

Comparative Study between Chinese and Indian Imaginary Animals: Similarities and Differences

First A. Author: Dhaneshwar Shah, Second B. Author: Sunanda Khauria/Rani

Abstract: Chinese and Indian artists depicted animals and birds in many creative and imaginative ways. Through the imaginative thought process they finally successfully created an imaginative animal form, through the imagination they given a strong impression on people heart and mind same like a real animal. These imaginary animals are an important part of our art history, mythology and Civilization. China and India have many imaginary animals, it has a few similarities and differences, but we need to find it for better understanding about it. Through the research paper I would try to find out similarities and differences between Chinese and Indian imaginary animals through the comparative study.

Keywords: Imaginary Animals, China, India,

Introduction: Animal is an important part of our life, it's always reminding our deep connection to nature. We cannot imagine this world or nature without an animal. Our mythological world will not complete without an imaginary animal. Animal and human have been a very deep connection for long years' history. Throughout the history, Indian and Chinese artists depicted a many imaginary animal art forms. Even a Stone Age man created drawings in their caves. In the middle ages, artists started to create a mythical and imaginary animal to decorate manuscripts, temples, places and secret places, etc. sometimes artists depicted an animal form like a symbolic representation of supreme power, wealth, life, death, happiness etc.

Chinese and Indian civilization is very popular in world art history due to their imaginary and mythical animals' forms and stories. Civilization, art history, folk arts, tribal arts, cave paintings, mythical stories, temples, astrology are full of imaginary animals. In Song and Qing dynasty has very detailed characteristic depictions of imaginary animals form Like a Dragon, Feng Huang, The Tortoise (Kuei) Etc. In Indian history can find a lot of imaginary animal's forms of the starting of the history like a human head bull (Mesopotamia, 2500B. C.), Indian miniatures paintings artists depicted many imaginary animals in miniature paintings, for example, Navagunjara, Narasimha, Airavat, Nandi, Sheshnag, Makara and others. Through the research paper, I tried to focus on some specific and important imaginary animals which are important for both civilizations.

Chinese Imaginary Animals:

01. Dragon (龍)
02. Pixiu (貔貅)
03. Bifang (毕方)
04. Taotie (饕餮)
05. Feng Huang (凤凰)
06. Qilin (麒麟)

01. Dragon: Dragon is a one of most important legendary and imaginative creature in Chinese society. We cannot imagine Chinese society without a Dragon image. We don't have any evidence which can give proof of its presence in real life. It means Chinese dragon does not exist in the real world or nature. Dragon forms look like a snake, but actually, it is a combination of 6 or 8 different known animal's character or features.

Explanations: Chinese dragon most commonly depicted by the long flying snakes with four legs, but it's a great combination of different animals like an ox's ear, tiger's eyes, eagle's claws, a fish's tail, horse's teeth, dog's nose, and deer's antlers. Different kind of dragon has different kind of importance according to the colours for examples, Blue, Yellow, Black, White or Red. The dragon has a magical and supernatural power like it can be flying in the high sky without a wing, it can become an invisible anytime, it has a great fire in his mouth, it can summon rain anytime etc. A person does not know where it lives in heaven or sea but the dragon has a strong impact on Chinese society.

The story behind the Image: we have a lot of myths and folklore about this imaginary creature. In the history of Chinese culture, Chinese emperors have a strong belief in dragons; they think, they are the son of dragons. That time dragon image was the personal property of great Chinese emperors. Common people were not permitted to use a dragon image. Another story about dragon told us, a legendary tribal leader "Yandi" was born by his mother's telepathy with mighty dragon. They believed Dragon helps to them to open the Chinese civilization, now it has become the symbols of Chinese civilizations, society and culture.

Source of Image: artist used a dragon image as a symbol of long life, power, strength, and good luck. Dragons are found in many aspects of Chinese culture and elements like a

festival, astrology, design, idiom, calligraphy, architectures, sculptures, textile patterns, folk painting and objects and tattoos etc.

We can see dragon images in ancient imperial buildings like the Forbidden City. You can find the Chinese dragons nearly everywhere In the Forbidden City on different elements with different depictions and forms. Even ancient relics and many imperial cloths embroidered also have a lot of influences. Chinese dynasties like Han Dynasty, Tang Dynasty, and Song Dynasty used the dragon images in the different places according to the requirement. As references, we can see metal sculptures, stone sculpture, paintings, calligraphy, furniture, poetry and textile etc.

03. Bifang

Bifang is a supernatural, mythical and imaginative bird, actually, it is a white crane. It can fly anywhere to any mysterious place, a human doesn't know about or heard about before. Bifang bird has unique features like missing foot, it has only one foot. In Chinese myths have a lot of imaginative animals, but not similar like this. It is a spirit of both fire and wood.

Explanations: as a form Bifang is a very a quit resemble form like a crane, But this bird has only one foot, with red-crowned on the head. Mostly this bird images we can find in blue or green colour with red and black small dots, white beak. Bifang does not eat anything and grains but is always carrying fire from the beak. According to folklore, this bird's appearance can create a big fire or disaster. It has a very strange sound, not like a natural crane, it's very different. Its sound is like a calling its own name.

The story behind the Image: Bifang name comes from the burning of bamboos when the crackling sound came. This bird also knows the god of wood and fire. Before this earth was without a fire that time people can only survive as beasts. Without a fire, people life was very terrible, especially in winter time. In this matter, the emperor did not help the people. One night when God was sleeping Bi stole the fire and brought down to the earth for help to the people

We have a lot of interesting stories about this bird. Folklore stories show connections between this bird with the yellow emperor, people think it was once the protector of the yellow emperor. When the yellow emperor was in danger during encounters with Chi You, a Bei fang bird came to help him from the army. When this bird created the sound all evils or enemies ghosts disappeared.

Source of Image: We can find some written document in Chinese historical text like 4200 years ago emperor YU's written texts shown about "Wuhshan Mountain" in this record we can see ancestors of the fire deeds. "Wushan Mountain, there are a few explanations of this strange bird. We can see the little expiation of this bird character inside of "Emperor Yu, mountain and river landscape painting, 42 square meters

of long painting.

04. Taotie (饕餮):

Taotie is one of an important animal and very different imaginative animal in Chinese culture and mythology. According to Chinese believe it is one of the four evil friends. This imaginative animal has a big head and a big mouth without a body. In real life, it is not possible for any animal can survive without a body, but this taotie has power for that, it can survive. Taotie likes to eat and drink too much, this is the reason it has a connection with the place which is related to prepare a food or served the food.

Explanations: This imaginary animal do not have the body it means this animal is a without a body, it has only head and mouth, which is symbolical to represents of his greediness for food and drink .it has a big eye, stylize eyebrow, sharp nose crest, ear. It can eat anything within its sight. It can eat its own body if it cannot find anything. It has nice abstract patterns on its mouth. People think this animal was punished by the god due to this reason it has this kind of behaviour and personality.

The story behind the Image: Few people believed taotie is a fifth son of the dragon. It is an abstract expression of dark ancient Chinese society. Most probably its represents the Chinese barbican slave society because they had a deep connection with the ancient taotie culture. We do not know why they used its image on vessels and other things. But we do not have any documentation about this kind of another animal. People are attached to their own folklore and believe with this imaginative animal and think it will be lucky for them.

Source of Image: first time this image of the animal came in 3rd century BC as monster symbols of greediness. We can see a lot of taotie's images between Chinese history especially in Shang and Western Zhou dynasty. These dynasties used taotie images mostly on ritual bronze vessels especially on the ding (ancient three-legged vessels) as an abstract design pattern. These images showed only the face of taotie. This image is very bilaterally symmetrical and frontal with a pair of big eyes, its appearance not like a taotie or realistic, it's more geometrical. It looks like a mask it's called a zoomorphic mask; actually, it is a full face which is divided into two equal parts. During the Ming dynasty, a lot of artists used taotie patterns as a traditional motif in architecture and other arts. Nowadays it's used as a symbol of mysterious things, wealth, courage and bravery in Chinese society.

05. Feng Huang:

All most every culture has a connection and belief with phoenix-like Egyptian, Arabic, Japanese, westerns etc... But Chinese phoenix is very different from all of them; there are many differences between them like a form, colours and beliefs etc.... Chinese culture represents it's the name by Feng Huang. The Phoenix is a legendary or mythical creature; it's a most beautiful of all the imaginative birds in Chinese

mythology world. It's a kind of Phoenix but appearance not like a natural Phoenix, we can say only that it's inspired by Phoenix and combination of some other different animals.

Explanation: this imaginative bird is a Chinese version of Phoenix with supernatural power. According to its name Fang Huang, its represents male and female, Feng is a male and Huang is a female. It is a composite of two birds or two spirits. It bird has a combined body of many creatures, including the snake, tortoise, fish, cock, swallows like a beak of a cock, the neck of a snake, back part of tortoise, the face of a swallow, tail of fish. This bird has three legs not only two legs like a common bird. This bird feather was having five basic colours like red, green, black, and white, yellow. Chinese phoenix never can die anytime and never kills a living anyone, it can eat only simple natural things like seeds, plants and fruits.

The Story behind the Image: According to Chinese mythology this bird lives with the sun. It is also a guardian of heaven and responsible for balance in the universe. Like a dragon and tortoise. In the royal society has a special importance of this bird same as like a dragon. This Phoenix is well connected with the royal family. We do not know where it is living but its only appears when a new emperor is born for blessed, peace and prosperity. It's the last sighting where at Fenghuang in Anhui, near to the grave of Emperor Hongwu's father.

This bird also has connected with music and singing, sometimes it's also singing a song or attracts to flute tune. As a local people think that Chinese musical singing five notes inspired by its signing. As we know this bird is a combination of two birds, male and female it also represents a symbol of yin and yang, summers season, and known for marital harmony.

Source of the Image: 2200 years ago, in Han dynasty, we can see few images related with this imaginative phoenix as a symbolic depicting of the direction of south, which is related with the sun. This bird is very popular in Chinese artworks and local folk artworks in a form of paintings, sculptures, textile, ceramics and craft works in China. Feng Huang also very popular in old time on jewellery, they believed it's symbolized for peace and prosperity. As a famous historical image, we can find sculpture in Forbidden City, Beijing, a vase with phoenix headed from song dynasty, nine-headed phoenix painting from Qing dynasty, its name is classic of mountain and seas. We can find a lot of sovereigns with phoenix images in China.

06. Qilin:

Qilin is an imaginative and Chinese mythical animal, known by a different name like "Lin" or "Kylin". Chinese people give an importance same like as dragon and Phoenix. Its body is composed of different animal's body's part. It has inspiration to fish, deer, ox, dragon and others. It looks like a fire or flame. It's never walked on the grass and eats vegetation.

Qilin symbolizes happiness, wealth, good luck and prosperity.

Explanations: Through some historical resources we can imagine a body of this animal. It does not have signalled animal body. It is a combination of different animal's body and personality. Body and head inspired by deer, scales looks like a fish, with signal horn, the tail of an ox, hooves like a horse. Male Qilin known by Qi and female known by Lin or its name combined with two names one is "Qi" male and "Lin" female. It does not have any wings but it can fly without wings like a dragon. Its imaginative animal belongs to fire elements and it's appearing with good. It's also known by rén shòu, benevolent creature, because it's like to help only kind people especially xiào people, who are fulfilled filial duties and good deeds.

The Story behind the Image: in 2697 BC, first-time Qilin appeared in the garden of the yellow emperor. According to another story, during the Ming dynasty 1368-1644, Zheng He brought a giraffe to Nanjing from East Africa, nowadays it's a Somalia. People think it was a Kirin or Qilin. They did not see the giraffe. According to local people, Giraffe was a magical animal, it was represented the power and greatness of Zheng He.

Few folk sorties tell us different perspective and beliefs about this imaginative animal. They think it has a divine power and it can bring a child. Confuses brought by a kylin. The animal is also helping represent a brilliant and talented person like a Confucius.

Source of the Image: mostly Qilin historical sculptures we can see from Qing dynasty, like bronze sculpture located at the summer place, porcelain Qilin sculpture from the 18th century, it is decorated in with glazes, Qilin shaped incense burner from 17th -18th centuries. Nowadays it is displayed at Stanford University in California. Some paintings of Qilin which represent its imaginative images of qilin like "Qilin in sancai tuhui" from Ming dynasty. The Yongle emperor of Ming dynasty (r 1402 -241) commissioned Shen Du to paint giraffe image. Except for the historical images and sculptures, we can also see a lot of folk images of this animal and people like to this animal for long life, good luck and health.

After the study of Chinese imaginary animals we can study of Indian imaginary animals after that we can understand similarity and differences between them very well.

Indian imaginary animals:

01. Navagunjara
02. Narasimha
03. Airavat
04. Sheshnag
05. Nandi
06. Makara

01. Navagunjara (combinations of nine animals):

In Hindi language, Nav means nine and Gun means qualities if we combined the complete words, its represents animal with

nine unique qualities. Inside of Hindu mythology, Navagunjara is an imaginative animal which is represented god Krishna avatar. This animal composed form of nine different animals like a rooster, peacock, camel, lion, serpent elephant, tiger and deer or horse. In actual life or inside nature we cannot able to find this kind of an animal.

Explanations: this animal looks like a very strange or creative. We do not have any image or written documentation about another similar animal like this. This animal has a head of a rooster, neck of a peacock, waist from a lion, and hump of a camel, tail made by a snake. This animal also has three legs from elephant, tiger, deer or horse and human arm carrying a lotus or a wheel.

Story behind the Image: in the Oriya (local language of India) version of the epic Mahabharata (religious storybook), by Adikavi Sarala Dasa, He has imagined an excellent imaginative animal known as Navagunjara. This animal represents the Krishna; Krishna assumed this animal form for hiding his identity from Arjuna when he went to meet to him in the forest. For a moment Arjuna did not identify him, and he just tried to shoot the strange animal with the bow and arrow but paused for a moment he tries to understand the creature. How could such a creature exist? Just what could it be? Finally, he understood that this must be Krishna testing him.

Source of Image: we can find the images of this animal in only Pattachitra, Pattachitra is a local folk art and tribal art of Odisha, India. Pattachitra words carried two words with signal form, Patta means surface and Chitra means images in the combined meaning narrative image on flat surfaces, it's known for colourful application for a form of creative motifs and designs. Mostly it's made by local artist, as a subject they used local cultural stories and mythological beliefs like a Krishna, Vishnu and Navagunjara etc.

02. Narasimha (half lion and half human):

First, we need to understand the meaning of "Narasimha" words what is it represent? In Sanskrit language, Nar means man and Singha mean lion in combined word form which is combined with half man and half animal. "Narasimha" also known by Narasingh, Narasimha, Narasingha and Narasinghar but all have same meaning and representation. In Hindu mythology, Narasimha is an avatar of the Hindu god Vishnu, the god Vishnu was also known by God of protection and who is regarded as the supreme God. Since over a millennium we can see images or sculptures of this animal in Hindu temple and worship.

Explanations: Image of this animal is very surrealistic and very imaginative depiction like a lower half part belongs to man and the upper half part taken from a powerful lion, so we can say this image totally not belong to especially anyone category in man or animal but combined of two. As a character, if we tried to explain its forms it looks like a form

of human body and torso with a lion face and big and sharp claws. This imaginative form also has unique qualities like supernatural power, full of energy and has many hands with weapons.

The Story behind the Image: Lord Vishnu took the form of Narasimha to kill Hiranyakasyipu (a negative character in Indian mythology). Hiranyakasyipu was a king of Asuras (demons) he got the boon from the god that he would never die on earth or space, inside of fire or water, during the day or night and not kill by any person or animal with any weapon. But when he started to misuse of his boon for the wrong thing, then finally god Vishnu becomes a Narasimha to kill him. For a kill to him, Narasimha used the twilight in the middle of doorsteps with sharp nails placing him on his lap. This story and image both are very creative and imaginative.

Source of the Image for Narasimha: we can find this image in Indian folk or tribal art of India like a Kalighat painting. kalighat painters they paint this image of the narrative way to tell the story of this form. As well as we can also see the sculptures Indian Hindu temple for example at Halebeedu temple, south India. We have lot of images of Narasimha which is mostly known by a different name like Ugra Narashima, kroddha Narashima, Vira Narashima and others, this name indicates the moods and Rasa or expression of Narashima. Finally, Narashima symbolically a representation of the supreme power of God and God is everywhere, he can come to save humanity in a different form.

03. Airavat (elephant of the clouds):

Airavat is an imagery animal in Hindu mythology. Airavat is a name of a white elephant, which has ten or five trucks with either three or sometimes thirty-three heads. It is also known as Erawan in Thai culture. This imaginary elephant has also known by different name according to its own ability like this:

"Abhra/ Ardh -Matanga" it means king elephant of the clouds because he can fly in the cloud and help for rain sometime.

"Naga -Malla" means fighting elephant, this elephant always fights for humanity,

"Arkasodara" it means brother of sun because only he can go very near to sun or can touch the sun,

Explanations: Airavat belong to the imaginary and surrealistic animal, its form looks like a natural elephant, but though the imaginary form he is different from real elephant, it's very different from the natural elephant because Airavat has a form according to its supreme power like more heads and trucks with flying power.

The Story behind the Image: through the story, we can understand the importance of this animal and how we have rain on the earth when Indra (king of cloud) defeated by Vritasur (demon of drought or dryness) and on the earth has no more rain or water. Airavat collected the water from the watery underworld with its trunk and given to the cloud to

making a big and healthy rain for us, so after that, we believe all rain in nature done by this elephant, even a nowadays village and local people have a deep belief with this thought.

Source for Image: as a source for this image we have a lot of paintings and sculptures at Indian or Thai temples but Indian miniature artist they also painted an Airavat image in court paintings. We can find some image in the Jain textbook (Jain is one religion belongs to India) its name is known by Panch Kalyanaka (Five Auspicious Events in the Life of Jina Rishabhanatha). Inside of painting, Indra and Shanchi riding a five-headed elephant Airavata.

04. Nandi (divine bull):

Nandi was well known by an imaginary and divine bull of Shiva (Hindu god). The word Nand has come from the Tamil language (Indian regional language), it means growing flourished and according to the Sanskrit language has different depictions and meaning, it's related to happiness and satisfaction. Inside of Hindu mythology this divine bull "Nandi" related to god Shiva. Shiva used this bull as a Vahna (Vehicle/ Wagon).

Explanations: Nandi has a power of another imagery animals but its well knew for peace. It looks like a natural bull as a form or colour but beyond this depiction, it has a lot of divine power as well. This divine bull has a white colour which is represented its purity and simplicity in life. This bull images we can see in different depiction with a different explanation like a multiple head, flying wings, giant size and others.

The Story behind the Image: according to Hindu mythology Nandi is a son of Kashyap and Surabhi (mythological characters). This bull has a strong connection with god Shiva, this bull knew by his Vahna (Vehicle/ Wagon), Vahnas means Vehicle for travel, god used it, gods,, but it does not have just only one purpose besides of this Mostly god used this bull as Vahna during the wartime to make a peace and happiness. This bull also symbolized for justice and purity.

Source of Image: always we can see this bull images with god Shiva because it's known for his personal property or Vahna. Mostly artist used this bull sculpture at temple main entrances gate as a protector of Dharma (Religion) and Peace. The local folk artist also made a different kind of images of this bull, because they think the bull can make a peace, joy and happiness in life and society. If we talked about Indus valley civilization time period, we can find a lot of references to this bull on the "Pashupati Seal" (historical coins or seal). According to the historian or researcher, it might be possible this idea of the bull image came from Nandi worship.

05. Sheshnag (the king of snakes):

This imagery animal is belonging to the snake family, and it's known by the king of all snakes, it means it must be more powerful and different from the others. Some images showed it has five heads or seven but mostly images bring him with a

thousand-headed serpent.

Explanations: its name came from Sanskrit Sis, it means "that which I remain", when the worlds going to destroy at the end Sheshanag remains as it is (refers its presence from the beginning to after the end of the universe) after the end as well. This has a unique power like more than a hundred heads, he can become invisible if it wishes, and fly supreme power and it can float like the boat inside of the deep ocean or clouds.

The Story behind the Image: according to Hindu mythology from the beginning of the universe Sheshnag hold all the earth or universe on it powerful hoods. Earth quacks or natural disaster made by Shesnag. This animal has a connection with God Vishnu, we can see Shesnag floating in the ocean and god Vishnu used this snake like his divine bed, sometime this snake cover the head of the god Vishnu from the sunlight. As a symbolically this snake also represents the idea of the infinity of the universe. It's also known by Anata Shesha which means endless – Shesha or Adishesha means first – shesha or snake.

Source of Image: Sheshnag is very important for Hindu people; we do not want to make him anytime angry. The Hindu people believe in Sheshnag's worship and they have also few festivals related to this animal. Inside the Vishnu and his wife Lakshmi temple has a sculpture of this snake and as well few important images in Indian miniatures painting and local folk paintings like a Madhubani painting.

06. Makara (crocodile)

It is one of watery a creature. Makara word came from the Sanskrit language; it means a crocodile or sea dragon. Traditionally it considered being an aquatic Hindu mythical animal. Creators of this imaginary animal, they did a lot of changes in this animal form, now we just feel it is a look like a crocodile but when we see carefully it's not an actual crocodile in form or behaviour.

Explanations: as a form of this animal, we know it is a crocodile, but it's very different from the crocodile. Creators, they imagine this animal in many ways according to the divine power and magical power of this animal, there are few explanations from different kind of images like this:

The first depiction we found half a mammal and half fish. The second depiction with a combination of different part of the body of different animal like the head of a crocodile, trunk from elephant scales from fish and tail from the peacock. After that third depiction also with combinations of different animal parts like fish (body), elephant (trunk), lion (feet), monkey (eye), pig(ears) and, peacock(tail).

The Story behind the Image: Hindu mythology said it Makara is the Vahana of the goddess. So due to this reason we have many stories belong to this imagery animal with goddess Ganga, because all gods they used their Vahana everywhere and every time to maintain peace and happiness. Makara has

also a good connection with epically in Sinhala Buddhist cultures due to this reason Buddhist monk they also created a few stories related to this animal and they include it in their art and practice. This animal is especially related to or known for water or rain as symbolically.

Source of Image: We can find a lot images and sculpture related with this animal in Buddhist art with narrative stories in form of sculptures and paintings inside the Buddhist temple or monuments, including the entrance to royal thrones of Sanchi Stupa, India. In present time, Inside of Hindu temple has sculpture belongs to this "Makara" like Khajuraho temple in Madhya Pradesh, India. Kalighat (folk painting), painter of folk paintings, they also include this imaginary character in their folk paintings with used bright and bold line.

Above we have seen Chinese and Indian imaginary animals how it's important in both society and we tried to understand background and personality of these animals. Each and every animal are not similar to each other. Now we can make clarifications on the basis of different kind similarity and differences between them such as:

01. Mythology:

Imaginary animal belongs to the mythology, both civilizations are full of different kind of myths and imaginary animals. Chinese and Indian society believe in their mythology and both civilizations have their own mythology which is always followed by them ,but Chinese and Indian civilization has their own individual mythology and mythical stories on the based on different kind of beliefs. These are very different from each other. Artists imagine and create an imaginary animal on their own mythical background.

02. Religion and Culture:

Religion and culture are a part of mythology and society or we can say these are a different kind of branches of human civilizations. Mythology, religion and culture are very well connected to each other's and it's always driving to each other. All imaginary animals are representing their cultural and religious background, but after that Chinese and Indian society has their own individual culture and religion and these differences can create few different kind base for imaginary animals. Chinese imaginary animals inspired with Taoism, Confucianism and Buddhism but Indian imagery animals inspired mostly from Hinduism.

03. Symbolic Representations:

Imaginary animals also used for symbolic representation. Chinese and Indian culture both used imaginary animals for that. Sometimes it represents a specific god or king and sometimes its represents cosmos power or supernatural power. These symbolic representations contain a lot of hidden and secret meaning, but Chinese and Indian cultural imaginary animals depicted a different kind of symbolic meaning. All imaginary animals' symbolic representation belongs to the myths, cultures and religion. In Chinese culture, imaginary

animals represent symbolic meaning like a dragon: power, or dignity, Feng Huang: loyalty and honesty. According to Indian imaginary animals have different kinds of representation like Narshima: power, Nandi: kindness etc.

04. Representation of Historical Stories or Acts: These imaginary animals also have a very deep connection with our cultural and historical stories. Sometimes we used these kinds of imaginary animals for emperor or god's heroic acts. Though the imaginary animals, we can understand or its explain power or kindness of our historical emperor or gods, but both culture they used this kind of imaginary animal in different representations like in Chinese culture mostly animals belonged to the yellow emperor and its represents his power. In Indian culture mostly animals are belonged to a different kind of god like a vehicle and also it was an Avatar of different gods.

05. Aims of the Birth:

All imaginary animals have an aim and stories of their own birth. Mythical stories describe the aim of the birth of imaginary animals, why they came on the earth, how these animal birth and why its means these all animals has a reason behind for their birth or depictions, But Chinese and Indian imaginary animals have a different kind of birth stories and different kind of aim. One example of Indian imaginary animal "Narasimha" half lion and half man. It was an Avatar of the Hindu god Vishnu to kill the demon king Hiranyakaship.

06. Mystery:

All imaginary animals have a deep connection with mystery. We do not know actually about their presences but all animals are given a strong impression for our every day to day life. In fact, it is imaginary but it reacts to our life like a real animal. We have a lot of mythical facts and stories these describe this kind of animals, power, life and death, but inside of these stories writes or artist, they also don't know about this kind of animals where they live, where they went, what they eat how they react. After this kind of similarity, also have few differences on the based on their mysterious life and acts (on the base of cultural and rituals beliefs).its belongs or represent a different kind of mystery.

07. Physical Appearances:

We know very well bout imaginary animals, it's all based on imagination but acutely artist took an inspiration from nature for creating this kind of imaginary animals. Artist depicted all imaginary animals in as a physical form after the depictions its looks like a real form like an animal in nature but in a different way. It had a head, legs body wings and everything like a real animal, but after the real or physical depictions, it all are not similar to each other even a Chinese or Indian imaginary animal is also very different from each other. Artist created a body of imaginary animals according to the stories or its personality or symbolic representations.

08. Creativity:

Imaginary animals are true depictions of creativity or part of the creativity of artist imaginations. They did not describe it's in the only text, but they tried to give to it's a physical or real form. A lot of historical paintings, wall paintings, folk paintings sculptures or another art form full of imaginary animals, but Chinese and Indian artist tried to create imaginary animals according to their cultural background and own experiences, which can create huge differences between the depiction of both cultural imaginary animals. Sometimes we can see imaginary animals with different colour, form, elements or composition.

09. Folk and Traditional Culture:

Now imaginary animal is very important part of our culture and folk life. We have lots of belies on them. We think it will do something good for our families or village. For that, we always remember it's in our day to day life in different many ways sometimes through the cultural ceremonies or religious occasions. We serve the food or flower to imaginary animals, we keep the paintings or small sculptures in or outside of our home, and we included an image of imagery animals in our folk or tribal artworks, but both culture and countries have their own folk and cultural life, which can create some differences in imaginary animals and folk life. This kind of differences we can see in our folk life, folk or tribal painting or day to day activities.

Conclusion: The results of the analysis confirmed that Chinese and Indian culture is full of imaginary animals which can able to represents their own cultural, historical and religious background. Both societies are very well connected with their imaginary animals, they believe in imaginary animals in their day to day life. We used imaginary animals as a symbolic representation of different kind of gods, emperors or power. Chinese and Indian imaginary animal has a few similarities but it also has a lot of difference. In actual life, it did not exist but it has importance in our life or culture more than real animals.

REFERENCES

- [1] Michael Sullivan, an Introduction to Chinese art, Faber & Faber, London, 1961
- [2] Daisy Lion – Goldschmidt, Chinese art, Studio books, London 1960
- [3] James Cahill, Chinese painting, Skira, Washington, 1960
- [4] Werner Speiser, China: spirit and society, Methuen & Co., LTD., London 1960
- [5] C.P. Fitzgerald, China: a short cultural history, the Cresset Press, London 1954
- [6] Mdanjeet Singh, India, paintings from Ajanta caves, New York graphic society 1954
- [7] Basil gray, treasures of Indian miniatures, Bruno Cassirer Publishers, Oxford 1951
- [8] Ernst Kuhnel, Indian miniatures, Verlag Gebr Manu, Berlin
- [9] Ernest F. Fenollosa, Epochs of Chinese and Japanese Art, Heinemann London 1912
- [10] Laurence Sickman, Art and architecture of China, Penguin Books LTD., USA 1956
- [11] William Willetts, Chinese Art: I, Penguin Books, Australia 1958
- [12] Karl Khandalaval, Pahari Miniature painting, New Book Company, Bombay 1958
- [13] Peter C., Chinese painting, Swann Zwemmer, Paris
- [14] René Grousset, Chinese art & culture, Andre Deutsch Limited, London 1959
- [15] Siren, Chinese Paintings: Leading Masters and Principles Vol. I, Lund Humphries, London 1956
- [16] Sister Nivedita, Myths of the Hindus and Buddhists, George G. Harrap & Company, London 1913
- [17] John Kieschnick and Meir Shahar, India in the Chinese Imagination: Myth, Religion, and Thought, University of Pennsylvania Press, 2014
- [18] Alfred Werner, Indian miniature, A.A.WYN, Inc., New York 1950

First A. Author: Dhaneshwar Shah

Born in India, currently pursuing PhD from School Art and Design, Whut., China



Second B. Author: Sunanda Khajuria/Rani

Born in India, currently pursuing PhD from School Art and Design, Whut., China

