The Real Representations of Qinglong and Baihu in Chinese

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ABSTRACT

The principle of Yin-Yang is widely known in the ancient Chinese philosophy, such as Men-Women, Strength-weakness, and nobility-immorality. In this work, a new interpretation of Qinglong and Baihu are presented, where Qing, Long, Bai, and Hu are thought of as four kinds of animals. In brief, Qing is considered to be frogs, Long is believed to be ducks, Bai is looked at as the mallard, and Hu is seemed as fishes. This idea can be extended to cover Zhuque and Xuanwu. As long the new ideas are set up, the traditional signs in Chinese cultures may be examined in a much different way. Meanwhile, many social organizations will then be supposed to march on some new orientations.\(^1\)

INTRODUCTION OF YIN-YANG

The abstractions of Yin-Yang are widely distributed in the Chinese cultures. Yin includes female, hidden, and subordinate, while Yang means male, clear, and primary. For example, Sun is Yang and moon is Yin[1][2]. The similar phenomena also exist in French, where all the things in the world are divided into two kinds: one belongs to Yin, and the other belongs to Yang.

Nevertheless, the traditional attitude toward the Yin-Yang theory is combined with philosophy, and many gestures and customs in social lives are built according to them. People are told to keep man and women separate from childhood,

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countrymen are taught to be loyal to the King, and the scholars are educated to observe the essence from the occasional events.

The most famous terms with the concept of Yin-Yang are Qinglong and Baihu. It is discussed in the following that they are misunderstood in the past years. Then, the totems of Han and Mongolia are distinguished with the new images. Furthermore, the meaning of Zhuque is also reinterpreted. Last but not least, the character of horse is illustrated to discover the real target. Meaning of Zhuque is also reinterpreted. Last but not least, the character of horse is illustrated to discover the real target.

QINGLONG AND BAIHU

Qinglong is usually quoted in the saying “Qinglong on the left, and Baihu on the right”, which apparently suggests its connection with orientations. In modern Chinese cultures, Qinglong is marked with some mystery of ancient social organizations, such as the “Qinglong Union” in Gulong’s martial arts novels in 1980s. In fact, Qinglong is also correlated to sexual lives in ancient times [3].

However, the popular image of Qinglong is a dragon with mixed characteristics of quite a few animals. Qing is thought of as a color, while Long is treated as a non-existent animal with mysterious ability.

Here, it is proposed that Qing is the abbreviation of “Qingwa” or frogs, while Long is guessed to be ducks. The explanations are partly due to the inspiration of Gulong’s saying of Chicken and Crusian Carp Soup[4].

The images of Qinglong are illustrated on the right side in Figure 1. As is described in He Li’s poem [5], the fifth satire: “The moon returned to the mountain, while the frog-like moonlight lightens the peak.” The poem in the same book of “upsetting husband”: “The hairs are decorated by green phoenix, lumbosacral with gold frogs”. It can be found that the frog denotes the moon.

In contrast, the duck denotes the sun. The bird name of Jiaojing seems to be confused with Qinglong. The frogs are born in the water and eating on the land, while the ducks lives on the land but find food on the water. The two animals demonstrate two ways of lives.

It is usually thought of that Baihu is a white tiger, but it may be composed of two kinds of animals: mallard and fish. The name of ‘Bai’ means the flying bird with sunshine, while the tiger is considered to be another writing of fishes, as are shown in Figure 1. It seems that Bai and Hu enjoys some spirits of survivorship alone.
ZHUQUE AND XUANWU

There is a poem said “Long-waisted woman climbs and steals mulberry and use them to feed the eight corners of fireflies.” [5]

The usual saying of “Zhuque” is a combination of Zhu and Que. While Que represents sparrow, the name of Zhu is only looked at as red color. It is conjectured from the above poem that Zhu means the firefly in the term of “Zhuque”.

Figure 1. A new interpretation of Qinglong and Baihu.

Figure 2. The writing and meaning of Zhu.
As is shown in Figure 2, the Chinese character of Zhu is evolved in three steps [6]. The first character can be easily recognized by novices, and the third character is the meaning of a candle. The middle name disappears in modern writing, which keeps the connection of a firefly and Zhu. The name of Xuanwu means the tortoise and the crane. Specially, the figure of Xuanwu does not consist of a snake.

TOTEMSOF HAN AND MONGOLIA

The aforementioned spiritual frame can be used to find out the meanings of totems with different peoples. Take Han and Mongolia for example. Dragon is the totem of Han, while two fishes are the totems of Mongolia. As is shown in Table I, Han chooses Qinglong as the totem, while Mongolia selects Baihu as the totem. Qinglong enjoys a spirit of coexistence, while Baihu insists on a separate living state. Nevertheless, both of them demonstrate a high standard of skills for living. The differences of Han and Mongolia are usually described as two ways of lives: planting and stock rising. There is also a saying that Mongolia is a people on horses. However, as is discussed below horses are not the animals in videos and photos, so Mongolia is perhaps a people accustomed to fishing and boating?

<table>
<thead>
<tr>
<th>People</th>
<th>Known Totem</th>
<th>Equivalent</th>
<th>Complement</th>
</tr>
</thead>
<tbody>
<tr>
<td>HAN</td>
<td>dragons</td>
<td>ducks</td>
<td>frogs</td>
</tr>
<tr>
<td>MONGOLIA</td>
<td>fishes</td>
<td>tigers</td>
<td>mallards</td>
</tr>
</tbody>
</table>

HORSES

Horses seem to be misunderstood by people in modern societies. As a matter of fact, horses should be boats and ships rather than animals, as is shown in Figure 3. This idea is stimulated by the poetry of Nalan Xingde: “armoured horses and shining spears” [7] as well as the saying of “South Ship North Horse” in Three Kingdoms. By the way, the mentioned more than 500 thousand horses in anti-Nazi war are supposed to be boats instead of animals [8].

Knights are supposed to drive ships to fight. The saying of “One thousand half-kilometers per day” does not refer to the speed of an animal; instead it describes the fast speed of a boat along some large waters. The famous poet Li Bai left a record as “In the bright dawn clouds I left BaiDi Cheng/A thousand li to Jiangling takes only a day”[9]. The so-called “Tian-Ma Xi lai” or “The sky-horse comes from the left” may be thought of as some arriving ships on the left side of the observer’s eyesight [10]. With Chinese characters the horse is named as Ma and looks like sails. As it
appears in [2], the usual meaning of the horse includes “the ground”, which can be easily understood if one sees a sailboat on flat. The horse has an attribute of Yin and it can carry human beings while floating on the water. As a result, the assumed wars and campaigns by horses are really launched by ships on waters in history.

![sailing ship](image)

Figure 3. The character of Ma.

CONCLUSIONS

After the observation of Yin-Yang in cultures and literatures, the figures of Qinglong and Baihu in Chinese are supposed to come from frogs, ducks, mallards, and fishes. Correspondingly, Zhuque means fireflies and sparrows, and Xuanwu denotes tortoises and cranes. Besides, the horses in the literature may be ships on the water.

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