Diseases and Doctors, Drugs and Cures.
A very preliminary list of passages of medical interest in a number of
traditional Chinese novels and related plays.

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The following list is extracted from my reading notes, made for my
personal use, on traditional Chinese vernacular fiction. The list excludes
China's six most famous traditional novels (San-kuo chih yan-li 王國志
演義, Shui hu chuan 水浒傳, Hu yi chih 魏記, Chin P'ing mol
金陵秋, Ju-lin wai shih 魏林外史, and Hung lou meng 红樓夢),
the two best-known collections of short stories ("San yen 三 " and
"Erh pai 二 "), and fiction written after 1900. Most of these works, in
the first two categories at least, are available in translation. This list
does not include every other work of pai-hua fiction written up to 1900,
since wading through that mass of materials would take a lifetime.

The majority of titles from which I have extracted passages of medical
interest are rather well known, rather accessible works, but many such works
are omitted, in most cases for one of the following reasons:

1. I have never read the book, e.g., the Shua hal-yang 下面 and
the Feng shan yan 島山演義. The omission of the two late sixteenth-
century works is probably not of much importance, as the first purports to
describe a non-Chinese world and the second is mainly bizarre fantasy.

2. I have read the book and prepared a chapter-by-chapter summary, but
according to the summary the book contains nothing of interest. This
applies to only a few short works.

3. I have read the book and prepared notes, but no summary. This
applies, for instance, to three major Ch'ing novels. So far as I remember,
the delightful Ching hua yuan 鏡花緣 contains very few passages of
medical interest, though in the later chapters the girls on their way to
Ch'ing-an occasionally discuss medicine among other topics. The Li-yeh
hsiao-tsung 緑野仙踪, written in the eighteenth century and set in
the sixteenth, is instructive on the life of the local gentry, and contains
a number of passages of medical interest, but none very original; for
instance, a white monkey that had taken possession of a girl is exorcised,
and someone falls ill on the road while travelling. The Hsu yuah han 花月恨

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of the mid-nineteenth century is perhaps a more serious omission. Its story contrasts two pairs of lovers, one pair eventually living happily ever after, the other suffering an endless series of misfortunes, including the woman's chronic illness and finally her death.

The present list is based on summaries made for purposes that had nothing to do with the study of medicine. I prepared them to be able to retrace, some time after reading the novels, the many complex threads of their plots. Depending on the natures of the novels and my industry, some summaries are very short while others are more complete. Diseases and doctors, drugs and cures were noted only when they seemed of importance to the plot. Some passages noted in my summaries are quite long and others quite short. It is highly likely that many of the works in my list contain many more passages of medical interest. For example, cases of chronic illness have not been noted. I have excluded most cases of childbirth and death. The birth of future heroes often involves maternal dreams, long pregnancies and luminous displays at parturition, but I cannot detect much medical pertinence in these variations on an almost universal mythical theme. Old people will often summarily be finished off with a "died of illness," and soldiers are made to die gory deaths in great numbers on the battlefields, without many details.

For all these reasons this is a very preliminary list. It suggests portions of works of fiction where one might conceivably find something useful, rather than pinpointing all the relevant lines.

I have deliberately refrained from additional study of Chinese medicine while preparing this list; my previous knowledge of that art was only general and superficial. My comments about the materials in the list are not meant to evaluate passages as sources for a history of medical culture from 1300 to 1900, nor to stress the value of the descriptions for a medical sociology of that period. On the contrary, I stress the extent to which medical themes evolve independently of anything but the dictates of fiction. I suspect that the threads I have recorded can be woven into various fabrics by colleagues whose interests are centered on medicine.

It is misleading to treat the mass of Chinese fiction as an undivided whole, with unified authorship and a homogenous reading public. I make a distinction between those novels that treat a story well-known through theatrical representation and the performance of storytellers, and those novels that have as their subject a story conceived and thought out by an author. Taking the subject matter as my criterion I refer to the first group as popular fiction and the second group as authorial fiction.
Secondly, there is a distinction in the educational levels of authors. In general, at least since the seventeenth century, popular fiction seems to have been produced by hacks (or amateurs) with little learning, although they still belonged to the literate five per cent of the population. Authorial fiction was usually written by highly educated writers. Obviously there is some overlap between the two groups. For example, the Sui T'ang yan-i and the sixty-chapter version of the Ful lung chuan treat traditional subject matter, the founding of the T'ang and Sung dynasties, but both had very cultured authors. Generally speaking, to judge from the quality of the editions and other indirect evidence, popular fiction seems to have had the largest readership.

In Chinese novels, regardless of the distinction just introduced, disease is a prevalent phenomenon. Perhaps it is because illness was so omnipresent in Chinese life that most authors do not devote much space to describing disease. Traditional fiction is scarcely interested in the minute description of daily occurrences in the life of its readers.

In all novels "illness" is a universal and accepted excuse to escape disagreeable social obligations. Apparently anyone could be ill at any time. Almost all novels, certainly the longer ones, have a professional doctor in their cast, though usually as a minor character. It is not difficult to understand why physicians are ubiquitous. The novelist had to depict a society with comparatively little occupational differentiation, and he was hard put to make his host of characters distinct.

In only one novel I know of, the Tu ao-wu ch'un-ch'iu, are medical matters the main concern of the novelist. This short work, which I would date in the second half of the seventeenth century, was written in praise of materia medica. Its story is trite. China is invaded by barbarians but the attack is repulsed, some widows are abducted, and so on. All the characters in the story—and many places as well—are named after medicines. For example, China is invaded by the "Great Laxative." This pharmacomachia may well be unique in world literature.

In most popular works diseases and doctors, drugs and cures play a minor part indeed. More space is allotted to them in authorial fiction. In general one may say that there is a direct correlation between the educational level of the author and the attention given to medical matters. Yet only a few authors show an outspoken interest in these affairs. Li Yü, the bon vivant and purveyor of titillation to the upper classes in the

Chinese characters for the titles of novels mentioned in the notes which follow are given there.
early years of the Ch'ing, shows a great interest in the functions and
dysfunctions of the sexual organs. Hsia Ching-chü a century later in
his encyclopedic *yeh sou p'au yen* describes medical expertise as one of
the characteristics of the ideal Confucian gentleman as embodied in his
hero Wen Su-ch'ên. He has moreover a medical thesis to defend: that
cheap, simple, and quite often repulsive ingredients can make highly
effective medicines.

Popular fiction is packed with action, and disease by its nature has
little place in it. A theme popular and authorial fiction share is illness
that attacks people while they are travelling. The disease may be caught
by walking through rain or snow, or falling or being thrown into a river.
It may be characterized by a fierce diarrhea or some other intestinal
trouble. Often the traveller will have to spend his last penny or pawn
his clothes while recuperating in the inn or temple where he is staying.
Innkeepers and monks usually do not like people to die on their premises,
so they may provide a minimum of treatment. Sometimes they use the oppor-
tunity to rob their guest. Occasionally a sick man may receive excellent
care from a monk or Taoist. This is the circumstance in which Ch'in
Ch'üang is befriended by Wei Ch'eng in the *Sui t'ang yen-i*.

Sometimes in popular fiction the hero, in order to show his loyalty,
knowingly drinks poison that has been presented to him. The scene is well
known from the last chapter of the full version of the *Shu hua chuan*. It
also occurs in the *Ta t'ang Ch'in Wang tz'u-hua*, where it is Li Shih-min,
the future T'ang emperor, who swallows the poison. He is brought back to
life by a pill from the almost legendary physician-recluse Sun Susuo (in
other versions of the story Li Ching provides the resurrecting pill).

Despite the carnage that continually occurs in these novels, doctors
play a remarkably small role. One very rarely meets a doctor who normally
or miraculously treats wounds. In popular novels their role is often
restricted to the treatment of poisoning.

Sun Susuo and Li Ching both received their wondrous prescriptions from
dragons. So it is probably no surprise that those people who are them-
selves dragons, emperors and emperors-to-be, can cure illness and drive out
demons that have taken possession of someone. This motif occurs in novels
such as *Ch'ien-lung yu Chiang-nan* that describe the incognito peregrinations
of emperors. In Ch. 6 of *Fai lung chuan*, written by a very sophisticated
author, there is even a scene in which a down-and-out young Chuo K'uang-yin
jokingly pretends to be a doctor but is successful in a cure.
This persistent belief in the healing power of the emperor probably also explains the high esteem accorded to imperially bestowed medicines in popular and authorial fiction.

Some heroes of popular fiction are depicted with a characteristic disorder. In the novels concerning the founding of the T'ung, Ch'in Ch'ung, after his great fight with Yü-ch'ih Kung (Ching-te), splits blood every time he exerts himself extraordinarily. Yü-ch'ih Kung, as a result of his offense, is banished from the court; he feigns madness when called back. This madness is more interesting than the eye or foot disorder more usually used as a pretext. The person who pretends to be mad usually tries to exhibit the typical features of the disorder. Ch'ui Jung, throughout the sixty-chapter version of Pei Lung chuan, is a sickly person, but his sickness is but one of the characteristics (timidity, flattery, etc.) by which he is contrasted with Chuo K'uang-yin.

Popular fiction describes two ways of dying that are very seldom met in authorial fiction. The first is from frustrated rage. Most famous is Chu-ko Liang's disposal of Giou Yu in the San-kua chih p'ing-hua (and in the yen-i), but the theme is common elsewhere. A more enjoyable death was by laughing. Some characters die that way when they see their enemies brought to justice. But it is perhaps no coincidence that in my sample one such decedent is a eunuch (in Kao hua lou), and the other a simpleton (Niu Kao in Shuo Yuw ch'ien chuan).

Popular fiction occasionally treats the theme of possession, though it is far more common in authorial fiction. The victim of possession may be invaded by the ghosts of his own victims. No cure is possible and he (or she) soon dies in a fit of madness (e.g., Ch'in K'uai in the Shuo Yuw ch'ien chuan). This theme is very frequent in late Ming short stories, in which retribution is usually the structuring notion. Lunacy leading to death can also result from a visit of the soul to Hells where it sees its future punishment. In yet another variation on this theme the victim, usually a girl, is possessed by some monster—a fox, a white monkey, a badger, and so on. The monster has to be exorcised to save the emaciated girl from eventual death through continued loss of vitality. This task is performed by the righteous Liu Chi in the Ying-foo chuan for his innkeeper's daughter. This theme enjoyed considerable popularity in the long social novels of the seventeenth and eighteenth centuries (Hsing shih yin-yuan, Mu hsian wal shih, Yeh mou p'u yin, and Yeh yao hsien tsung). The examination graduate who in most cases performs the exorcism usually is pressed to accept the cured girl as his wife or concubine. If professional
exorcists, Buddhist monks, Taoists, or specialists are employed at all, they usually fail.

Authorial fiction reveals, and the theme of sexual possession discussed above is but one instance of it, an obsession with losing one's vital powers through the loss of one's semen (which vaginal secretions were also thought to be). Even in marriage one should not overindulge in sexual pleasures. The simple Ch'ing-fan is warned of this effect in the sixty-chapter version of Pu luang chuan. Masturbation is particularly stupid and dangerous. The Hung sou meny contains a ghastly description of death due to masturbation, and it is also found elsewhere. As mentioned above, girls are frequent victims of possession by creatures that tap their vital energies. They are, need I say, usually saved in time.

Foolish fellows who try to increase their sexual pleasure or restore their flagging virility by use of aphrodisiacs are sure to die a fast and painful death. The most famous example is Hsi-men Ch'ing in the Chin p'ing MaL. I believe that most descriptions in novels in my sample are patterned after that passage (e.g., Nu hsien wal shih, Lin I-an hsingt, Yeh sou p'u yen, P'in hsua pao chien). People who are adept at robbing others of their vital energy through sexual intercourse are apt to meet a more skillful practitioner of this art; their defeat in that encounter usually means their death (e.g., Tso lu hsingt shih, Tou-p'eng hsien hsua). The victors are usually roving monks, Taoists, or masons. A closely related theme is attempts by dangerous monks to kill pregnant women so as to obtain the fetus for use in some kind of magical medicine. These vile creatures fortunately are killed by our heroes before they succeed. This occurs in P'ing yao chuan, a delightful satire on all forms of credulity, and in Yeh sou p'u yen, a direct attack on all religion.

If the loss of vital fluids can cause illness, a cure, as a rule, redresses the yin-yang balance (or the balance of the Five Phases). The pedantic Yeh sou p'u yen explains at length the constituents and applications of each prescription. Sometimes, but certainly not in that novel, such explanations are pure nonsense, and help characterize the professional physician as a quack. Unfortunately my knowledge of Chinese pharmacy is too limited for me to be sure whether a given exposi is serious or a spoof.

If illness, a lack of yung vitality, can be cured by eating or drinking some mineral, vegetable, or animal preparation that is strongly yung, surely the drug of last resort is flesh of a close relative (I suppose there are other explanations for the remarkable power of human flesh as a medicine). A condition of its efficacy is that the recipient not know what he
is eating. In the ching shih yin-yuan, a novel that describes rather
normal people under rather normal circumstances, the filial son is pre-
vented in time from cutting his own flesh, and his aged mother recovers
without benefit of familial cannibalism. There is no such repleave in
Ye shou p' u yen, which tries in every respect to outdo all other fiction.
In the Lin lan hsieh a wife unjustly suspected of infidelity cures her ill
husband by depositing a finger in his soup. This act of loyalty is dis-
closed to him only after her death. The Mei hu chih chi contains a story
in which a maidservant performs this hyperbolic act of loyalty for her
diseased mistress.

Cannibalism of the garden variety falls outside the scope of medicine.
Brigands ever since the Chuang-tzu have often been said to eat the hearts
and livers of their defeated opponents (see the handling of this theme in
China's finest comic novel, the Erh-nu ching-hsieh chuan). Cannibalism
under conditions of famine is described in Shih tien t'ou and ching shih
yin-yuan. Rarely is it described as a personal culinary predilection
(Shuo t'ang) or as an introgenic addiction (Sui yang-ti yen shih).

Perhaps the yin-yang homoeostasis theory of prescription also suggested
the idea of organ transplantation. The earliest description of such an
operation that I know of is the one in the Jou p'u-t'uan, in which that
indefatigable collector of sexual oddities, Li Yu, has the hero of his
novel enlarge the size of his penis by insertion of parts of a dog's
genitalia. In the P'in hsia pao chien, which for its descriptions of the
seamy sides of fashionable Peking life is heavily indebted to the chin
P'ing Mai and the Jou p'u-t'uan, one of the characters, the stupid son of
a wealthy Cantonese hong merchant, has his penis made longer in this way.
It inconveniently breaks in use. The late and on the whole rather deriv-
ative collection of short stories, Yo mu ching hsin p'ien, contains one
very original story in which the tutor of the sons of a very successful
physician finds in an inner courtyard forbidden to him a number of people
who have been badly mauled by the doctor and are kept in stock for further
use as transplant donors.

Whereas in familial cannibalism or the use of aphrodisiacs one might
contend that therapies widely believed in are used to make concrete an
extreme emotion or a situation of extreme moral stress, with organ trans-
plants we have come to the point where horrifying the reader is the main
aim of the author. Alongside magic, wild and disreputable excesses of
medicine—the distinction between the two is often vague—were often used
by the novelist to provide his public with the thrills they were looking
for, since he did not yet have the storehouse of modern science at his disposal. Magic and medicine are to many Chinese novels and stories what science is to science fiction today. Reality is generally beside the point. The novelist's aim is to outdo his predecessors. If the "San yen" has a story of premature burial, the Hsi-hu erh chi has a story of a premature double burial. Horror is probably also the main aim in the descriptions of castration (e. g., Jou p'u-t'uan, Wu sheng hsi, Wu Tse-t'ien ssu ta ch'i an). The fetus-robbing monk and the possessed girls have already been mentioned. When on occasion one tries to scare the patient into her wits (Hsiing shih yin-yuan) or into her health (Yeh sou p'u yen) the reader may well share the patient's fright when, as in the latter case, she is treated by a simulated rape. The girl prematurely buried in the "San yen" story is brought back to life when her "corpse" is raped by a grave-robbber. This and many other examples already given should make it clear that if some readers looked to the novel for pornography and allied sensations, writers of authorial fiction were often happy to oblige.

In connection with yin-yang theorizing, the theme of fatherless pregnancy remains to be mentioned. The explanation usually given is that a yang essence not of the usual sort has fecundated the womb. Could it be that these speculations were occasioned by the Jesuits' preaching of the immaculate conception and the virgin birth? The first incident in my sample is in the Shu hou hou chuan (middle of the seventeenth century). Its author mentions some Western inventions, and situates the fatherless pregnancy in a country of women in the West. In the Yeh sou p'u yen, which rejects not only foreign religion but Western mathematics, and describes not only the end of Buddhism in Ceylon but also the end of Christianity in Europe, there is a list of twenty-four alternatives to normal fecundation. The Lin Tan hsing (eighteenth century?) has a list of twelve alternatives. By about 1800 the theme occurs in popular fiction, in the "Ma ma-tan. The general opinion seems to be that a child so conceived cannot live out a normal life span.

In authorial fiction one very important disorder, lovesickness, is usually described without much reference to theory. People having fallen in love may without much ado fall ill. They will usually remain silent, and the cause of the disease has to be extracted from them by skilful questioning. Others fall ill after they have declared their love but are thwarted by their parents or guardians. The symptoms, if described at all, are usually a general and increasing weakness and listlessness. If the lovers' wishes are fulfilled, or show promise of being fulfilled, recovery
is usually dramatically swift. If, however, they are frustrated to the end, they eventually die. The theme is extremely frequent, and not limited to vernacular fiction. It is seen, for instance, in the collection Tiao ch'ai chih tu, and clearly belongs to the persistent stereotypology of lovers in Chinese literature. Homosexual love may also cause the illness of the lovers (Shih tien t'ou). But later on, in the Pin hua pao chien, the stereotype is transposed to the gay world of early nineteenth-century Peking. The society in which the lovers live is consistently depicted as one in which few people can realize their desires outside the clearly circumscribed regular channels. The relation between social conflict and illness in romantic fiction is obvious, but it is probably as unreliable a mirror of everyday Chinese reality as twentieth-century "high-class" romantic pulp fiction in Europe (e.g., the German works of Courth-Mahler).

In authorial fiction, much more than in popular fiction—possibly as a reflection of the values of author and readers—the professional physician is usually depicted as a crook and quack. Yet this convention is clearly indebted to the representation of the doctor on the stage from Sung times on in farces. What may be a version of a farce very popular in Yuan times, the "Two Quacks," is reprinted in Hu Chi's Sung chin ts'ao-chu k'ao, pp. 82-86. The joke of the doctor who, feeling the pulse of a young man hidden from his sight by curtains, predicts the imminent birth of male twins, continues to be a favorite. Doctors are only after money, and will use any means to drum up business, even to the point of selling poison or falsely diagnosing pregnancy to justify an abortion. A well-stocked gallery of such vultures is given in Hsing shih yin-yuan, that wonderful depiction of gentry life in Shantung. Occasionally the professional physician is painted in brighter colors. For example, in the Shui hu hou chuan, one of the physicians is a member of the righteous brotherhood, and Half-Immortal Yen, in Ch. 4 of the Pin'g yao chuan, is a former court physician. It is perhaps important that both novels are sophisticated treatments of popular themes. In the latter novel medical and soothsaying capacities are clearly linked.

Another figure that fictional patients do well to treat circumspectly is the foreign monk. He may offer some miraculous pill, but more often he is the bringer of aphrodisiacs. This is but one aspect of his dual nature in fiction. On the one hand he may be a very holy man, as befits one from the homeland of Buddhism. On the other hand, he can be more often portrayed as a practitioner of black magic.
The best doctor is a gentleman, quite often an eccentric, who has taken to medicine as a hobby and does not care for money, but insists on being very politely invited. He may be accessible only at odd hours or on certain days, but his prescriptions are most effective. An engaging picture of such a doctor is limned in the *hsing shih yin-yuan*. Medical knowledge is often described as part of the general education of a gentleman. Often the hero of a novel, a precocious student, acts as a doctor. Wen Su-ch’ien, hero of the *Yeh sou p’u yan* and epitome of the Confucian literatus, is especially active in this capacity. He prescribes, exorcises demons, and possesses a variety of exotic cures for strange diseases. The figure of the travelling doctor is also one of the few possibilities for a refined gentleman who wants to travel incognito, but it is rarely used (as in *Yeh sou p’u yan* and *Wu Tsa-tien sou ta ch’i an*).

Apart from professional general practitioners and well-bred amateurs, medical "expertise" was pressed on patients by old women (often doubling as matchmakers), general busybodies, specialists such as gynecologists, and itinerant medicine-peddlers (the tricks of one such quack are disclosed in the *Yeh sou p’u yan*).

In both popular and authorial fiction the preferred cure is the instantaneous one. There is little mention of acupuncture or moxibustion, and perhaps a little more of massage. There is a general belief that a good life may somehow be of use against illnesses, as one may trust in help from above, and also a general belief that no "upright person" (*chung jen* 仁人) is immune from demons. In one case the advent of an "upright person" ends an epidemic. Usually no reference is made, however, to healing through prayer. If faith healing is mentioned, it is usually a method that failed before the good doctor comes on stage. The one exception in my sample is the *Chung k’ung ch’uan chuan*, in which the Jade Emperor cures K’u-ch’i through prayer and he, once deified himself, effects cures in response to prayers.

In both popular and authorial fiction a miraculous pill of unknown composition is often responsible for a cure. In authorial fiction, when the ingredients of pills and other concoctions are specified, efficacy is usually explained analytically. Li Yu, both in *Wu sheng hsii* and *Shih-sih sou*, shows an interest in unintentional cures brought about by poison or inflammation.

In view of the focus on instantaneous cures there are few descriptions, either in popular or authorial fiction, of the care and treatment of chronic patients. As stated before, a sick traveller may be cared for by a Buddhist monk, Taoist, or innkeeper. Ti Ch’ing, after his heating,
is nursed back to health in a metropolitan temple (Wan hua Jou). At
home people are cared for by their families—something described al-
most exclusively in authorial fiction. If weak and incapacitated the
patient may be bedridden. If a lunatic, he (or more often she) may be
confined to one room. If possible, weak patients receive special food
and a wide variety of invigorating medicines, with the wealth of a clan
reflected in the rarity of the type of ginseng and other medicaments at its
disposal. In the Hai-shang hua lieh chuan, a slowly expiring songsong
girl is cared for by her lover—is the resemblance to La dame aux camélias
fortuitous? The same novel contains the most explicit references to
venereal diseases, and an interesting description of a "modern" hospital
in late nineteenth-century Shanghai.

As popular fiction is mainly a glorification of the manly calling of
warfare, and authorial fiction tends to describe the vicissitudes of gentry
life, one rarely finds in either descriptions of medical activity against
epidemics, even if the miseries caused by war or famine are described.
The description in the Wu hsien wa shih in which magic pills are distrib-
uted is not very enlightening.

One phenomenon found in authorial fiction remains to be mentioned, the
use of medical terms or symbols in allegory. Sustained allegory is very
rare in vernacular fiction. Some novels may have acquired allegorical
explanations, but few were so conceived. Among examples of allegory known
to me, Hou ust yu chi 畢技, Chao kuei chuan, and P'ing kuei chuan,
only the last two use medical vocabulary, and sparsely at that.

The list that follows distinguishes P'ing-hua, popular fiction, and
authorial fiction. Plays follow novels on the same subject. Collections
of short stories precede authorial novels. Within these categories the
sequence is roughly chronological. No editions or page references are
given, as I have usually used the edition, old or modern, at hand. For
bibliographical details see Sun X'ai-ti 孫彩姬, Chung-kuo t'ung-su
hsiao-shuo shu-mu 中國小說·說書目, or W. L. Iden, Chinese
Vernacular Fiction, The Formative Period (unindexed, alas).
P'ING-HUA

Ch'üan hsiao p'ing-hua  全相平話
Ch'ien Han shu p'ing-hua 前漢書平話
Ch. 3 (end). Empress Wu sees ghosts and dies.

San kuo chih p'ing-hua  三國志平話
Ch. 3 (opening). Chu-ko Liang causes Chou Yu to die of rage.

Wu tai shih p'ing-hua  五代史平話

Chin shih p'ing-hua 春史平話
Ch. A. During an illness Shih Ching-t'ang is told an oracle by a monk.

Chou shih p'ing-hua  九史平話
Ch. A. Emperor Kuo Wei, while ill, performs the sacrifices to Heaven and Earth and dies.

POPULAR FICTION AND RELATED PLAYS

Chung K'uei 通高
Ch. 9. Chung K'uei's father, Chung Hui, falls ill. K'uei returns home and as a result of his prayers the Jade Emperor cures his father.

Ch. 1. A sugar dealer is bewitched by a beautiful woman. K'uei kills the demon in the form of a pheasant.

Ch. 2. Yü Hua-lich falls ill after a visit to the entertainer Li Yueh-hsien. K'uei visits her house and she disappears through a mouse-hole as a turtle. The Jade Emperor sends the local gods to catch her, and K'uei beheads her in a dream. Yü Hua-lich recovers.

Ch. 4. Huang Yu's wife is possessed at night by a hag. A exorcist has no success. The monster abducts the wife. Huang prays to K'uei. K'uei finds the monster and kills it, and returns Huang Yu's wife.

Ch. 5. Ming Huang, the emperor, is pestered in his sleep by the hsiu hao  亥豹. K'uei appears and kills the monster.

Ch. 6. A certain Chu Shih-hui is possessed by a bat; his health deteriorates. K'uei kills the monster.

Ch'ien-t'ang Yü-yin Ch'ien-ch'an ch'ian-shih yü lu  俄羅多世春朝 緋師語錄 (in Ming Ch'ing p'ing-hua hsiao-shuo hsuan)
Toward the end, Chi-tien cures an innkeeper's daughter of fright syndrome
Almost at the end, Chi-tien visits an apothecary and urinates in a pot of soy sauce that happened to contain poison. The end. Chi-tien has an attack of diarrhea and dies.

Ch'i-tien ts'uh tsul p'uy-t'ia ch'uan 济頼大師醉吾提傳

Chung T'ai 張大復, Tsul p'uy-t'ia ch'uan-ch'iu 醉吾提傳奇
Scene 12. Tao Chi (Chi-tien) behaves like a madman. Scene 13. Mao Tzu-shih falls ill. Tao Chi is summoned and drinks himself into a stupor. Scene 14. Mao Tzu-shih is led before the court in hell but is rescued from there by Tao Chi.

Ta T'ang Chi'in Wang ts'ul-hua 太唐秦王詞話
(full summary not available)

Ch. 55. The feigned madness of Yü-ch'i Ch'ing-te. Ch. 59. A first attempt at poisoning Li Shih-min. The illness of his father. Ch. 61. Li Shih-min drinks a cup of poisoned wine at a banquet. His miraculous recovery through the help of Sun Ssu-mo.

Shang Chung-hsien 尚仲賢, Yü-Ch'i Ch'ing-te jeng san to shuo 裨AppState his衰退
(in Yuan ch'i huaen yao plan)

Act 2. Ch'in Ch'iung complains about his illness, a lasting consequence of his great fight with Yu-Ch'i Ch'ing-te. He spits blood after a great exertion.

Yang Tzu 楊梓, Kung ch'en yen Ch'ing-te pu lu jao 功臣宴飲德不侮告
(ibid.)

Act 3. Yü-Ch'i Ch'ing-te feigns madness.

Sun chen-jen Nan chi tong hsien hui 神真人黃帝接仙會
(in Ku-pen Yuan king tsa-chu)

A tsa-chu play on the career of the physician Sun Ssu-mo, which tells how he received his prescriptions from the Dragon King.

Hsueh Jen-kuei k'ua hai cheng tung Pal-p'ao chi 蕭仁貴跨海征東
([in Ku-pen hsi-ch'iu ts'ung-k'an])

Anon., Hsueh ting Liao Chìn-tiao chi (in idiom)

Scene 32. The retired Yü-Ch'iḥ Ching-te becomes mad. Scene 33. Chiao Yi travels in the disguise of a doctor and declares Yü-ch'iḥ's condition serious. Scene 39. Cheng Chiao-chin discovers that his illness is not real.

Ku-pen hsi-ch'ü ts'ung-k'ao ch'u chi, No. 39

Ch'ung hung chi (in idiom)


Hung Sheng, ch'ang sheng tien. (in idiom)

Scene 49. The eunuch Kao li-shih reports to an ailing Hsing Hsiang the findings of the magician.

Su l T'ang yen-1 (in idiom)

Ch. 10. A poor Ch'in Ch'iuang falls ill in a roadside temple and is cared for by the abbot of a nearby temple, Wei Cheng (Sui shih i-wen, ch. 9). Ch. 11. The wife of Tan Hsiung-hsin gives birth to a daughter after having received a pill from a foreign monk (Sui shih i-wen, ch. 10). Ch. 19. The last illness of the first Sui emperor. The future Yang-ti has him killed by Yang Su (from the Sui yang-ti yen-shih). Ch. 20. The ghost of the concubine Ch'en. Yang Su meets the ghost of the first Sui emperor and dies (from idem.). Ch. 34. An illness of Yang-ti is cured when the concubine Chu Kwei-erh feeds him her own flesh (from idem.). Ch. 64. Illness of Li Shih-min's father. Ch. 65. Yang-ti's empress, née Hsiao, falls ill in an inn. Ch. 68. The illness of Li Shih-min and his visit to the underworld. Ch. 77. The emperor Chung-tsung is poisoned by the empress.

Shuo T'ang (in idiom)

Ch. 6. Wei Cheng visits the ill Ch'in Ch'iuang. Ch. 36. Li Ni kills Yang Su while thinking to protect him against ghosts. Ch. 49. Ch'eng Chino-chin suffers from diarrhea. Ch. 55. Li Ching cures a wounded Ch'in Ch'iuang. Ch. 63. Yu-ch'i Ching-te feigns madness. Ch. 68. Li Shih-min's brothers poison his generals but these are saved by Li Ching. The doctor who had prepared the poison confesses.
Hsueh Ting-shan cheng hsü
(detailed summary not available)

Ch. 70-88. Emperor T'ang Kao-tsung suffers a stroke when Hsueh Kang kills his youngest son.

Fan T'ang
(detailed summary not available)

The story of Hsueh Kang in greater detail.

Ts'ao T'ang Wu tai shih
Ch. 30. Li K'o-yung congratulates Li Ts'un-hsiao and offers him cold wine. Li Ts'un-hsiao falls ill. Ch. 38. Li K'o-yung is scared to death.

Ch'ü-hai ts'ung-mu t'i-yao, ch. 27

Li Yin , Feng yun hui
Chung Yin receives stronger bones from the dragon king. (A renewal of parts of the body by divine agents occurs more often, but usually in dreams, and I do not note them.)

Ku-pen hsi-chü ts'ung-k'an san-chi

Yeh Chih-fei, Ying-hsiung kai
Scene 12. Li Ts'un-hsin, legitimate son of Li K'o-yung and rival in love to Li Ts'un-hsiao, cannot follow the troops, as he is ill. Scene 32. Li Ts'un-hsin, definitively thwarted in his love, has gone mad.

Yuan chü hsuan wai plan

Chao K'uang-i chih chü Fu Chin-ting
2nd act. Chao K'uang-i falls ill for love. His situation is discussed by his parents; his friends visit him; his sister finds out the cause.

Mu jing kuan shang ta Han T'ung
1st act. Chao K'uang-yin and friends visit Governor Li in Tengchou. His wife is ill and Chao and friends promise to fetch a miraculous medicine in the Lung-chi temple. The medicine is received from the abbot Fu-hui. 4th act. Li's wife, née Chao, is immediately cured by the medicine.
Fei Jung chuan

Ch. 13. The umbrella peddler and future emperor Ch'ai Jung falls ill at an inn while on the road. He is cared for by Cheng En. Ch. 20. Chao K'uang-yin, taken for a miracle-worker, is asked to cure a mute boy. He merely acts the part but the boy is really cured (the future-emperor as a healer). Chao has to flee a crowd of patients. Ch. 22. Ch'ai Jung falls ill again at an inn. The innkeeper takes care of him in order to get rid of him as soon as possible. Later he is cared for by his aunt, the wife of Kuo Yen-wel. Ch. 26. When Chao K'uang-yin passes the night with a family, he saves their boy from illnesses sent against him by holding him in his arms. Ch. 34. Ch'ai Jung cares for the ill aunt. Ch. 39. Kuo Yen-wel wakes up with a painful eye. In his sleep his dragon-nature was swimming and causing an inundation, after which the dragon was shot in the eye by Chao K'uang-yin. Ch. 43. Ch'ai Jung falls ill because of worries. Ch. 45. Kao Hsing-chou is depressed and ill. Ch. 46. Kuo Yen-wel is stricken by the bad chi of the decapitated head of Kao Hsing-chou; his illness continues. Ch. 47. The illness of Kuo Yen-wel worsens after Chao K'uang-yin has hit a black dragon. Kuo Yen-wel dies. Ch. 58. After a campaign against the Southern T'ang, Ch'ai Jung falls ill on the road to Pien-liau. Cheng En falls ill. Ch. 59. Cheng En accepts his doctor's advice to limit his indulgence in sexual pleasures.

Ching chung ch'uan chuan

Ch. 40. Yueh Fei suffers from an eye disease. Ch. 49. A river is poisoned. Ch. 66. Ch'in K'uai falls ill and dies. His wife also falls ill and dies.

No han ch' ai ting pen ch' uan-ch'i

Ching chung ch'i

Scene 32. Ch'in K'uai is unable to write while ill. He is visited by a doctor and a Taoist magician, but dies. Scene 35. Ch'in's wife hears about her husband's fate in Hell and falls ill. Scene 38. The banished sons of Yueh Fei die of exhaustion on the road to the South, etc.

Shuo Yueh ch' uan chuan

Ch. 13. The Illness of Tsung Tse. Ch. 14. Niu Kao is left in care of an ill Wang Kueil. Ch. 18. Yueh Fei is ill. In the Jurchen camp the Chinese crown prince is scared to death. Ch. 21. Starvation and
epidemics in T'ang-yin. Ch. 30. Wine is poisoned to kill the troops. Ch. 51. An attempt on the life of Yueh Fei by black magic. Ch. 52. Yueh Fei is fatally wounded by an arrow but saved by Niu Kao's magic. Ch. 72. The ailing Ch'in K'un is visited by the emperor. Ch'in K'un dies. Ch. 74. Kao-tsung is scared to death when Yueh Fei's ghost takes possession of someone. Ch. 76. Niu Kao saves two generals from a magic spell. Ch. 79. Cures from spells by Shih Ts'en. The Jurchen general dies of rage, Niu Kao of laughter.

Ying-lieh chuan 英烈傳
Ch. 17 (end). The daughter of Liu Chi's innkeeper is possessed by a supernatural white monkey. Ch. 18. Liu Chi exercises and subdues the white monkey. Ch. 24 (end). An attempt to poison the future. Hung-wu emperor. Ch. 72. Hung-wu aids some people in need. Among them is an old friend, the doctor Ch'ien Ch'en-tso.

Hsu Ying-lieh chuan 霍英烈傳
Ch. 9. The future Ming Yung-lo emperor feigns madness.

Man hua lou 萬花樓
Ch. 2. T'i Ch'ing's grandmother dies after she is told her daughter has committed suicide. Ch. 9. T'i Ch'ing is punished with twenty strokes of a poisoned bamboo. Ch. 10. T'i Ch'ing makes his way to the Hsiang-kuo temple, where he is cared for by a good monk. Ch. 50. Judge Pao has a hurriedly buried corpse dug up and brings the dead lady back to life by the use of Korean charms. Ch. 60. After the prayer of Emperor Jen-tsung, his mother regains her sight. Ch. 61. Ch'en P'in laughs himself to death when his arch-rival is executed. Ch. 62. T'i Ch'ing is ill. Ch. 63. Yang Tsung-pao, hit by a poisoned cudgel, dies that very night.

Wu hu p'ing hai 五虎平西
Ch. 52-64. T'i Ch'ing, using a pill from his master, feigns death to escape murder.

Lü mu-tan 牡丹
Ch. 30. A widow, who just barely escaped a rape by a cousin, has a miscarriage. Ch. 32. The preserved foetus, kept at the yamen as evidence (her cousin has accused her of adultery), is stolen by the noble robbers. Ch. 34. Pao Tzu-an suggests to his friend that he has a friend who can revive the dead. Ch. 37. During a boxing match
Yu Ch’ien and Il-su Yang-ming suffer severe wounds. A doctor is called for and concludes that the wounds have been caused by iron implements. P’u T’ien-p’ing crosses the Yangtze to fetch the required medicine. Ch. 38. The wounded champions are immediately healed. (Ch. 45).
Lo Pin-wang explains the physical possibilities of fatherless conception (cf. yen-sou p’u-yen). Ch. 48. Numerous persons are poisoned and drugged. Ch. 58. Ti Jen-chièh is asked to conclude the case of the fatherless pregnancy.

Ch’ien-lung yu Chiang-nan 乾隆游江南
(full summary not available)
The Ch’ien-lung emperor, travelling incognito, sometimes exorcises demons.

Cheng-te yu Chiang-nan 正德遊江南 (forty-five chapters)
(full summary not available)
Ch. 5. Wang Shou-jen feigns death; the eunuch Liu Chin aspires to the throne and has his virility restored.

Cheng-te pai mu-tan 正德柏牡丹 (forty-six chapters)
detailed summary not available
Ch. 35-46. The originally listless and sick Cheng-te travels alone, on occasion exorcising demons.

Chin T’ai p’ing yang chuan 金台平阳传
(detailed summary not available)
Ch. 5-8. In the house of Yang Il-siao-ch’iao, Chin T’ai is brought back to life by the magician Chang Iuan. Ch. 31. In Hangchow Chin T’ai kills a monk who tries to rob his sister of her unborn child. Ch. 44-46. Chin T’ai in a boxing match wounds his opponent Chou T’ung, fatally.

AUTHORIAL FICTION: SHORT STORIES

Shih t’ien t’ou 后頭
Ch. 3. Lunacy preceding death. Ch. 7. A candidate who gives himself over to debauchery is ill on the day of the examinations.
Ch. 8. A case of possession by an avenging ghost, leading to death.
Ch. 4. A student falls ill during examinations. Ch. 5. The madness of Emperor Sung Kuang-tsung. His sadistic empress, possessed by avenging ghosts, dies. Ch. 12. Lovers fall ill of longing; marriage cures them. Ch. 18. "Beauties die young 紅顏薄命 ."
Ch. 19. A girl servant cuts off her own flesh to cure the illness of her mistress. Ch. 29. A student, Tsu Yü, cares for a fellow student who has fallen ill.

Jen chung hua 人中畫
(in Ming Ch‘ing p’ing-hua hsiao-shuo hsuan)

Han ch‘e ku 寒徹骨
Ch. 2. Liu Ch‘un-yin is sent by the sons of his adopted father to a village ravaged by an epidemic; when he arrives, the epidemic ceases.

Tsui-hsii shih 醉醒人
Ch. 4. A case of death from anger. Ch. 11. An official who has acted wrongly against his will soon falls ill and dies. Ch. 13. An avenging ghost scares the villain to death.

Shih-erh Jou 十二樓
Chuan 6. Castration and the healing of the wound. Chuan 8. The story of a "stone virgin." Eventually, after she has suffered from an infection in her private parts, the vagina proves penetrable. Chuan 9. A young wife dies of lovesickness during the absence of her husband.

Wu shong hsi 雨受載
Ch. 2. A husband is ugly and stinks. Ch. 5. The use of Croton tiglium (ra-tou 雷頭 ) to induce diarrhea. Ch. 6. Castration and the healing of the wound. Ch. 7. The cure of premature ejaculation. A sexual expert causes the death of a geisha. Ch. 8. A father dies of rage over his son’s bad behavior. Ch. 9. A hermaphrodite is turned into a sound boy by good works. Ch. 10. A main wife suffers from an awful skin disease. The concubine wants to poison her; instead the poison cures her. The concubine sleeps in a pigpen and is possessed; she retains an awful disease from her night with the pig. Ch. 11. An elderly businessman takes his two sons along on a trip, but they cause him so many worries that he falls ill in Hangchow. Ch. 12. A hsü-ts‘al suffers a fearful disease when he is twenty-nine; later he and his friends become good doctors themselves.
Nsl hu chia hua

Ch. 11. A double case of premature burial. The lovers revive when their coffins are opened by a grave-rober. Ch. 16. The life of a holy monk. After his ordination he is robbed on the road and falls ill, but is saved.

Wu su hsing hsien plen

10, ch. 2. Possession by avenging ghosts, leading to death and lunacy. 17, ch. 2. An attempted suicide. Ch. 3. A sudden death. 14, ch. 2. An actor, T'ang Liu-sheng, cares for his imprisoned patron until his death. 15, ch. 1. The general stupidity and stupidity of doctors. The miraculous cures of Chiang Hsien-chung's doctor, Ch'en Shih-ch'ing, through transplantation. Ch. 2. Mu Hsi-t'ao performs miraculous cures. The tutor of his sons finds in a forbidden part of the house stables full of amputees whose remaining limbs the doctor uses in his transplantations.

AUTHORIAL FICTION: NOVELS

P'ing yao chuan

Ch. 1. The fox Hu Chü-erh is wounded by a hunter. He is cared for by his mother, Sheng Ku-ku, and his sister, Hu Wei-erh. Ch. 4. His mother visits the famous doctor Yen San-tien, who gives her medicine and predicts the future. Ch. 10. The monk Egg kills the bad monk Shih T'ou-t'ao, who tries to kill a woman in order to obtain her unborn child. Ch. 11. Sheng Ku-ku cures the wife of her patron, Yang Ch'un, by the use of urine. The use of human flesh to cure illnesses. Ch. 12. The physical condition of the lecherous Taoist Chia Ch'ing-feng continues to deteriorate. Ch. 13. He dies.

Sui Yang-ti yen shih

Ch. 3. Yang Su attacks Sui Wen-ti's eldest son, the crown prince, who is deprived of his titles. Later on he is even treated as a lunatic. The ill Wen-ti is cared for by his concubine, née Ch'en. Ch. 6. Lady Ch'en, now Yang-ti's favorite, falls ill after dreaming of Wen-ti's ghost. Ch. 7. The dwarf Wang I has himself castrated. Ch. 9. Yang Su sees Wen-ti's ghost and dies of illness. Ch. 22. Yang-ti, punished in the underworld, wakes up ill from his bad dreams. The court physician Ch'ao Yuan-fang (actually
a great figure in medical history) cures him, but his headache persists. Ch'ao is sent out to cure Ma Shu-mou. Ch. 23. Ma is cured by a diet of lamb, and develops a liking for the meat of young children. Ch. 32. The listsless Yang-ti receives from a Taoist priest in Yangchow a pill that lets him sport with his concubines for ten days. Afterward he is only sicker. All possible miraculous medicines are brought, but to no avail. Eventually he is cured with ice. Ch. 33. The loyal dwarf Wang I advises Yang-ti to retreat for a while. Ch. 35. Yang-ti is cured of insomnia.

Nsing shih yin-yuan

Ch. 2. Ch'ao Yuan falls ill suddenly after killing a vixen (ch. 1). A doctor is called who turns out to be a quack, but Ch'ao eventually recovers. Ch. 3. Ch'ao's concubine, the former actress Chen-ko, has a headache and calls the doctor in. Ch. 4. Chen-ko has a miscarriage because of the erotic aids Ch'ao Yuan had brought. Her case is first maltreated by the quack of chs. 2 and 3. Afterwards she is treated by another alcoholic gynecologist (cf. Chin P'ing Mei and P'in hua pao ch'ien) for the dire consequences of her use of aphrodisiacs. Ch. 11. Chen-ko is possessed by the ghost of Ch'ao's main wife, who had committed suicide. The magistrate who had accepted money from Ch'ao to settle the case of the suicide sees an apparition in a dream, falls ill, and dies. Ch. 13. Manaclecl clerks, led hither and thither in the course of a trial, die from exhaustion and wounds on the road. Ch. 14. Lady Ch'ao has nightmares. Ch. 17. Ch'ao Yuan, attacked by malaria, sees ghosts. Ch. 25. A case of possession by an avenging ghost. Ch. 27. Another case of possession by an avenging ghost ending in the death of the villain. Ch. 28. Reanimation of a suicide. The immortal Su travels the region and dispenses his miraculous medicine. Ch. 30. Another case of possession by an avenging ghost, ending in the death of the villain. Ch. 31. Description of famine and cannibalism. Ch. 36. Lord Ch'ao's posthumous son wants to cut off his own flesh to save his ill mother (cf. Yeh sou p'u yen). Ch. 39. The dismal end of the bad teacher Wang Wei-lu. After a painful illness he dies uncared for. Ch. 42. The hastily remarried young widow of Wang, née Wei, is spiritually and sexually possessed by a badger that professes to be Wang. It is eventually uncovered. Ch. 47. Wei San dies in prison. Ch. 49. The former Miss Wei's husband, who has broken his leg, becomes the steward on the Ch'ao estate. Ch. 51. Two cases of death after torture. Ch. 56. Old Lady Ti is partially paralyzed after a stroke. Ch. 57. A case of neglect and maltreatment of a small boy. Ch. 59. Old Lady Ti has a second stroke
and dies. Lord Hsueh dies of a stroke. Ch. 61. Ti Ili-ch'en, continually maltreated by his wife, is duped by the magician Teng P'u-feng, who claims he can cure her of her jealousy. The "cure" involves using a whore. Ch. 63. The brother of Ili-ch'en's wife tries to cure her of jealousy by making use of her fear of falcons. Ch. 66. Ili-ch'en has a cut that heals badly. He is treated by a Uighur doctor without success. Ch. 67. The wound is successfully treated by Chao Hsing-ch'uan. The poverty and stinginess of the Uighur doctor. Ch. 72. The early life of the whore Wei San-feng. Her first husband died on account of her insatiable sexual desires and because he was badly cared for. Ch. 73. San-feng also exhausts the sexual athlete Ch'en Kung-tu. Ch. 76. The father of Ti Ili-ch'en dies after another family quarrel. Ili-ch'en's wife, Hsueh Su-chieh, loses an eye and her nose when the monkey she has dressed up like her absent husband escapes after mistreatment. Ch. 86. Su-chieh is possessed. Ch. 88. A cook tries to poison a superior and is condemned to starvation. Ch. 90. The monk Hu, during a famine, saves many who are ill. Lady Ch'ao dies at the ripe age of over a hundred years. Her son Ch'ao Liang is on the verge of death because of his grief, but is restored by a miraculous pill. Ch. 91. A doctor asserts that all high officials in Ch'ung-tu live in fear of their wives. Ch. 92. Death of old age of a Lady Ch'en. Ch. 97. Hsueh Su-chieh throws burning coals on her husband's back. His superior shows displeasure at his frequent illnesses. Ch. 100. Miraculous healing of an arrow wound by Hu.

Shui hu hou chuan

Ch. 13. The Chinese in Siam save An Ch'un-tao and Lu Shih-yueh, who have cured the Korean king. When they return to China they are invited to treat Ts'ai Ch'ing's favorite concubine. Lu is responsible for her death but shifts the blame to An. Ch. 14. An escapes and travels through Shantung. On his way he cures Wen Tuan-chang's daughter, a task that takes a month. Ch. 15. An travels on to Mt. Feng-yun, stronghold of the noble bandits. Ch. 16. Chiang Ching is thrown into the water of the wintry Yangtze. He is saved by a monk. Ch. 17. Chiang, on the run, suffers an attack of cold heteropathy. He is left in a temple by his companion, who goes out to buy medicine. The bad monk robs him. Ch. 27. The noble robbers encounter the escorted Ts'ai Ch'ing, Tung Kuan, and Kao Ch'in, and kill them with poisoned wine. Ch. 29. Here figures the horse doctor Hsiang-fu Tuan. Ch. 30. On the advice of the physician An Ch'un-tao, the robbers of Mt. Feng-yun decide to join their comrades in Siam. Ch. 31.
An Indian monk, Sa T'ou-t'oe, provides Siam's bad prime minister Hung Tao with aphrodisiacs and promises to kill some of his enemies by magic. Ch. 32. Instead the king's small son dies. The king is poisoned with a drug provided by T'ou-t'oe. Ch. 36. The troops drink poisoned water but are saved by a medicine from An. The population of an island off Siam offer their conquerors a snake with delicious meat and medicinally effective spleen. Ch. 39. Yen Ch'ing refers to the Land of Women in the Western Ocean where women conceive by gazing into a well.

P'ing Shan Leng Yan

Ch. 8. P'ing Ju-heng is ill for two weeks. Ch. 13. Shun Tai falls lovesick. Ch. 19 and elsewhere. Ju-heng and others feign illness to escape social responsibilities.

T'Jeh hua hlau shih

Ch. 9. Ch'en Ch'iu-lin has been living with an entertainer. He becomes lovesick when his father takes him back home.

Ko lien hua ying

Ch. 21-23. An old widower is killed by two sexually demanding partners. Ch. 25-35. The lame Hsii forces his fiancée Tang Kwei to marry him, but a disease has made her ill-suited for marriage. She soon becomes a nun. Ch. 36-38. The doctor Mao Qui-t'ang finds favor with Wu Ch'au, the Jurchen general. When the Jurchen march south, he and a friend arrange the capture of Yangchow. After the town is retaken by Chinese troops they are lynched. Ch. 39. The beggar T'u Pen-chih dies from a dog's bite.

Ch'ang Kuei chuan

Ch. 2. Han Yuan, Chung K'uei's assistant, in the disguise of a traveling doctor, meets T'ung Feng. Ch. 3. T'ung Feng learns that his daughter, Sai Hsi-shih, has been bewitched by the mien ch'ang kuei monster. This monster is trapped. Ch. 5. The ti ta kuei become the pile-suckers of Chung K'uei's troops.

P'ing kuei chuan

Ch. 2. The liu ta kuei visits the se kuei. She finds him ill and recommends the doctor Chia Ts'ai-hung, the ts'ai ming kuei. Ch. 3. Chia Ts'ai-hung, as may be expected, bungles the case and the se kuei dies. Se kuei is, however, revived and taught some magic. Ch. 11. The yu-ch'ou kuei is cured with heart-soothing Pellets
Ch. 3. T'ang Sai-erh's mother falls ill after giving birth and eventually dies. Ch. 6. T'ang Sai-erh's husband Liu Yu-fang dies—after three days with the entertainer Lou Yen, who knew how to extract his yang vitality. Ch. 10. Sai-erh, now called Yueh-chün, cures Lan Kung's madness. Yueh-chün conquers a monkey demon that haunts a girl. Ch. 33.

Ching Hising, on his way to kill the Yen-wang (the Yung-lo emperor), falls ill in Yangchow. Doctors make a mess of the therapy. Ch. 42. Chien-wen-ti's brothers are poisoned by Yung-lo. Ch. 48. After a famine, Chih nan is the site of an epidemic. Miraculous cures are effected by Ku Lai-nû. Ch. 50. Through the magic of an underling of Yen-wang, several people in the loyalist forces fall ill. They are cured. Ch. 51. The same magician casts his disease-carrying spell again. His victims are many. They recover when the magician is killed. Ch. 81. Sung P'in returns ill from his search for Chien-wen-ti and dies.

Yeh sou p'u yen 野史曝言

Ch. 11. Wen Su-ch'en cures Chao Jui's wife. Ch. 17. Su-ch'en has an attack of diarrhoea. Su-o takes aphrodisiacs by mistake. Ch. 19. Su-o falls ill. Su-ch'en heals the two daughters of magistrate Jen by a faked rape. Ch. 20. Su-o does not respond to drug treatment. She has a dream that suggests the correct prescription to Su-ch'en. Ch. 21. Su-ch'en teaches Su-o medicine. Ch. 22. Su-ch'en treats the wounds of two female acrobats. Ch. 23. opening. A quack and his technique. Ch. 28. A maidservant, Ch'ün-hsing, is killed by an overdose of sleeping medicine. Ch. 32. Lien Chi'eng falls ill after reading a scathing poem. He recovers after promising his wife that he will mend his ways. Ch. 33. Lady Shih is sold to a sing-song house and is ill for a long time. Ch. 36. K'o Han tries to kill a guest by inducing diarrhoea (cf. Hao-ch'iu chuan 奧史傳, ch. 6). Ch. 37. Magistrate Jen's daughter is lovesick for Wen Su-ch'en. Ch. 38. end. Su-o treats Su-ch'en's wife to avert an abortion. Ch. 41. Illness of Magistrate Jen's daughter. Ch. 47. Su-ch'en himself falls ill. Ch. 50. Su-ch'en cures the wife of Chin Chi'eng-chih, and saves the favorite concubine of the prince of Chin in Tientsin when childbirth endangers her life. Ch. 68. Su-ch'en is drugged. Ch. 69. He finds a way to fight the drug. Ch. 77. He cures a case of possession. Ch. 79. And another. Ch. 87. He cures the emperor. Ch. 88. He cures the son and the favorite concubine of the crown prince.
Ch. 91. Su-ch'en travels disguised as a doctor. Ch. 92. He starts a medical practice in Miao territory and cures a hunter without accepting a fee. Ch. 93. He cures a lunatic girl. Ch. 94. He cures a Miao boy of an allergy to bad smells. Ch. 97. He sprains an ankle and is cared for by his Miao hosts. Ch. 98. He is poisoned. Ch. 99. He unsuccessfully seeks a cure, and has to keep to his bed for a thousand days in the palace of the prince of Ch'iu. Ch. 115, end. Su-ch'en is ill. He receives from the crown prince two virgins. Ch. 130, end. Wen's mother is nearly dead. Ch. 131. Su-ch'en also falls ill. His mother is saved as her grandchildren feed her a soup containing some of their own flesh. Ch. 132. Su-ch'en deteriorates from a cardiac disorder. Ch. 135. He recovers. Ch. 140. He is intermittently ill. The emperor's mother lies on the brink of death. Ch. 140. She dies, and the emperor falls ill from grief.

Lin Jan hsiang 林蘭香

Ch. 5. The doctor I Shih-1 makes a mistake while preparing drugs. Ch. 6. As a result, Yen Yü dies. Ch. 9. Mao Tai-kang, a playboy, becomes friends with the doctor Hsü Nien-an, who brings him into contact with the priest Yeh Yuan. Ch. 10, 2d part. Mao gives himself up to debauchery and soon dies. Ch. 21. Yen Meng-ch'ing falls ill on account of the heat and too much drinking of tea. Massage is applied. Various people in the household make contradictory suggestions about medicines. Ch. 22. Kung Lang's uncle falls ill. Ch. 24. His illness continues. Ch. 25. The doctor Hsü Nien-an tries to blame a maidservant for abortion so that he may buy her cheaply. Ch. 26. Kung Lang's nephew, Kung Fu, falls ill for love of a slave girl. Ch. 27. Kung Lang sends him the girl and has him cared for. Ch. 32. Yen Meng-ch'ing cures her husband Kung Lang when he is ill by feeding him her own finger. Ch. 36. Meng-ch'ing dies, having given birth to a baby in Ch. 35. Ch. 37. The child, Kung Shan, suffers a case of smallpox. Ch. 41. Various attempts at poisoning and killing by such magic as buried dolls. Ch. 44. The person responsible for the charms is detected. Ch. 45. More spells are found. Ch. 52. The bad doctor Hsü Nien-an is killed in retribution for his evil deeds. Ch. 53. Kung Lang falls ill. Ch. 54. His illness continues. Ch. 56. Eventually he dies.

P'in hua pao chien 菲花寶劍

Ch. 15. Description of an ugly, stupid all-bino girl. Ch. 17. Two boy actors, Ch'i-kuan and Ch'ing-yen, are ill. The young patron Mei Tzu-yü is also lovesick. Ch. 18. Their illness continues. Ch. 22. Ch'ing-yen has a nightmare. Ch. 28. Tzu-yü falls severely ill when he believes that he
has been forgotten by his lover Ch’in-yen. (Ch. 29. Ch’in-yen’s visit cures Tzu-yü. Ch. 36. Sudden death of Ch’in-yen’s teacher. Ch. 39. The albino girl is married in disguise. Ch. 40. A raped boy happens to suffer from diarrhea; another has venereal disease; a treated case of venereal disease results in sterility; someone is forcibly infected. Ch. 47. The sterility of Ch’i Shih-i is cured by transplanting the penis of a dog (a scene evidently inspired by the Jou p’u-ch’uan). Another curious cure of a disease contracted in Ch. 40. Ch. 56. Ch’u-yen-li, an old man, breaks a leg and is partly paralyzed. He also suffers from tuberculosis. He dies. Ch. 58. Aphrodisiacs and their awful consequences. The transplanted dog penis breaks off. A severed nose is replaced by transplantation.

Erh-nü ying-lisung chuan 兀女英雄傳
Ch. 1. An Hsueh-lui’s acceptance of an official post is delayed by his illness. Ch. 3. An Ch’i’s servant Hua Ch’ung falls ill on the road and is unable to travel on. Ch. 5. A bad monk prepares to cut out An Ch’i’s heart. Ch. 6. An old monk is cooking the hearts of two killed male drivers. Ch. 26. Ho Yü-feng’s mother, while alive, was often ailing. Ch. 31. Yü-feng prepares medicine. Robbers employ a sleeping drug and are captured by poisoned arrows.

Mu Tse-t’ien ssu ta ch’i an 武則天四大奇案
(detailed summary not available)
Ch. 53. Judge Ti Jen-chiieh has Mu Tse-t’ien’s lover, Hsueh Ao-t’s’ao, castrated.

Hai-shang hua lieh chuan 海上花列傳
Ch. 17. The young and inexperienced Chiao became involved in a Shanghai bordello brawl and has been taken to the hospital. There he is visited by his uncle Hung. Ch. 19. The entertainer Li Nun-fang lies ill in bed; she is nursed by her sister Wan-fang. Ch. 20. Further development of Nun-fang’s illness. Ch. 35. The Li sisters take a ride but Wan-fang catches a cold. She recovers, but Nun-fang’s condition deteriorates. Ch. 36-37. Nun-fang’s illness becomes more serious. A Mr. Kao is called for. After a long medical disquisition he prescribes drugs and leaves. Ch. 41. A certain Su-wen, in love with the entertainer Shuang-yü, falls ill when he hears she is having an affair. He recovers rapidly when she spends a day in his presence. Ch. 42. T’ao Yü-fu, Li Nun-fang’s lover, catches a fever while watching at her bedside. He recovers. After a long illness
she dies. Ch. 45. The further recovery of T'iao. Ch. 58. A certain Shih-
fu visits the whore Chu Shih-chüan. Her bawl denies that his venereal
disorder could have been caused by her 'daughter.' Ch. 60. Fang P'eng-
hu enters the house of Chao Kuei-lin. He has caught a cold, and for a few
weeks she takes care of him. Ch. 63. Shuang-yü tries to force Shu-jen to
join her in suicide by feeding him opium. He is given an emetic. Ch. 64.
Chao's mother is ill. Her brother Hung refuses to visit her. Chao Erh-
poo, brutally treated by a customer, has hallucinations that night.