

WHEN the First Emperor of Qin, having unified all under Heaven, had become emperor, someone said: 'The Yellow Emperor obtained the Power of Earth, and a yellow dragon and an earthworm appeared. The Xia obtained the Power of Wood, and a green dragon stopped at the bounds, and the grass and trees became luxuriant. The Yin obtained the Power of Metal, and silver flowed forth from the mountains. The Zhou obtained the Power of Fire, and there was the omen of the red bird.* Now that the Qin has replaced the Zhou, it is time for the Power of Water. Once upon a time, when Duke Wen of Qin sallied forth to hunt, he captured a black dragon, and this was his omen indicating the Power of Water.' Thereupon Qin renamed the Yellow River as the 'Powerful Water', and took the tenth month, which was in winter, as the

beginning of the year. Among colours they gave priority to black, and they treated six as the basis for measurement, and in sounds they gave priority to *dali*, and in the conduct of affairs they gave priority to law.

Three years after he had assumed the position of emperor, he journeyed east and toured the provinces and districts. He made a sacrifice at Mount Yi in Zou and extolled the exploits of Qin. He then summoned seventy Confucian masters and scholars of broad learning from Qi and Lu who were in attendance to come to the foot of Mount Tai. Among the various Confucian masters someone counselled that 'When the *feng* and *shan* were performed in antiquity, the carriage wheels were wrapped in rushes, for they hated to do harm to the soil or vegetation on the mountain; they sacrificed when the earth had been swept, and for mats they used rushes and grain-stalks, so the description would be easy to comply with.' The First Emperor heard the counsel of these people, but each suggestion was bizarre and difficult to adopt, and as a result he got rid of the Confucian masters.

Next he opened up a roadway for carriages and, ascending via the southern face of Mount Tai, he reached the summit, where a stone tablet was set up, extolling the virtue of the First Emperor of Qin, to make clear that he had been able to perform the *feng* sacrifice. He descended via a route on the northern side of the mountain, and made the *shan* sacrifice at Liangfu. In the ceremonies for this they drew to some extent on the procedures which had been used by the Great Supplicator when he sacrificed to the Supreme God at Yong. But the *feng* sacrifice was hidden away and kept totally secret* so that it could not be recorded by contemporaries.

When the First Emperor ascended Mount Tai, he encountered violent wind and rain when half-way up the slope, and rested beneath a huge tree. The various Confucian masters who had been dismissed, and had not been able to be present to have their advice followed with regard to the ritual adopted in the *feng* procedures, ridiculed the Emperor when they heard that he had encountered the wind and rain.

Thereupon the First Emperor next went east and travelled along the sea coast. On his journey he performed rituals and sacrificed

to the famous mountains and great rivers, together with the Eight Spirits, and searched for immortals such as Xianmen.

As for the Eight Spirits, it seems that they have existed since antiquity. Some say that this worship has been carried out since the Great Duke. Since sacrifices to them were not continued without a break, nobody knows when they started. Of the Eight Spirits, the first is called the Sovereign of Heaven, and it is sacrificed to at the Navel of Heaven, which is a deep pool situated at the foot of a mountain in the southern environs of Linzi.* (The reason why Qi was called Qi is because of the Navel of Heaven.) The second is called the Sovereign of Earth and it is sacrificed to at Liangfu near Mount Tai. To be sure, since it is said that Heaven loves the Yin, sacrifices to it must take place at the foot of a high mountain or at the top of a small mountain, naming it as the 'sacred site'; and since Earth honours the Yang, offerings to it must take place on a round hill in the middle of marshy land. The third is called the Sovereign of Weapons, and one sacrificed to Chi You.* Chi You was situated in the district of Lujian in the province of Tongping, which is on the western borders of Qi. The fourth is called the Sovereign of Yin and it is sacrificed to at the Three Mountains. The fifth is called the Sovereign of Yang and it is sacrificed to at Zhifu. The sixth is called the Lord of the Moon and it is sacrificed to at Mount Lai. All of these were in the north of Qi, along the shore of Bohai. The seventh is called the Sovereign of the Sun and it is sacrificed to at Mount Cheng. Mount Cheng slopes steeply into the sea, and it is said that it is situated in the extreme north-eastern corner of Qi, to welcome the sunrise. The eighth is called the Sovereign of the Four Seasons and it is sacrificed to at Langye. Langye is in the eastern area of Qi, surely where the year begins. In each case sacrifice was offered using one set of sacrificial victims, but as to the additions and reductions introduced by the shamans and priests, as well as the jade tablets and silk offerings—these were various.

From the times of Wei and Xuan of Qi the disciples of Master Cou* discussed and wrote about the succession of the Five Powers. When Qin became an empire, the men of Qi submitted an account of this, and so the First Emperor made use of it. Song Wuji,

Zhengbo Qiao, Chong Shang, and, last of all, Xianmen Gao were all men of Qi. They practised magic and the way of the immortals, and their bodies disintegrated, melted, and were transformed, and they relied on the activities of ghosts and spirits. Cou Yan became distinguished in the feudal states because of the Yin and Yang and the succession of the Five Powers, and the magicians from the sea coast of Yan and Qi handed down his techniques but could not understand them. Consequently there developed from this a situation in which there were innumerable exponents of the bizarre but flattering and ingratiating.

From the time of Wei and Xuan and Zhao of Yan, people had been sent to sea to seek Penglai, Fangzhang, and Yingzhou. These three spirit mountains were said to be situated in the Bohai, and they were not far away from human beings; but the trouble was that when one was about to reach them, the boat would be driven off course by the wind. To be sure, there once existed people who reached these places, and both immortals and the elixir of everlasting life were to be found there. All the flora and fauna there were white, and the palaces and gates were made of gold and silver. Before one arrived they were like clouds as one gazed upon them from afar; but when one did get there, the three spirit mountains were situated upside-down beneath the water. As one approached them, the wind suddenly drove one off course, and it is said that in the end nobody could reach them. All the rulers of the time felt frustrated at this.

Coming to the time when the First Emperor of Qin unified all under Heaven, when he reached the sea coast innumerable magicians mentioned these places. The First Emperor considered going to sea himself, but was afraid he would not reach them, so he appointed someone to send youths and maidens to sea in search of them. Although boats passed backwards and forwards over the sea, they all made the wind their excuse and said that they had so far been unable to get there, but had seen them in the distance.

Next year the First Emperor again travelled along the sea coast, and went as far as Langye. He passed Mount Heng and returned via Shangdang. Three years later he travelled to Jieshi and interrogated the magicians who had gone to sea, and then returned home

via Shang province. Five years later the First Emperor went south and reached Mount Xiang, and next he climbed Kuaiji and went along the sea coast, hoping to come across the marvellous elixirs from the three spirit mountains in the sea. He did not obtain them and, when he reached Shaqiu on his return, he passed away.*