisted like rope filaments. Another type were fine hairs. These were black, but a small proportion of them were yellow at the tips. They had a cylindrical shaft, were soft and only slightly twisted, generally 5 cms long, with the longest reaching 20 cms.

They were subjected to repeated microscopic examination and sectioning. The cuticle scales of the first type were tile-like and loosely spaced. The striations were undulating and the medullary cavity narrow. The scales of the second type of hairs were similar to those of the first, but the spacing was medium. The medullary cavities were not always present. If the cross-section of the shafts of these two types were examined, the cortex was the most prominent, the medulla was extremely small or absent, interspersed with pigments. External to the cortex was a thicker keratin layer; the cortex was full of pigmentary granules. These characteristics differ greatly from those of the brown and black bears, but are relatively close to those of primates. Because of this, we ruled out the hypothesis that the animal seen by Gong Yulan was a bear. So can this animal be a form of primate?

Up-to-date studies revealed that the Shennongjia Forest Region accommodates four species of monkeys: namely the golden langur [*Rhinopithecus roxellanae roxellanae*], the red-faced macaque [*Macaca (Lyssodes) speciosus*], the great green monkey [uncertain], and the white-headed langur [*Prebytis (Trachypithecus)*].



Comparative photomicrographs of epoxy sections of various hairs. 1. From back of brown bear (x 250). 2. From back of chimpanzee (x 200). 3. From human leg (x 150). 4. From Wildman (x170). Photos: via Huang Wanpo

franciosi leucocephalus]. All these monkeys are comparatively small and different from the size of the creature described by Gong Yulan. It appears that by relying merely on the analysis of the hair we are unlikely to resolve the mystery of the 'Wildman'. Further investigations are needed.

2. Analysis of Footprints. You may be asking this question: 'Comrade, have you really seen the footprints of the 'Wildman'?' This question cannot be answered categorically. During those two years, we had seen a considerable number of footprints which ranged from those of tiny rats to large bears. Among these common protean forms, one type stood out. Its shape did not resemble either those of man's or bear's footprints. Rather than describing this in detail, we reproduce in full the field notes of a team member.

1. The sole print is long, with the front half broader (10 cms) than the back half (5 cms).

2. The toe-prints are oval; the first toe being slightly separated from the rest.

3. The footprints are arranged in single file, one behind the other. Intervening distances between the prints vary between half a metre and one metre.

Could it be that these footprints were stamped by the 'Wildman'? This possibility is definitely there.

3. Examination of Faecal Droppings. In September 1976, six lumps of droppings were found on the top of a precipitous rock-face, half-way up a hill to the east of Caiziwa, Sanhai Brigade, Hongta Commune, Fangxian County. The local people had on four occasions exper-

enced the activities of the 'Wildman'. Three of the encounters were in March, May and July of 1976, in which a mother and her offspring were sighted. In November, a single adult was sighted.

By the time the faeces of the creature were traced, they were hardened due to dehydration. Their shape was similar to that of human faeces, either piling up or resembling an arc. The diameter was approximately 2 cms. There were no animal bones or hair in the droppings, but there were some undigested residues of fruit-peels and raw millet in them.

On 30th August 1977, at Tielu Gully, Panshui Commune, Shennongjia Forest Region, Xiao Xinyang [one of the investigators] was tracking the footprints of the 'Wildman' when he discovered that some insect pupae under the bark of a birch tree had been eaten by the 'Wildman'. Along the track, at one spot on the slope of a hill and at another inside a rocky cave, faecal remains were found. The faecal matter had a large amount of pupa-skin. The diameter of the faecal lump was 2.5 cms.

The faecal droppings just described could not have been those of a man, carnivore or ungulate. When compared with those of the omnivorous bear, those found were smaller in amount and diameter, with finer food residues. Generally, the faecal matter resembled that of omnivorous primates.

The accumulated supporting evidence in the form of recorded interviews of eye-witnesses could be published in a 100,000 word document. In comparison to the countless reels of interview recordings, the photographers from Peking Science Films within our team have yet

to photograph a single frame of the 'Wildman', despite their tireless efforts over one and a half years in the forest.

THE FORM OF THE WILDMAN

Now, what is the actual form of the 'Wildman'? The ancient records of this creature are so vast that investigators often find it difficult to select the relevant ones. While Mao Guanguan believed that what was referred to as *jue* (2) in ancient texts is in fact the 'Wildman' of today, Liu Minzhuang was of the opinion that the 'rarely found *fu-fu*' (8) ['beings with dishevelled hair'] is the relevant one, and Li Zhongjun was inclined to believe that the *da maoren* (9) ['giant hairy man'] is the right one. Each of them has written a research paper of over 10,000 words, which are beyond the scope of this article to recall individually. Yang Tinglie [dates uncertain] of the Qing dynasty [1644-1911 AD] had this to say in his *Fangxian Chronicle*: 'Fang mountain is treacherously high and remote, with stone caves as big as chambers. They accommodate many hairy-men' [*Maoren* (10)] who are over one *zhang* [3.3 metres] tall and hirsute. Occasionally they prey on domestic chickens or dogs and can be rather violent on anyone who dares to resist. Guns and cannons fail to hurt them.'

While this is a simple account, its features are definitely clear: it is tall, hirsute and an occasional meat-eater. This definitely could not be confused with the four species of primates in Shennongjia because the rhesus monkey [*Macaca mulatta*], *Sichuan monkey*, Red-faced macaque [*Macaca (Lyssodes) speciosus*] and golden langur are by no means over a *zhang* tall. They are not flesh-eaters, either. [It will be noted that this list of 4 primates differs from that of the previous section; we follow the Chinese text.]

The readers may want to know more details. Well, we shall present an abstract of the document *Report on the discovery of the 'Wildman' in Taibaishan*, written by Wu Jiayan and Niu Yong, members of the Shaanxi Biological Resources Survey, in October 1977.

1. Pang Gensheng (33 years of age), the leader of the Sixth Production Team of Wanglian Production Brigade, Cuifeng Commune, Zhouzhi County, Shaanxi, which is situated in the Natural Reserve of Qinling-Taibaishan, said: 'About the 20th of the 4th Moon of this year [6th June 1977], I went to Dadi Gully to cut carriage wood. Some time between 11 and 12 o'clock in the morning, on the wooded slopes of the gully, I met a 'hairy-man'. This 'hairy-man' approached me. I was scared and was retreating till I was forced against a rocky face. The hairy-man narrowed the distance from 7 or 8 *chi* [2.31-2.64 metres] to 5 or 6 *chi* [1.65-1.98 metres] and stood there. I was holding an axe in my right hand and was prepared to fight it out. Thus we were confronting each other for

approximately one hour. Somehow my right hand found a piece of rock and I threw it at the 'hairy-man's' chest and caused him to cry out. He stroked the injured part with his left hand, made an abrupt turn to the left and headed slowly down the bottom of the gully, relying on a 2 *cun* [6.6 cms] thick young tree. He muttered 'go-ro, go-ro...' as he went off.

'This hairy-man was about 7 *chi* [2.31 m] tall, with shoulders broader than man's. His forehead was not prominent, the eyes were sunken and the nostrils were directed slightly upwards with the tip of the nose looking like a fleshy lump. The cheeks were depressed inwards, the ears were like man's but larger. The eyes were rounder and larger than man's, and the iris was black. The lower jaw jutted out; with both lips everted, making them squarish; the incisors were broad, just like a horse's. The hair was dark brown, over one *chi* [33 cms] long and spreading down to his shoulders. Except for the nose and ears, the whole face was covered with short hair, but the ears stuck out. The upper limbs reached beyond his knees. The hands were large with fingers roughly 5 *cun* [16.5 cms] long, the thumb was only slightly separated from the rest. He had no tail, with the hair slightly shorter at the rump. The calves were thickset and longer than the thighs. He walked with two legs apart in the erect posture. The feet were one *chi* [33 cms] long, thick in the front and narrow behind, with a width of approximately 5 *cun* [16.5 cms]. All the five toes were separated. The stride was about 5 *chi* [1.65 m]. I saw clearly that he was a male.'

This account seems very detailed but is an isolated one. 'A single example does not constitute evidence', this is common knowledge. All right, we shall go on to another narration.

2. Yang Wanchun, male, 56, is a forest protection officer of the Cuifeng Commune Forestry Brigade. He met the 'hairy-man' on the same spot. This occurred on the 6th of the 6th moon this year [21st July 1977]. When the afternoon sun was a pole high (about 5 to 6pm), I went down to the gully. At a fork junction about 400-500 metres from the pond, I met a 'hairy-man'. He was coming down from the ridge of the hill on the north side, muttering 'go-ro, go-ro' as he walked. At first, I thought he was a black bear or a *zongyang* [literally, a 'maned goat'; probably colloquial for a serow] but when I saw him walking erect I wondered to myself 'what can he be?' At a distance of 50 *zhang* [165 metres], this creature saw me and walked towards me till he reached a drain about one *zhang* [3.3 m] from me. The drain was 2 metres in width and it separated the two of us.

'While we were facing each other, the hairy-man uttered 11 or 12 different sounds, which seemed to imitate a sparrow chirping, dog barking, pony neighing, leopard growling and an infant crying. He changed his call incessantly for over one hour. Finally, I retreated a few

steps, grabbed a stone and threw it at the hairy-man's chest. He cried out and ran toward the south-east, muttering as he went. He ascended the slope of the hill pretty rapidly by holding onto branches of trees. His ascending speed was very quick, one step taking him 5 *chi* [1.65 m] forward. Eventually I went up to observe his footprint. The toenail marks were broad and deep. Later on when I met my wife, I joked with her saying that I almost could not make it back. I said I met a man-bear.

'This creature was roughly 1 *chi* tall [2.31 m], the shoulders were 3 *chi* broad [99 cms]. The front limbs were 3 *chi* [99 cms], stretching beyond the kneecap. The head was larger than a man's, with the hair draped untidily over the shoulders. The brow hair was shorter, partly covering the forehead. His orbital ridge was high, and the eyes were sunken. His back limbs were thick-set, the thighs were particularly large. The knee joints did not appear to be very supple when he walked. The feet were similar to a man's: broad in the front and narrow behind, about 1 *chi* and 2 *cun* long [39.6 cms]. From the imprints made on the muddy ground, we could see that the toenails were pretty deep with the five toes separated. It was tailless, and very obviously a male animal.

'I have been a hunter since the age of 14. I have seen most of the animals in the jungle, and this is definitely not a black bear, golden monkey, *zongyang* nor giant panda!'

We think this kind of investigation and reportage can be very attractive to those inclined to believe in the existence of the 'Wildman'. However, besides data derived from sensory perceptions, science also requires theoretical explorations.

All the existing four kinds of ape live in the tropical band in the Qinling-Bashan-Shennongjia jungle, where the latitudes are 34 degrees to 31 degrees. What on earth is this 'Wildman' who is 2 metres in height and walks on two legs? Does it really exist? As it is, there are several hundred million people in the world who believe in the existence of 'God', and those who have claimed to have seen the 'Almighty' number no less than tens of thousands! In the Qinling-Bashan-Shennongjia region the 'Wildman' legend is as familiar as the Bible is to Westerners. It would be no surprise if someone having an electrifying encounter in the virgin jungle thought out a lively image of the 'Wildman' and made out a convincing story. If hundreds of thousands of superstitious people were given the chance to talk about their encounters with devils, would that be a thousand times better than the present case? — one section of our readers might put it this way (This passage seems rather obscure: the import would seem to be that, from an atheist viewpoint, one should no more believe in the 'Wildman' because there are thousands of reports, than one should in God, whose 'reports' run to hundreds of thousands!).

SCIENTIFIC DEDUCTION

Ancient texts contain only records of the 'Wildman' without making deductions, with the exception of the author of the *Fangxian Chronicle*, who did make an attempt. He held the view that the 'hairy men' of Fangxian were common folks who dodged the forced labour imposed by the Emperor Qin [259-210 BC], during the construction of the Great Wall. They hid themselves in remote and thickly-forested mountains and after long years of inhibition hair began to sprout all over their bodies. Through the process of heredity, the 'hairy-man' was finally formed. According to him, when a person was captured by a hairy-man, the latter would first ask: 'Has the Great Wall been completed? Is Emperor Qin still alive?' You had only to reply: 'No, the Great Wall is still under construction, and the Emperor Qin is still alive!' to scare the hairy-man away, and the captured person would then be released unscathed [See appendix under *Mao-ren* for a similar tale]. Let us see if such deduction has any scientific basis.

The White-haired Girl of Sichuan, Luo Changxiu, sought shelter in the remote mountains to escape the persecution of despotic landlords [This tale is the basis of the popular Chinese opera, *The White-haired Girl*. The events apparently occurred in the 1940s; salt-deficiency has been suggested as the cause of the hair-discolouration]. After lurking in mountain caves for a few years, her hair began to turn white and she was actually found to have short villus hair all over her body. But can this symptom be passed down to the next generation? No! Even though the 'Ku Cong Man' of China's Yunnan Province, and the 'Stone-age Man' of the Philippines have been living in virgin jungle for generations, they have not grown any hair.

THE 'HAIRYMAN' AND WHAT IT REVEALS.

[For a resume of 'Hairy People' — atavistic hirsute humans—in China, see FT 30, p45-47.]

Can it be that the 'hairy man' is the atavistic variation of the 'Wildman' who, after being discriminated against and cast aside, continued to survive in the natural world? There are in fact contemporary cases of hirsuteness being inherited by the next generation or the alternate generation. In China, there are examples of three generations of hairy men appearing in the same family.

Those comrades who have made a study of the contemporary hairy men have amassed some materials worth studying. They are as follows:

1. Places covered with hair are the face, ears and body, but not the palms and soles.
2. The density of the hairy man's hair varies from childhood to adolescence. The hair becomes more dense as he grows older, to the extent that the boundaries between eyebrows and beard become indistinguishable.

3. Either male or female, there are generally two colours to their hair; one is light brown; the other black.

4. The hairy man's arms are slightly longer than those of an ordinary man.

The majority of those who have seen the 'Wildman' describe the latter's figure as similar to that of a human being. The fact that his face, and even his ears, were covered with hair does show a similarity to the contemporary hairy man, but is different from the four kinds of apes.

Among the ancient texts such as *The Records of Emperor Wu of Liang* [reigned 502-550 AD] contained in *Nan-shih* ['History of the South', written by Li Yanshou of the Tang dynasty (618-907 AD)], the record of the 'hairy man' [Maoren] is as follows:

'On the day *wu-wu* [the 55th day of the sexagenary-cycle calendar], Sun Dong, the master of Lushan City, surrendered. On the night of *ji-wei* [56th day] at Ying City [once capital of the state of Chu; present-day Jiangling county of Hubei province] it is recorded that a hundred hairy men clambered over the city wall, while crying out and hurling stones...'

Also, in Part 2, Vol 1 of *Xin Qi Xie* [*New Rhythms* (1781); also known as *What the Master did not talk of*] written by Yuan Mei [1716-1798], the part about a giant hairy man, *Da Maoren* (9), seizing a woman states that: in Xianning County of Shaanxi Province (now called Andong), there was a creature which had a pair of brightly shining eyes... and looked like a monkey and yet not a monkey.

To sum up: owing to the appearance of the hairy man in recent years, our understanding of

the 'Wildman' question has become more rational and we have obtained new revelations. The perusal of relevant classical records from Shaanxi and Hubei points to the kinship between the 'wildman' of Shennongjia and the hairy man of today.

ARE THEY THE DESCENDANTS OF GIGANTOPITHECUS?

The scholars of the Himalayan yeti/snowman, the Mongolian Almas/wildman, and the North American Sasquatch/Bigfoot commonly relate the objects of their studies to the Giant Ape (*Gigantopithecus*).

In his work *The Present Study of the Snowman* (1959), the Russian Prof. S V Obruchev holds that the 'Wildman' of Qinling, Shaanxi Province, is not the same as the Snowman of the Himalayas; rather he sees the 'Wildman' as the representative of a certain primitive human species, or as a degenerated form of the modern human species. However, he also speculated that since the area where the yeti is found lies very close to the area in southern China where *Gigantopithecus* was living in the Quaternary Period, the yeti itself could be a surviving specimen of this branch of primates.

Why is it that he preferred to bypass recent history and explore the distant past? It could be that, at the time he was writing, fossils of *Gigantopithecus* had not yet been found at Jianshi and Badong, which are in western Hubei.

In the introduction to his book *The Geographical Distribution of Animals* [1876], the famous British biologist Alfred Wallace (1823-1913) stated that: 'It was long thought, and is still a popular notion, that the manner in

Members of the 1976-77 expedition collecting hairs from a tree trunk, against which the Wildman was said to have scratched itself.

Photo: Huang Wanpo



which the various kinds of animals are dispersed over the globe is almost wholly due to diversities of climate and of vegetation... A more detailed and accurate knowledge of the productions of different portions of the earth soon showed that this explanation was quite insufficient; for it was found that countries exceedingly similar in climate and all physical features may yet have very distinct animal populations... Naturalists have now arrived at the conclusion, that by some slow process of development or transmutation, all animals have been produced from those which preceded them.'

The Gigantopithecus is precisely that kind of 'animal which has been produced from those which preceded it'. The earliest and latest records of the Gigantopithecus fossils came from Guangxi [South China]; but they had also lived at Jianshi in Hubei Province at the end of the Lower Pleistocene and the beginning of the Middle Pleistocene. In Badong and Xingshan, owing to the fact that the Gigantopithecus fossils were picked from a heap of purchased medicinal goods containing 'dragon bones and dragon teeth', their precise dating could not be ascertained. However, it remains a fact that the Gigantopithecus was once inhabiting the area near and around Shennongjia.

Since its discovery, nothing more of Gigantopithecus has been found than four lower jaws and over a thousand teeth. According to a study based on comparative anatomy, Professor [of anthropology] Wu Rukang suggests that the physical make-up of the Gigantopithecus was as follows:

'The total height of the face of the Gigantopithecus (the distance from the nasion to the gnathion) is 24 cms to 32 cms.

'The Gigantopithecus could also have had a sagittal crest resembling that of the modern male gorilla and orang utan.

'Though the skull of the Gigantopithecus was limited by the relatively shorter face, its measurement must have been far larger than that of the largest living male gorilla.

'Judging from the presently available data, we can only generally say that the Gigantopithecus had a rather big and thick skull, and a huge and sturdy body. However, as his limb bones were only slightly longer and thicker than those of modern man, his body height could be similar or slightly taller than that of modern man.'

Without us pointing it out, the reader must have discovered with surprise how the physical features of the Gigantopithecus, constructed by Prof. Wu Rukang, are so strikingly similar to our 'Wildman'.

Regarding the behaviour of Gigantopithecus, Prof. Wu has this to say:

'The structure of the Gigantopithecus' teeth, and especially the evidence of a high rate of tooth-decay, shows that although it was omnivorous, the bulk of its food intake was carbohydrate-containing plants, rather than

meat.

'Though at present no limb bones of the Gigantopithecus have been discovered, it can be induced from the various physical structures of the predecessors of man that the Gigantopithecus could, to a certain extent, have been walking on two legs. The two hands could then be free to handle sticks and stones, which then took the place of the large canine teeth for defence and attack purposes.'

The classification of Gigantopithecus is a controversial question engaging scholars of various countries, contenders being: Family *Pongidae*; Family *Hominoidae*; Superfamily *Hominidae*; Subfamily *Prehomininae*; and Family *Hominidae*. To summarise, it was man and yet not man, ape and yet not ape; it is therefore extremely difficult to classify definitively.

Prof. Wu's view is that: 'To classify the Gigantopithecus as belonging to the predecessors of man and not yet the real man is more appropriate.'

From the descriptions of those who have witnessed the 'Wildman', can the readers construct the form of this semi-man, semi-ape, pseudo-man and pseudo-ape creature—a species which is so difficult to classify?

Some people claim that the Gigantopithecus has been extinct for a long time. Not necessarily so! It is known to all that the giant panda, who was sharing weal and woe with the Gigantopithecus for a few million years, is still very much in existence. There is no reason why the Gigantopithecus could not have overcome the environmental hazards and, after having gone through the utmost sacrifices, left behind a generation to continue to accompany the giant panda.

Compared with the Snow Man, the Almas and the Sasquatch, the 'Wildman' of the Qinling-Bashan-Shennongjia region is the most qualified to be linked to the Gigantopithecus.

Qinling-Bashan-Shennongjia region has a large quantity of 'living fossil' relic plants, such as *shuishan, gongtong* tree [Chinese Dove tree, *Davidia involucreta*], *shuiqing* tree [*Tetracentron sinense Oliv.*], *lianxiang* tree [*Cercidiphyllum japonicum S. et A.*], *lingchun* shrub [*Euptelea pleiosperma Hk. f. et. Thoms.*], *ezhangqiu* [Chinese tulip tree, *Liriodendron tulipifera L. var. Chinese Hemsl.*] and others. They are all well-known rare species [sic!] that are remnants of the Tertiary period. This shows that, unlike in other temperate regions, the ancient plants of the Tertiary period have not been completely extinguished in the area.

The glaciers of the Quaternary Period in this region were of the valley type; their impact upon animals and plants were less marked.

The species of mammals in this region are abundantly varied. In both lower and higher altitudes, the ecological environment is favourable to their existence. The region has all the

typical animal groups of the East Oceanic Region: Serow, *zhang* [river deer, *Hydropotes inermis Swinhoe*], musk deer [*Moschus moschiferus L.*], *heji* [River-Muntjac; same as *zhang* according to Reference], large Indian civet [*Viverra zibetha Linn.*], little Indian civet [*Viverricula indica Desmarest*], masked palm civet [*Pagumalarvata*], clouded leopard [*Neofelis nebulosa*], Temminck's golden cat [*Profelis temmincki Vigor et Horsfield*], Chinese ferret badger [*Melogale or Helictis moschata Gray*], hedge hog [*Hystrix hodgsoni*]. Furthermore, there are the roe deer [*Capreolus capreolus bedfordi Thomas*], Chinese zokor [*Myospalax fontanieri Milne-Edwards*] and Orange-footed flying squirrel [*Trogopterus xanthipes Milne-Edwards*] of the Northern Region. Precious animals such as the golden takin [*Budorcas taxicolor bedfordi*], golden langur [*Rhinopithecus roxellanae*] and giant panda are also able to flourish in this region. There is also a type of white bear here, possibly a new species but possibly a freak variety of a known one. The birds of this region also reflect the transition between the East Oceanic and Northern Regions, being rich in varieties. The insects of this region are also numerous.

Let us now ask: in the virgin jungle of Qinling-Bashan-Shennongjia region, which has a

long unbroken chain of natural resplendence and beauty, could the mysterious legend of the 'Wildman' become a scientific reality?

Who can break this longstanding myth of the 'Wildman'?

Who can wake up from the twilight dream of the 'Wildman'?

Yuan Zhenxin & Huang Wanpo

TRANSLATOR'S NOTE

Throughout the original article, not a single scientific name (in Latin) of plants, animals and fossils was carried. The translator relied mainly on the following references:

1. *Ci Hai* (The Chinese Encyclopedia), sub-volume on Biology, Shanghai Dictionaries Publishing House, 1978.

2. *Latin-Chinese Animal Names* compiled by Academia Sinica. Science Press (Peking), 1973.

3. 'Rare animals in Peking Zoo' by Pang Chien-t'ian in *Zoo Life*, 1957.

4. *Grzimek's Animal Life Encyclopedia* by B Grzimek. Van Nostrand Reinhold, 1972.

5. *Flora of Hubei* compiled by the Hubei Plants Research Centre, Hubei People's Publishing House, 1976.

6. *Botanicon Sinicum* by E Bretschneider. 1895.

I Witnessed a 'Wildman' Mother and Child in the Chestnut Forest

Fan Jingquan

ORIGINAL CHINESE PREFACE

Editor's comment: the article 'A Challenge to Science - the Mystery of the Wildman' was published in issue No 1, 1979, of our journal. The writers of this article received numerous letters from readers throughout the country giving accounts of their personal experiences as well as what had been heard from others. Among these letters, one, from a scientific worker, is especially noteworthy.

This letter is written by Comrade Fan Jingquan of the Technical Division of the processing factory at the Taiyuan Steel Company. From his personal experience he vividly describes his two meetings with the 'Wildman' mother and child in the early period of the Liberation [ie shortly after 1949], during a geological survey of the Qinling area, when accompanied by an elderly guide. He also points out the possibility of a connection between one of his reports in Peking and the

announcement of the existence of a 'Wildman' by a scholar in the Soviet Union.

To our knowledge Comrade Fan Jingquan is probably the first scientific worker to witness the 'Wildman' since the Liberation. We publish herewith the extract from his letter:

Comrades Yuan Zhenxin and Huang Wanpo,

I was working with the Northwest Geological Team under the Department of Heavy Industry during the early period after the Liberation. During a year-long general survey, moving east to west along the south side of the Longhai Railway (on the north slope of Qinling Mountain), I met two elderly men in their late fifties who had been living in the mountains and forests for many years, at our camp in the uninhabited forest near Baoji. They were employed as guides for our team. In their general introduction to the details of the area they also mentioned the frequent appearance of

the 'Wildman'.

They had experienced sightings more than ten times each year, especially during the autumn and winter in the Wild Chestnut Forest. Usually the 'Wildmen' do not attack people of their own accord, but the guides advised us to pay attention to the following in case we should encounter them:

1. Do not look directly into the eyes of the 'wildman'; observe their activities only indirectly.

2. Do not turn around and run but, move slowly in another direction.

3. If there is a sudden close encounter offer them food in order to show a non-hostile intention.

Regrettably, during the period of nearly a month in which we worked within a radius of fifty *li* [25 km] around the camp, no one in the entire team ever met the 'wildman'.

Curious to see the 'wildman' for myself before we prepared to move to another survey site, I asked one of the guides to lead me to the Chestnut Forest where he had frequently sighted the creatures. I gave him five yuan (during that time the Renminbi yuan was not frequently used in remote areas) and he promised to meet my request. [1980 conversion rate: one RMB yuan = £0.30p]

Next day at dusk I went secretly with the guide to the Wild Chestnut Forest, approximately ten *li* [5 km] from our camp. Being early spring [sic] the ground was covered with wild chestnuts, in some areas as deep as half a *chi* [16 cm] (these chestnuts, ground into powder, provided the staple diet of the elderly guide who collected large quantities of them every autumn). While there was still some light a 'wildwoman' actually appeared with a small child beside her (the height of this child was approximately 1.6 metres). Probably because of the strangeness of our clothing this 'wildwoman' seemed fearful and alert, maintaining a distance of 200 metres from us. But the 'wildchild', who seemed unaware 'Like a newborn calf who does not fear the tiger', even dared to approach the guide, attempting to eat the wild chestnuts which the latter had already gathered. The mother growled from time to time, a sound like braying or neighing, as if calling the young one to return to her side. The 'wildwoman' and her child appeared and disappeared behind the bushes. Due to the guide's apprehension and with the sun almost setting, we hastily returned to our camp.

The next day we returned but did not meet any 'wildmen'. Yet I did not lose my enthusiasm and was determined to return and observe clearly so the third day we again went to the Chestnut Forest. Surprisingly, the 'wildwoman and child' were already wandering around the forest. When she detected our presence she did not seem as fearful as on the first day. Following the advice of my guide I pretended to gather chestnuts, while approaching the 'wild-

woman'. Eventually, the 'wildchild' was the first to get very close to the guide, who had stepped in front of me in order to give me protection. The mother followed somewhat later. I was kneeling down pretending to crack chestnuts and did not dare stand up. With curious and fearful eyes I looked indirectly in order to examine the lower part of the mother. I saw her clearly, even to the extent of observing some traces of blood on the hair on both sides of her thighs. Her appearance was approximately similar to what people have previously described. The red and brown coloured hair on her knees indicated that she did not normally crawl.

In this way we spent a tense moment. The 'wildwoman' and child then walked slowly away and when they were about a hundred metres from us I finally stood up and we returned to camp.

On the way back the guide said, with some pride, that he had been observing the growth of the 'wildchild', who would be seven years of age that year. He also said that the 'wildman' lived on the mountain in a cave with a small entrance which was just big enough to be sealed with a large stone in order to prevent animal attacks. Of course he also described many moving details of his personal experience of such encounters. I now realised the honest character of the elderly man and felt he would not be exaggerating.

Unfortunately, my departure was discovered by the leader of the team. I was nearly sent back to Peking because I had broken the rule of not leaving the camp unaccompanied without permission. However, I was pardoned due to my good reformation.

A year later, on my return to Peking, Soviet scholars learned, through various geological reports, of this occurrence. They interviewed me personally to inquire into the details of this incident. Probably based on this experience of mine, they then formulated some theories on the appearance of the 'wildman' on Qinling Mountain.

Naturally I can confirm the existence of the 'wildman' from my personal experience and the descriptions of the elderly guide, and estimate that their numbers cannot be few. It seems to me that their habit, unlike men who work after sunrise and rest after sunset, is to begin activity at dusk.

My impression is that the 'wildman' is not of an aggressive character and can safely be approached by men. However, those who do encounter the 'wildman', because of their own survival-instinct, are not correctly motivated and cannot make correct judgements when they approach the 'wildman', and thus leap hastily into self-defence. Therefore they erroneously evaluate the character and habits of the 'wildman'. The method of approach should, of course, be slow and gradual — a method which

has been successfully employed in foreign countries in approaching wild apes.

Because of the self-confidence of the elderly man in the forest in leading me to the 'wildman' and the ease of the first encounter, I believe that he essentially grasped the living habits of the 'wildman' in the area of Qinling.

Probably, because of large-scale tracking activities (and also the large-scale forest clearance — [Chinese] editor's comment), the regular living habits of the 'wildman' in the Shennongjia area of Hubei Province were destroyed. Not relying on the local hunters or herb collectors as guides and instead using troops to investigate is 'like scaring fish away', and contributes to the lack of contact during the year-long investigation (Please forgive my subjective and arbitrary judgement).

My personal view is that it is better to track them in the winter rather than in other seasons...

Therefore, if we can divide into teams of not

more than two persons and, under the advantageous conditions of the north-wind season, go north against the wind from the county of Fangxian to the counties of Zhushan and Zhuxi, I think there is a real possibility of tracking the 'wildman'.

I ask you to kindly put forward my request and hope that there will be a small number of determined men who will 'offer their services as Mao Sui did' [an old proverb] and be sent again to live in the forest for two to three months in a second attempt to track down the 'wildman'. My inner wish is that the mystery of the 'wildman', which has attracted world-wide attention, should not be negated because of the failure of one hundred-odd men in one year's investigation.

Fan Jingquan,
Technical Division, Processing Factory,
Taiyuan Steel Company.

13th July 1979.

Does the 'Flying Saucer' Exist?

Zhou Xinyan

INTRODUCTORY NOTE:

While the previous two pieces come from a popular specialist journal, the article we have here is from the daily press, and is subject to the generalisations and idiosyncracies common to such writing. Apart from the fact that there is little material available on UFOs in China, and that one of the cases mentioned ties in to the 'wildman' investigations, we present the piece in its entirety as a 'social document': this is the way the subject is presented to a quarter of the world's population. — SM.

The mystery of the 'flying saucer' (also called UFO or Unidentified Flying Object), although little known to people in our country, has aroused general attention and serious study for some time in foreign lands. Recently a few doors have been opened on this subject in our newspaper and radio media, generating widespread interest and stimulating considerable thought. General readers and listeners are now aware of this mystery in the 'outer skies' and already we have some initial eye-witness reports of flying saucers sighted in our country.

Comrade Yuan Zhenxin of the Paleoanthropology Research Institute of the Academia Sinica has certified to this writer the following: in autumn 1977, he and other comrades from the Academia Sinica were conducting an investigation of the 'wildman' in the forest area of Shennongjia, in Hubei Province. At dusk one day (about 7pm), while in the midst of an

investigation meeting, a middle school student suddenly rushed in, announcing that he had seen a 'strange object' in the sky. When Yuan Zhenxin and others hurried outside the 'strange object' had already disappeared behind the mountain, although many witnesses were still involved in heated discussion. The sky was not yet dark and the evening was cloudless and clear. The moon had not yet risen. The old villagers present unanimously testified that the object which had flown overhead was round, 'like a washing basin' [Chinese villagers use a round washing basin, usually made of enamel, for their morning wash], and glowed with a yellow-white light. It was flying forward and spinning slowly, emitting sparks from its outer rim, which were left in its wake. As it flew over it was soundless. It was in sight of the witnesses for approximately one minute.

Other sightings of flying saucers have been reported by electricians of the Jiexiu coal-processing plant in Shanxi Province; civilian teachers and educated youth of the Sizi Clan in Inner Mongolia; and by squad leaders of the Peoples Liberation Army working at Tangxian in Hubei Province. The last two reports are collective sightings. The comrades in the army also chased the flying saucer in a motor car. Their description of the UFO is very similar to those reported in foreign countries: 'a sphere, like the moon, emitting a mist-like smoke from its rim' and also that 'it was stationary in the sky for several seconds, rising to a somewhat higher level and then stopping again for several

seconds before emitting more smoke, then again rising higher and becoming stationary for a few seconds before flying away.

From a large number of reports [worldwide] on the flying saucer, we should like to draw attention to the following points:

1. All witnesses agree on the round shape of the flying saucer and the fiery appearance. There is also a general similarity in the qualities ascribed to the object: shape—the majority say disc-like or conical, made of material which appears to be metallic; flame-coloured or fire-like and including red, blue and/or white, whilst emitting smoke or mist; flying speed variously described as extremely fast and/or extremely slow, can be stationary hovering in the air, can turn at right angles and fly in reverse, can cut off wireless communication and spin round like a top. Events relating to the appearance of a flying saucer in Kuwait on 9th November 1978 are an example, and the head of the Kuwaiti security department verified this sighting.

2. The eye-witnesses comprise not only civilian policemen, workers, farmers, teachers, students and priests, but also pilots, astronauts and engineers who are familiar with the design of spaceships, and some heads of state in foreign countries. Such events are worldwide with sightings being particularly frequent in Latin America. It is alleged that the people of Latin America have a very deep awareness of these visits by 'civilised creatures' from outer space.

3. Although there are falsified photographs and distorted 'eye-witness' reports of UFOs (and in some cases genuine witnesses who were not prepared to reveal their identity for fear of ridicule or suspicion) yet to date there are numerous reports and photographs of UFOs which reflect a general agreement and cannot be invalidated.

4. In America specialists set up an organisation which collected material and carried out research for 20-odd years on the subject of UFOs. Finally this organisation ceased activity when it was decided that such phenomena did not threaten national security. However, in official circles the flying saucer still remains an 'unidentified flying object', and in Air Force academies special courses are offered on the subject. Due to recent frequent sightings of UFOs President Carter requested officials of the space programme to investigate the phenomena. There are also private and official research organisations established in many other countries, and specialist journals and theses are published on the subject. Last year scientists and researchers from various parts of the world organised conferences in America and Mexico to discuss the question of UFOs. They also planned a survey of UFOs which was jointly sponsored by the USA, Canada, United Kingdom, France, West Germany, Sweden, Belgium, Norway, Denmark and Finland [?].

Why have scientists demonstrated so much interest in flying saucers? The answer probably lies in the name — Unidentified Flying Object. If it is unidentified then it must be clarified! In order to make use of nature, to transform nature, then one must first understand nature. It is the sacred duty of scientific research to unravel the mysteries of nature. Scientists are giving the flying saucers special attention, and perhaps there is a still more important reason. From available eye-witness reports scientists affirm that the flying saucers cannot be a product of mankind, but conjecture that there is a possibility that they are emissaries of a living civilisation from outer space.

According to the calculations of Doyle [no romanised verification of this name is given in the text], an American space scientist, there are seventeen thousand million stars in our Milky Way alone of a type suitable for the evolution of life-forms, and in this galaxy there are probably 640 million planets that could support life. Amongst these there are perhaps 312,000 planets which might already have intelligent life. Although there are differences of opinion among scientists as to these figures, their conclusions seem to be unanimous: that is, the creation of life is due to physical and chemical laws, and life is the normal phenomenon throughout the universe. Taking into account the hostile environment of primitive Earth and the extraordinary tolerance of life in the present-day hostile environment, and the already discovered second and third forms of life on Earth [this is a literal translation, without explanation] scientists have made the following judgements: 'intelligent life must exist' and 'probably in several thousand different forms' on planets in outer space. Their reasoning is that there are some solar systems which have had a longer period of steady solar radiation than ours, and therefore such planets must have more possibility, in terms of time, to develop intelligent civilisations.

Some people suggest that a flying saucer must use magnetism as an antigravitational force. Suppose that it is a photon rocket that can achieve a speed approaching that of light? According to Einstein's Theory of Relativity, the journey from Earth to Sirius, nine light-years distant, would, to those inside the craft, take just one day.

In the attempt to study the possibility of the existence of highly intelligent civilisations in outer space, the USA has sent four space-ships containing codes on metal and 'messages from Earth' on metal discs, as well as other 'gifts' into space. They have also sent out signals by radio telescope in an attempt to contact the 'space people'. If we can really succeed in communicating with the 'space people', then perhaps the civilisations of mankind will take an unimaginable leap forward.

Appendix

A BRIEF BESTIARY OF CHINESE HILL-MONSTERS

Authors quoted will be found listed in the bibliography. The transliteration of Chinese words has been modernised throughout.

Only anthropoid monsters have been listed. Entries not appearing in the main text are: Feifei, Fujian Apes, Jueyuan, Ruren, and Xingxing.

DAMAOREN (9): 'Big Hairy Man'; 'Giant Hairy Men'. While this term may refer to a specific monster in some regions, it seems to be used much more for large anthropoid beasts in general. See also *Maoren*.

FEIFEI (11): The structure of the Chinese characters used for this beast suggest to the editor that there might be an alternative pronunciation, to wit, *Fufu* (q.v.), and that these two monsters may in fact be the same, but for variations in dialect.

According to the *Er Ya*, an old dictionary compiled between perhaps the 12th & 3rd Centuries BC, the Feifei resemble men, wear their hair dishevelled (*fu*), are good runners, and eat men. According to the *Ji Zhong Zhou Shu* (allegedly composed pre-3rd C. BC), the Feifei have human bodies, walk on their toes, raise their lips over their eyes when they laugh, and eat men. A commentary to the *Er Ya* written by Guo Po (4th C. AD) says that the Feifei have long lips, a black hairy body and their heels in the front, living in the mountains of Guangdong, Guangxi and Jiangxi provinces of Southern China. The tallest are over a *zhang* in height (3.3 metres), and they are also called 'Hill-Du'. From the *Shu Yi Chi* by Ren Fang (460–508 AD): the 'Hill-Du' live in Nankang, shaped like men but upwards of 2 *zhang* tall (6.6 metres); colour black, eyes red, with yellow hair. They build egg-shaped nests in the trees, copulate like humans, transform themselves and become invisible. Said to be the same as the *Xiao* (7). Duan Chengshi (9th C. AD) in his *Youyang Za Zu*, adds that the Feifei are strong enough to carry 1000 *jin* (500 Kg) on their backs, have a bird-like voice, foreknow births and deaths, and that one who drinks their blood becomes a ghost-seer. He reports that they have heels in front, and no knees. The *Er Ya Yi* (a commentary work on the *Er Ya*, written by Luo Yuan, 12th C. AD) says: when the Feifei catches a man, it laughs for joy, folding its upper lip over its head, and then devours him. So men wear bamboo tubes on their forearms and, when seized, draw out their hands and nail the beast's lip to its forehead, letting it run around blindly until it dies. (All from De Groot, Bk II, p507–509).

FUFU (8): Literally, beings with dishevelled hair, a common trait of most of our anthropoid monsters. Possibly the same as *Feifei* (q.v.).

FUJIAN APES: We have a minor tale which we give here briefly for the sake of completion. It is perhaps less than reliable, for it comes from the traditions of the martial arts, and the source is an article 'Two Apes of the southern Shaolin monastery bravely fought against the Ching Army', by Hsuan Kung Tze, in *Secrets of Kung Fu* (2nd Series, Vol 1, No 1, August 1976, HK) which says, in substance, this:

Soon after the establishment of the Qing dynasty (1644–1911 AD), a group of patriots supporting the old Ming dynasty established themselves at Mount Jiulian in Fujian Province (E. China), setting up the 'Southern Shaolin Monastery' (this should be distinguished from the main Shaolin monastery in Honan Province). There the occupants practised martial arts. One day, a monk found two giant apes in the forest,



The Feifei.
Pic: via Hua Shi

being attacked by wolves. The monk drove the wolves off with his staff, and then returned to the monastery with the wounded apes, who were doctored as if they were humans. Cured and released, the giant apes returned leading a horde of small monkeys carrying bananas, then themselves took up residence in the monastery. Watching the monks, the apes began to imitate their martial arts drills, and were then taught the art, given Buddhist names, and put to work guarding the gate. When Qing dynasty troops made a night attack on the monastery, the apes resisted, using staves, and allegedly killed 28 troops, before being shot to death with numerous arrows. The Qing troops then destroyed the monastery, only five monks escaping. This story seems fairly insubstantial.

JUE (2): Mathews' dictionary defines the Jue as a 'large ape found in west China', but there seems to be no known zoological equivalent. De Groot (Bk II, p201.) translates Jue as 'certain large gibbons' and gives a passage from the *Shu Yi Chi* (by Ren Fang, 460-508 AD): 'Monkeys, when 500 years old, change into Jue; Jue attaining the age of 1,000 years, become old men'. It was a common belief in old China that animals gained transcendent powers and the ability to take on human shape when they attained a supernaturally advanced age, such as a thousand years. This notion applied as much to mundane animals such as the fox and tiger, as to hill-monsters.

JUEYUAN (12): The character *yuan* means 'ape', so this is probably simply a variant of *Jue*. A passage from the *Sou Shen Chi* (attributed to Gan Bao, 3rd-4th C. AD) tells us that beings of the monkey-tribe called Jueyuan, 7 *chi* tall (2.31 metres), live in the mountains of Sichuan (W. China). They can assume human shape, are excellent runners, and chase men. They waylay female travellers and kidnap the beauties among them, distinguishing the women by their smell, and never abducting males. Having captured a 'wife', the Jueyuan builds a house for her. Should she not bear a son, she stays with her captor for good, and after 10 years her shape becomes like his, and she no longer thinks of home. If she has a child, she is sent home immediately. The child always has a human shape, and when grown is not unlike ordinary men. Mothers who decide not to raise the child usually die. (De Groot, Bk II p258-259)

KUI (3a, 3b): There seems to be some confusion about this word, going back to ancient times. De Groot (Bk II, p496) quotes the old dictionary *Shuo Wen* (1st C. AD) in defining the character *Kui* (written as 3a, which is the character used by Wang Fu in the article), as a one-legged dragon, and this has remained the most common meaning down to the present, when the word was transferred to the walrus.



The Jue. Pic: via Hua Shi

However, the *Shuo Wen* also gives, immediately before this entry, and having the same pronunciation, the variant character (3b), which it defines as 'a greedy quadruped, generally stated to be a she-monkey resembling a man'. This would seem to be the animal in question here.

De Groot (Bk II, p498) also refers to a commentary on the *Guo Yu* ('Discussion of the States') by Wei Zhao of the 3rd C. AD; that the *Kui* existed in Yue (Zhejiang & Fujian Provinces, E. China), living in Fuyang (approximately modern Hangzhou). They had a human face and an ape-like body, and were able to speak.

MAOREN (10): A 'Hairy Man'. Used generally for mystery anthropoids. This is also the usual modern Chinese term for atavistic humans born with a full coat of hair (For a round-up of cases see *FT* 30, p45-47).

Ge Hong (c280-340 AD) gives a tale of a hairy person from the Qin dynasty, in his *Bao Pu Zi*: During the reign of Emperor Cheng of the Han (r. 32-6 BC), hunters in the Chongnan mountains (Central China) captured a naked woman whose body was covered in black hair. She told them that she had been a concubine of Prince Ying of Qin, at the time of the fall of that dynasty (207 BC). She fled to the hills, where, on the point of starvation, an old man taught her to eat the leaves and seeds of the

pine. Eventually she became inured to hot and cold, hunger and thirst. Brought to Emperor Cheng's court, the odour of normal food nauseated her for several days, but she got used to eating it. After two years, she lost her hair, grew old and died. (De Groot Bk II p298, Ware, p194)

Willoughby-Meade (p295) tells of a panic in 781 AD, when stories spread through the Yangtze valley that a horde of cannibal demons or Hairy Men were approaching from Hunan Province. Fires were kept alight at night, and a clamour raised on copper pans to drive them off.

MUKE (5): 'Guests of the woods', a name for the *xiao* (6) or *xiao* (7). This may be a localised term specific to the area occupied by the ancient state of Chu, in central China. The term might equally well be taken as 'strangers in the woods'. Whether there is any euphemistic intention (such as the Irish calling the Fairies the 'Good People') is uncertain.

RUREN (13): A 'Like-a-man'. Our illustration is from the *San Cai Tu Hui* by Wang Qi (16th C. AD). The distended mouth might suggest a relationship to the *Feifei* and the *xiaoyang*.

Liu Yiqing (403-444 AD) says, in his *You*



The Ruren. Pic via Willoughby-Meade

Ming Lu, that beings 'resembling men' (*Ruren*), live in Shandong Province (N.E. China) 4-5 *chi* in height (1.32 metres), going naked, with dishevelled hair 5 or 6 *cun* long (16.5-19.8 cms). They utter screaming and whistling cries and, unseen, fling stones. They roast frogs and crabs for food (De Groot, BK II, p509).

SHAN GUI (14): A demon or ghost of the hills and mountains, or mountain-demons collectively. All the 'species' mentioned in this bestiary could be classified as differing forms of Shan gui.

Ref the poem *Shan Gui* by Qu Yuan: the Chinese text of the article carries, as well as the paraphrase in modern colloquial Chinese, the seven lines of the original poem, in the much terser classical language. This, being substantially the same as the paraphrase, has been relegated to this note.

Lines 1-4 and 21-23 are given. Complete translations of the poem may be found in Hawkes, p43, and in Waley, p53-56. These gentlemen differ widely on the interpretation of certain words, and are perhaps most interested in making literature of the poem. We are more interested in the literal meaning, so here is a bald translation of the seven lines quoted:

There seems to be someone in the hills
With clothes of Lichee-leaves, a woman
girdled with vines.
Now she gives a glance and seemly smile.
Each of us desires the other, but she is
modestly shy.

.....
The mountain-dweller is fragrant as a russet pear.

Drinking from a spring in the rocks, shaded
by pines and cypresses,
The Lady thinks of me, yet doubts still rise.

(Editor's Trans.)

I follow Hawkes in making the 'someone' female: Waley agrees with the paraphrase in making her male, though I confess the reasoning behind this escapes me. Both Hawkes and Waley agree in interpreting the poem as referring to a shaman's encounter with a numinous being and, in context with the rest of the poem, the notion that it refers to the 'Wildman' seems, to me, rather inventive.

XIAO (6): A local name, specific to the area covered by the ancient state of Chu in central China, having the same pronunciation but a different written character to the *xiao* (7), with which it is apparently identical. The character does not appear in any of the dictionaries available to the editor.

XIAO (7): The term is applied very generally to the mountain-monsters. According to the *Shen Yi Jing* (attributed to Dong Fangshuo of the 1st C. BC, but probably 4th or 5th C. AD),

xiao are human beings living deep in the western mountains, more than one *zhang* tall (3.3 metres). They go naked, and capture frogs and crabs, occasionally accosting travellers in order to roast their food at the fire, or to steal salt. They can be scared off with firecrackers, but when attacked give their assailants fever. They are also called *xao*, and can take other forms (De Groot, Bk II, p500).

Xiao is used synonymously for *Kui* (q.v.), and tales of xiao frequently describe them as having one leg. The confusion probably arises from the same source.

XIAOYANG (4): Literally means an 'owl-goat', but Hawkes (p139) gives it as an anthropoid monster inhabiting wild places, whose upper lip covers its face when it laughs. Morgan (p266) adds that it has a man's body, long and big, a black face covered with hair and the feet turned backwards. It laughs on seeing men. The same characteristics are recorded of the *Feifei* (q.v.).

XINGXING (15): Our illustration is from the *San Cai Tu Hui* by Wang Qi (16th C. AD). The caption reads: 'Mount Que has wild beasts of the monkey family, like *Mi*-monkeys with human hair, living in secluded palces by the Yangtze. In the eastern mountains they are



The Xingxing. Pic: via Willoughby-Meade

known as Xingxing, and are able to talk' (Editor's translation). In modern usage, *Mi*-monkeys are translated as 'macaques'.

According to the *Shan Hai Jing* (quoted by Edwards p144) the Xingxing are like monkeys with white faces and pointed ears, walking upright like men and able to climb trees.

Tchernine (p83-86) mentions a *Xingxing Xia*, the 'Ravine of the Xingxing' in N.W. Gansu, close to the Mongolian border, where it is recorded that the Xingxing came down from the surrounding mountains to drink, and goes on to quote a description from the 18th-Century Kangxi Dictionary, that the Xingxing had the build of a man and the face of a dog, with a cry like the wailing of a small child.

Tchernine also goes on to quote (p86-87) a story from the *Peking Daily* of 29 January 1958 that a Chinese film director, Bai Xin, working with the PLA in the Pamir mountains in western Xinjiang, encountered 'wildmen' in 1954. On the first occasion, he and his colleagues saw two short 'men' with backs hunched, climbing a nearby slope. They shouted and fired shots in the air, but the 'men' continued climbing and disappeared among the rocks. On another occasion, Bai and a photographer followed large footprints for 1½ km, and found some traces of blood, before darkness forced them to give up the pursuit. And on a third occasion, near Mount Muztagh Ata in the Pamirs, Bai was staying with some frontier guards who threw out some meat thought to be tainted. During the night, the guards reported seeing a 'wildman' in the bright moonlight, apparently wrapped in white fur, pick up the meat and run off with it.

In modern usage, the name Xingxing is applied to the orang utan.

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Glossary

OF CHINESE CHARACTERS

- | | | | |
|-------------|----|--------------|-----|
| 1. Yeren | 野人 | 8. Fufu | 髯髯 |
| 2. Jue | 獾 | 9. Damaoren | 大毛人 |
| 3a. Kui | 夔 | 10. Maoren | 毛人 |
| 3b. Kui | 夔 | 11. Feifei | 狒狒 |
| 4. Xiaoyang | 臬陽 | 12. Jueyuan | 獾猿 |
| 5. Muke | 木客 | 13. Ruren | 如人 |
| 6. Xiao | 獾 | 14. Shangui | 山鬼 |
| 7. Xiao | 魃 | 15. Xingxing | 猩猩 |