
SINO-PLATONIC PAPERS

Number 163

October, 2005

Huangdi and Huntun
(the Yellow Emperor and Wonton):
A New Hypothesis on Some Figures
in Chinese Mythology

by
Julie Lee Wei

Victor H. Mair, Editor
Sino-Platonic Papers
Department of East Asian Languages and Civilizations
University of Pennsylvania
Philadelphia, PA 19104-6305 USA
vmair@sas.upenn.edu
www.sino-platonic.org

SINO-PLATONIC PAPERS

FOUNDED 1986

Editor-in-Chief

VICTOR H. MAIR

Associate Editors

PAULA ROBERTS

MARK SWOFFORD

ISSN

2157-9679 (print)

2157-9687 (online)

SINO-PLATONIC PAPERS is an occasional series dedicated to making available to specialists and the interested public the results of research that, because of its unconventional or controversial nature, might otherwise go unpublished. The editor-in-chief actively encourages younger, not yet well established, scholars and independent authors to submit manuscripts for consideration. Contributions in any of the major scholarly languages of the world, including romanized modern standard Mandarin (MSM) and Japanese, are acceptable. In special circumstances, papers written in one of the Sinitic topolects (*fangyan*) may be considered for publication.

Although the chief focus of *Sino-Platonic Papers* is on the intercultural relations of China with other peoples, challenging and creative studies on a wide variety of philological subjects will be entertained. This series is **not** the place for safe, sober, and stodgy presentations. *Sino-Platonic Papers* prefers lively work that, while taking reasonable risks to advance the field, capitalizes on brilliant new insights into the development of civilization.

Submissions are regularly sent out to be refereed, and extensive editorial suggestions for revision may be offered.

Sino-Platonic Papers emphasizes substance over form. We do, however, strongly recommend that prospective authors consult our style guidelines at www.sino-platonic.org/stylesheet.doc. Manuscripts should be submitted as electronic files, preferably in Microsoft Word format. You may wish to use our sample document template, available here: www.sino-platonic.org/spp.dot.

Beginning with issue no. 171, *Sino-Platonic Papers* has been published electronically on the Web at www.sino-platonic.org. Issues 1–170, however, will continue to be sold as paper copies until our stock runs out, after which they too will be made available on the Web.

Please note: When the editor goes on an expedition or research trip, all operations (including filling orders) may temporarily cease for up to three months at a time. In such circumstances, those who wish to purchase various issues of *SPP* are requested to wait patiently until he returns. If issues are urgently needed while the editor is away, they may be requested through Interlibrary Loan. You should also check our Web site at www.sino-platonic.org, as back issues are regularly rereleased for free as PDF editions.

Sino-Platonic Papers is licensed under the Creative Commons Attribution-NonCommercial-NoDerivs 2.5 License. To view a copy of this license, visit <http://creativecommons.org/licenses/by-nc-nd/2.5/> or send a letter to Creative Commons, 543 Howard Street, 5th Floor, San Francisco, California, 94105, USA.

Huangdi and Huntun (The Yellow Emperor and Wonton):

A New Hypothesis on Some Figures in Chinese Mythology

Julie Lee Wei

Abstract

This paper proposes correspondences between some figures in ancient Chinese mythology and Indo-European mythology or words. Figures discussed include Huangdi 黃帝, Huntun 渾沌, Chi You 蚩尤, Zhuan Xu 顓頊, Gong Gong 共工, Nü Ba 女魃, Tai Hao 太昊, Lei Zu 雷祖, Yao 堯, Shun 舜, Yu 禹, Chang Xi 常羲, Chang O 嫦娥, Di Jun 帝俊, and Taotie 饕餮. An Altaic correspondence for Qiong Qi 窮奇 is proposed. Xi 羲 and Xo 和 are discussed.

Introduction

The idea that Huangdi (the Yellow Emperor) might be Indo-European was first introduced to me by an article, "Indo-European Vocabulary in Old Chinese", in *Sino-Platonic Papers* (Chang 1988). After presenting numerous correspondences between Old Chinese and Indo-European words, roots, or stems, the author, Tsung-tung Chang, proposed the thesis that the Yellow Emperor (Huangdi 黃帝) was an Indo-European nomad of the steppes. The idea

struck me as novel, but I soon thought no more of it.

Two subsequent articles in *Sino-Platonic Papers* made me think again. These were "Canine Conundrums: Eurasia Dog Ancestor Myths in Historical and Ethnic Perspective" by Victor H. Mair (1998), and "The Spider's Web, Goddesses of Light and Loom: Examining the Evidence for the Indo-European Origin of Two Ancient Chinese Deities" by Justine T. Snow (Snow 2002).

V. H. Mair demonstrated in his paper that the Pangu (P'an-ku) creation myth of China, traceable to the third century BC at the earliest, was an adaptation of an Indo-European myth, for there are many close parallels between Pangu and Puruṣa, the cosmic man mentioned in the Rgveda (X.90), which is dated to around 1300 BC (Mair 1998:15).

J.T. Snow in her paper demonstrated that the ancient Chinese goddess Xiho (Hsi-ho 羲和), "Daughter of Heaven" and "solar charioteer", later re-written into two male officials, Xi 羲 and Ho 和, was probably a Sinitic version of the chariot-riding dawn and sun goddesses of Indo-European mythology such as the Norse goddess Usas and the Greek goddess Eos. Moreover, Snow argued that Zhi Nu (Chih Nu 織女) "Weaver Girl" of the ancient "Weaver-Girl and Cowherd" (牛郎織女) myth, was none other than Xiho (Snow 2002: 37).

These were closely argued theses and I found them convincing. They were also astonishing because Pangu, Zhi Nu, and Xi-and-Ho have always been regarded in China as quintessentially Chinese. The Zhi Nu/ Xiho/Usas/Eos thesis convinced me that if Eos came to China, she could not have come alone. Other Indo-European deities must have come too. I decided to look for them. I began with Eos because the Middle Chinese sound for Xiho, ɣjɿɛwāi (EZ), had some resemblance to Eos. I did not start with Puruṣa because I was not acquainted with other gods associated with Purusa, but I did know something about Greek gods and goddesses.

I then looked at the mythical characters in the *Shan Hai Jing* (*Classic of Mountains and Seas*, 4th century BC). One name caught my eye. This was Chi You 蚩尤, the arch enemy of Huangdi (the Yellow Emperor). I reconstructed Chi You roughly as Ti You, and this tentatively gave me Tiw, a variant spelling of the Germanic god Tir/Tyr, who was head of an older Germanic pantheon and was replaced by Odin/Wotan in the newer pantheon. I shall return to Chi You. First, a few words about Xiho.

The hypothesis I present here of correspondences between figures in Chinese mythology and those of Indo-European mythology, or between Chinese figures and Indo-European words, are based on sound-and-meaning correspondences—the sound of the name of a figure in mythology and the meaning of the figure. In some instances, the Chinese name is a contraction of the Indo-European name, or an elided form.

For a discussion of some patterns in sound correspondence between Old Chinese and Indo-European, I refer the reader to the section "Some OC-IE Sound Correspondences" in Wei 2005b.

Eos and Xiho

(**Abbreviations:** A. = adjective; adv. = adverb; AS. = Anglo-Saxon; *ASD* = *Concise Anglo-Saxon Dictionary*; Av. = Avestan; Bax. = W.H. Baxter; Bret. = Bretonish; Brit. = Brittonic; Cant. = Cantonese; *CH* = *CI HAI*; Chin. = Chinese; Clt. = Celtic; *COD* = *Concise Oxford Dictionary*; col. = column; Crn. = Cornish; *DAS* = *A Concise Anglo-Saxon Dictionary*; dem.=demonstrative; *DGL* = *Dictionary of Gaelic*; *DTch* = *Dictionary of Tocharian B*; *DWL* = *Dictionary of the Welsh Language*; Eg. = English; *EZ* = *A Dictionary of Early Zhou Chinese*; Fr. = French; Ga. = Gaelic; Goid. = Goidelic; Gr. = Greek; GrHom. = Homeric Greek; *HYDCD* = *Hanyu Da Cidian*; IE = Indo-European; Ir. = Irish; *KD* = *Kangxi Zidian*; L. = Latin; L&P = *A Concise Comparative Celtic Grammar*; Li = Li Fang-kuei (in *EZ*); M = middle; *Math* = *Mathews' Chinese-English Dictionary*; ML. = Middle Latin; MIBret = Middle Bretonish; MICH. = Middle Chinese; M.Ir. = Middle Irish; MSM. = Modern Standard Mandarin; *Myth* = *Mythology*; n.=noun; O = old; OClt. = Old Celtic; OC = Old Chinese; OInd. = Old Indic; OIr. = Old Irish; ; *OR*

= *ORIGINS*; OS. = Old Saxon; OSBI = Oracle Shell and Bone Inscriptions; OW. = Old Welsh; Pers. = Persian;
PIE = Proto Indo-European; pl.=plural; *Pok* = *Indogermanisches Etymologisches Wörterbuch*; prep. = preposition;
pron.= pronoun; Sag = L. Sagart; ScGa. = Scottish Gaelic; Sch = A. Schuessler; Skt. = Sanskrit; Sum. = Sumerian;
Toch = Tocharian; Turk. = Turkish; v. = verb; W. = Welsh; *WD* = *Welsh Dictionary* by H. Lewis; ZZSF = *Shang
Gu Yin Xi [Old Chinese Phonology]*).

(Note: For easier typing, the sound ɲ is written ng.)

Although I found J.T. Snow's identification of Xiho with an Indo-European dawn and sun goddess convincing, I was puzzled by the question of sound correspondence between Xiho and Greek Eos, goddess or personification of Dawn. Xiho 羲和 is mentioned in Chinese texts at least as early as the third century BC, for she appears in Sima Qian's "Records of the Five Emperors (Wu Di Ben Ji 五帝本記)" (*Shi Ji*, Ma: 11). Although there is sound resemblance between the Middle Chinese sound of Xiho, ɣjeɾwâ\ (EZ), and Greek Eos, the reconstructions of Xiho 羲和 in Old Chinese, **hnjar*guar* (Li), **hngjaj*guaj* (Sch), **hngral*gool* (ZZSF 348, 491), are quite different from Eos. Eos was a goddess whose rosy fingers opened the gates of heaven to the chariot of the sun (Grimal: 146). Since dawn means sunrise, she is also a sun goddess. Later I found a word for "sunshine" in Welsh that is closer to the Old Chinese sounds for Xiho. Here are the correspondences:

XIHO 羲和 **hnjar*guar* (Li),
**hngral*gool* (ZZSF)

W. *heulwen* (*haul* "sun" + *gwen* "white"
= **HAULGWEN*) "sunshine, (white or shining)
sun,..." (*DWL* 1864; *Pok* 1147). Cf. OIr ,Ga. and
Ir. *GRIAN* "sun".

In the first syllable, we see here an interchange of the finals $-r$, $-l$, and $-n$, which are homorganic. The initials $*hn-$, $*hng-$, $h-$, and $gr-$ are also homorganic, with nasalization in the Chinese:

**hnjar*

**hngral*

W. HAUL "sun"

Ir. GRIAN "sun"

In the second syllable, we also see similarities in the initials and finals. Again $-r$, $-l$, $-n$ are homorganic and often interchange in both Old Chinese and Indo-European (e.g. OIr AR "our" and W. EIN "our", L. SÖL "sun", Eg. SUN "sun"). The initials are also very similar.

**guar*

**gool*

W.GWEN "white"

"Sun" also means "day, daylight", and "dawn" means "daylight". In the *Huainan Zi* (*Huainan Tzu*, c. 139 BC), the sun is represented by the solar chariot traveling across the sky, and its charioteer is Xiho (Snow: 36). Xiho was also sun-goddess. Snow writes:

There is only one solar deity in ancient Chinese mythology
(surprisingly she is female) and her description mirrors the

Indo-European female solar charioteers such as Eōs, Uṣas,
Saule, horse-drawn chariot and all. (Snow: 36)

W. GWEN is feminine. Citing Anne Birrell's *Chinese Mythology* (p. 31), Snow continues:

This Sun-goddess was eventually effaced; even her name
"Hsi-ho [Xiho]" was taken from her and transferred to the two
oldest sons of two families assigned to calculate the celestial
motion of the sun.

In texts composed by ancient Confucian euhemerizers, Xiho was turned into the "oldest sons of two families", Xi ^羲 _和 and Ho ^和 _羲, a pair of ancient astronomers. (Snow: 35, quoting Edward Schafer). In the *Shi Ji (Records of the Grand Historian)* of Sima Qian (145-90? BC), an official at the Han dynasty court, the emperor Yao, described as a fifth-generation descendant of the Yellow Emperor, appoints Xi and Ho as ministers in charge of calculation, astronomy, and calendar. Not only has Xiho undergone a sex change and split in two, but Xi is described as having two brothers, Xi Zhong (Xi Middle Brother) and Xi Shu (Xi Third Brother) who are also appointed ministers to regulate the calendar. Symmetrically, Ho also has two brothers Ho Zhong (Ho Middle Brother) and Ho Shu (Ho Third Brother), also appointed ministers of the calendar. (Ma: 12,13). Sima Qian tells us that Yao reigned for 70 years before abdicating the throne to Emperor Shun, and then lived another 28 years. Since he ascended the throne as an adult, he would have lived well over 100 years. According to tradition, the Yellow Emperor reigned 100 years and died at the age of 121 years. (Ma: 8, note 8). The Five Emperors, with

which Sima Qian's history of civilization begins, was clearly mythology re-written as history, "the mythology of statecraft", to quote Mark L. Lewis. (Lewis 1971: 169).

I believe the sound correspondences between the Old Chinese sounds for Xiho and Welsh *HAULGWEN "sunshine, white or shining sun" supports J. T. Snow's thesis that Xiho corresponds to the Indo-European Sun goddesses such as Eōs, Uṣas, and Saule. Saule in fact means "sun", for we have PIE **sáuel* "sun", whence L. *sōl* and W. *haul* "sun" (Pok 881).

Correspondences

Since the sound-and/or-meaning correspondences I propose are interlinked and mutually reinforcing, I will list them first, so as to give the reader the big picture, before comparing them in some detail:

Mythological Figures

Tai Hao	太昊	Gr. Uranus/Ouranos
(Great Hao = Great Sky)		
Shen Nong	神農	Gr. and L. Saturn
(Divine Farmer)		
Yan Di	炎帝	Gr. and L. Saturn
(Emperor Yan		
= Flame Emperor)		
Huang Di	黃帝	Gr. Kronos/Cronos; Gr. Zeus; Gr. Apollo;
(=Huangdi		
=Yellow Emperor)		
		Av. <i>hware</i> "the sun"; Av. <i>hveng</i> "the sun"; W. <i>huan</i> "the sun".

Lei Zu 雷祖 (Ancestress Lei)	Gr. Rhea; Babylonion/Egyptian Neith;
Chi You 蚩尤 (=Chiyou)	OInd. <i>diyá-</i> , <i>diviá-</i> "heavenly", OInd. <i>dyāuh</i> (<i>diyāuh</i>) "the sky"; Gr. Zeus; Gmc. Týr/Tiwaz/Tiw/Zio.
Nü Ba 女魃 (=Woman Ba =Woman Droughtghoul)	Gr. Persephone; Gr. Demeter
Gong Gong 共工 (=Gonggong =Joint Workers)	Gr. Kuklopes/Cyclopes/Cyclops
Zhuan Xu 蚩尤 (=Zhuanxu)	Gr. Dionysos
Chang O 嫦娥 (= Heng O 姮娥)	Gr. Selene; Gr. Eos.
Chang Xi 常羲 (=Heng Xi 姮羲)	Gr. Selene; Gr. Eos
Di Jun 帝俊 (=Emperor Jun =Emperor Handsome)	Gr. Tithonus; Gr. Endymion
Yao 堯	W. <i>glew</i> "brave, astute, wise"; AS. <i>glēaw</i> "penetrating, wise".
Shun 舜	W. <i>llywydd</i> "ruler, lord".

Yu	禹	W. <i>glaw</i> "rain"
Hun Tun	渾沌	W. <i>hurty</i> "stupid", W. <i>hwyrdrwm</i>
(=Huntun)		"sluggish, dull".
Tao Tie	饕餮	W. <i>glythion</i> "gluttonous, gluttons"
(=Taotie)		
Qiong Qi	窮奇	Altaic * <i>k'ióngi</i> "head
(=Qiongqi)		of clan; chief"

Place Names

You Zhou	幽陵	Gr. Tartarus
You Ling	幽州	Gr. Tartarus

This list includes the figures that are usually on the list of the legendary Five Emperors (also translated Five Gods, or Five Great Gods) who are said to have founded Chinese civilization. The list of Five Emperors varies in ancient texts. As given in the second century BC by the historian Sima Qian, the list (here with proposed Western correspondences) comprises:

Huang Di	黃帝	Av. <i>hweng</i> "the sun"; W. <i>huan</i> "the sun"; Gr. Kronus/Saturn; Gr. Zeus; Gr. Apollo
Zhuan Xu	顓頊	Gr. Dionysos
Di Gu	帝嚳	
Yao	堯	W. <i>glew</i> , AS. <i>glēaw</i> "wise"
Shun	舜	W. <i>llywydd</i> "lord"

(Ma: 8)

The *Yi Da Zhuan* (Great Commentary to the *Yi Jing*) attributed to Confucius gives the list of

Five Emperors as:

Fu Xi	伏羲
Shen Nong	神農
Huang Di	黃帝
Yao	堯
Shun	舜

(Ma: 8)

Kong Anguo 孔安國 in his *Shang Shu Xu* (Preface to the *Book of History*) divides the
legendary founders of Chinese civilization into the Three August Ones (*San Huang* 三皇)
and the Five Emperors (*Wu Di* 五帝):

Three August Ones

Fu Xi	伏羲
Shen Nong	神農
Huang Di	黃帝

The Five Emperors

Shao Hao	少昊
Zhuan Xu	顓頊
Kao Xin	高辛
(= Di Gu)	
Yao	堯

Shun



(Ma: 8, 9)

As can be seen from the correspondences, a Chinese mythological figure can be a conflation of several Western mythological figures. I shall now give some details on sound-and meaning correspondences below, showing parallels between the Chinese and the Western counterparts.

On the left column of the following correspondences, the words in capitals are the sounds in Modern Standard Mandarin (MSM), followed by OC reconstructions marked by asterisks, then the meaning in quotation marks. The OC reconstructions are by ZHENGZHANG Shangfang, unless otherwise noted. For Greek mythology, I rely heavily on Pierre Grimal, *The Dictionary of Classical Mythology*. For Chinese mythology, I am heavily indebted to Sima Qian's *Shi Ji* (Records of the Grand Historian) and to Ma Chiyang's annotations to the *Shi Ji* (Ma 1991), and also to Anne Birrell's *Gendered Power and Chinese Myths*, to Gertrude Jobes's *Dictionary of Mythology Folklore and Symbol*, and to Mark Edward Lewis's *Sanctioned Violence in Early China*. I am indebted to Victor H. Mair for pointing me to Birrell's, Jobes's, and Lewis's works, as well as to the work of Justine T. Snow. Concerning a justification for comparing Old Chinese with Welsh, and for some patterns of sound correspondence between Old Chinese and Indo-European, I refer the reader to the Introduction to Wei 2005b.

Parallels between the Chinese and the Western

Many researchers have noticed parallels between the surviving fragments of ancient Chinese mythology and the more complete narratives of Western mythology; they include E.T.C. Werner, Joseph Campbell, Gertrude Jobes, and more recently, such researchers as Victor H. Mair, Justine T. Snow, and Serge Papillon (Papillon: 2004). Some of them, like

Joseph Campbell, have also noticed what may be called a Confucianist revisionism. Folk mythology has largely been rewritten to serve the purposes of the Confucian political state. For example, Sima Qian (second century BC) in the conclusion to his chapter "Basic Records of the Five Emperors" (Wu Di Ben Ji 五帝本記) in the *Shi Ji* tells us that the many available accounts of Huangdi in the various schools and traditions were couched in language that was too crude for scholars to utter or transmit, and that he himself traveled far and wide to collect materials on the Five Emperors (Ma: 38-39). He said that although accounts varied from place to place, they in large part were consistent with ancient texts and often supplemented gaps in them (Ma: 39). If the story of Huangdi and his cohorts reveals parallels in Greek mythology, Sima Qian has certainly converted the crudities—the exuberant couplings of the Greek gods and goddesses, for example—into sedate and proper Chinese imperial genealogies and histories, together with the full apparatus of emperor, ministers, and feudal lords. Nonetheless, despite the euhemerization of the gods and goddesses at the hands of Chinese literati, traces of the mythology survive, especially in such texts as the *Shan Hai Jing*, *Huainanzi*, *Lushi Chunqiu*, and so on.

In the columns below, the parallel features will be placed side by side.

TAI HAO 太昊 "great vastness; the sky".	Gr. URANUS / OURANOS "personification of the sky".
HAO 昊 *gaw? (Sch), *guu? (ZZSF 348) "be vast, vast" (EZ). <i>Hao tian</i> 昊天 "vast heaven" (Math).	Gr. <i>ouranos</i> "sky". In various legends, Uranus is son, brother, or husband of Gaia, Earth. (Grimal: 463). Gr. <i>ouranos</i> may derive from Egyptian <i>hor</i> (Horus), sky god, and may be
(Note: "Great sky" is my interpreta-	

tion.) cognate with Gr. *hóra* "season", L. *hōra* "hour, time, season" and Eg. *hour*.

Tai Hao 太昊 is sometimes listed as one of the Five Emperors. Uranus "sky" and Gaia/Ge "earth" were gods who were parents of the Titans (who included Kronos) and the Cyclops.

QI 齊氏 *ge/kje (ZZSF 463) Gr. GE / GAIA "Earth; Goddess Earth".
*gji (Sch) "earth spirit" (EZ) "god of the earth" (Math). Wife of Uranus "sky".

(Note: I am indebted to ZHOU Jixu for pointing out this correspondence [Zhou 2002]. The Chinese goddess of the earth probably underwent a change of gender, becoming a male god because of an increasingly male-dominated society. Xiho, a sun-goddess, for instance, became two male officials Xi and Xo, in charge of the calendar. Change of gender is discussed in Birrell 2002, "Gendered Power". QI 齊氏 was very important in Chinese culture, and was always part of the emperor's sacrifices.)

SHEN NONG 神農 Gr. and L. SATURN, god of agriculture (*Myth*:
"Divine Farmer" 103).

The Divine Farmer was a Saturn is a very old Italian god who has been ruler whose power was waning when identified with Kronos/Cronos. Zeus dethroned Huangdi arose. The Divine Farmer Saturn. (Grimal 412) . Zeus also dethroned was unable to quell the feudal lords his father Kronos (sometimes identified as Saturn) who fought one another and oppressed who had swallowed up all his children. Zeus

<p>the populace. Huangdi then used weapons to quell the feudal lords, who then submitted to him. (Ma: 3)</p>	<p>freed those brothers and sisters, as well as the Cyclops. The Cyclops forged the weapons of thunder and lightning for Zeus, who used them to defeat Kronos/Saturn.</p>
--	---

(Note: In this episode Huangdi corresponds to Zeus, supreme sky god. However, from another perspective, Huangdi also corresponds to Kronos [see below, HUANGDI]. In other words Huangdi [the Yellow Emperor] has parallels with several figures, Kronos, Kronos/Saturn, Zeus, and Phoebus Apollo, just as Persephone, daughter of Demeter in Greek mythology, can also be identified with Demeter, her mother [Jobes: Demeter]. Below, Huangdi, the Yellow Emperor, will be seen to be both the supreme sky god and sun god.)

<p>YAN DI 炎帝 “Emperor Yan =Flame Emperor”.</p>	<p>Gr. and L. SATURN, god of agriculture.</p>
--	---

YAN DI is identified with SHEN NONG
“the Divine Farmer”.

<p>YAN DI was menacing the feudal lords, who then flocked to Huangdi. (Ma: 4).</p>	<p>Zeus dethroned Saturn and Kronos, becoming the ruler of all the deities on Mt. Olympus.</p>
--	--

<p>HUANG DI 黄帝 “Emperor Huang = The Yellow Emperor”</p>	<p>Gr. KRONOS / Saturn; Gr. ZEUS; Gr. APOLLO;</p>
<p>HUANG 黄 *gwaang (ZZSF), *gwang (Sch) “yellow, brown”.</p>	<p>Av. <i>hware</i> “the sun”; Av. <i>hveng</i> “the sun”; W. <i>haul</i> “the sun”. (Pok 881). W. <i>huan</i> “the sun”. (DWL).</p>

(Note: HUANG/*gwaang 黄 “yellow” has the same sound as HUANG/*gwang 煌

"brilliant, magnificent" and HUANG/**gwang* 皇 "august, stately". The Yellow Emperor is chief of the ancient Chinese pantheon, and these adjectives fit him. "Yellow" also fits him as the Chinese counterpart of Kronos/Saturn, because both Kronos and Saturn in some accounts presided over a golden age. The word *gold* comes from the IE root **ghel*- "yellow", which suggests that the Chinese word HUANG could also be associated with a golden age. HUANG "yellow" in the Yellow Emperor is traditionally associated with the yellow color of earth, but that could be the Chinese variation on "golden". Huangdi's name was Xuanyuan [Huangdi zhe,..., ming yue Xuanyuan 黃帝者...名曰軒轅 (Ma: 2)]. The Yellow Emperor was a title he assumed when he became emperor after defeating Chiyou. Xuanyuan could correspond to W. "sunshine, shining sun". See below for correspondence:)

XUANYUAN 軒轅 **qhan***gwan* W. HEULGEN (*haul* "sun" + *gwen* "white"
XUAN 軒 **qhan* (ZZSF 326), = *HAULGWEN) (DWL).
**hjan* (Sch) "tall" (EZ 701).
YUAN 轅 **gwan* "shaft of carriage".

(Note: XUANYUAN 軒轅 has sometimes been interpreted as "tall carriage". It may have had this meaning, a significant one because Greek mythology may have been brought to China by the steppe people who brought the chariot. However, it may earlier have had the meaning of W. HEULGEN or *HAULGWEN "sunshine, shining sun" because of the close sound correspondence as well as meaning correspondence, since Huangdi was the supreme sky-god. OC **qhan* and W. HAUL are similar in sound because *-n* and *-L* are homorganic. Cf. L. *sōl* "sun" and Eg. *sun* "sun". The word XUANYUAN may have existed long before it was transcribed, and the scribe then gave it characters connected to the chariot. It is true that Eos's name in OC also corresponds to W. *HAULGWEN, and she drives the sun's chariot. Huangdi

also rides in a chariot across the sky (see below). I am not prepared in this paper to go beyond simply presenting what I see as the sound-and-meaning correspondences of XUANYUAN/
ghan gwan and W.*HAULGWEN. The matter does call for further study.)

The Yellow Emperor is married to Kronos is married to Rhea.

Lei Zu (Ancestress Lei). (Ma: 8)

The Yellow Emperor as Kronos/Cronos versus Uranus

The Yellow Emperor was of celestial birth. His father was a bolt of lightning that encircled the North Star. (Lewis: 180).	Gr. Kronos was of celestial birth. His father was Uranus (Heaven).
--	--

The Yellow Emperor was a sky-god, lord of rain and storm and of thunder. He rode an ivory chariot pulled by six dragons, attended by the Wind Monarch and Rain Master. He departed on a dragon at the end of his life. (Dragons are identified with clouds and rain) (Lewis: 180-81).	Kronos was a sky-god. Among his brothers/helpers were the three Cyclops, named Thunder, Lightning, and Thunderbolt (Grimal).
---	--

The Divine Farmer's power was then in decline and he could not protect the people against the feudal lords; the Yellow emperor, by use of his weapons, punished the refractory nobles and made them all	Uranus had imprisoned his rebellious sons in Tartarus. Kronos freed them at the plea of his mother. Later, he sent his refractory brothers, the Hundred-handed Giants and the Cyclops, back to Tartarus. (Grimal 115).
---	--

serve him. (Lewis: 175)

[Note: The Hundred-handed Giants and the Cyclops correspond to the Chinese feudal lords.

The Divine Farmer is often identified with the Flame Emperor. Both would refer to the powers of the sun, the supreme power in the sky.]

The Flame Emperor was oppressing the nobles and "Xuanyuan then repaired virtue, strengthened arms, regulated the five elements (i.e. rain, sunshine, heat, and cold), planted the five grains, nurtured the people, measured the four quarters, and tutored the bear, wolf, tiger, and other wild beasts, so as to battle the Flame Emperor". "After three battles, he won."	Uranus was oppressing his wife Gaia, and in revenge for his mother, Kronos castrated his father Uranus with a sickle, and thus replaced him as the ruler of the sky (Grimal 115).
--	---

(From *Shi Ji*, in Ma: 4; Lewis: 175)

(Note: The Divine Farmer/Flame Emperor symbolizes the sun, which controls weather and promotes crops. Xuanyuan [Welsh *HAULGWEN "sunshine"], in regulating weather and promoting crops, also functions as the sun, replacing the Divine Farmer/Flame Emperor.)

The Yellow Emperor as Kronos versus Zeus

Among the rebellious feudal lords, none was as violent or as refractory as Chiyou (Chi You 蚩尤 =Tiw/Zio, Zeus). Then Xuanyuan 軒轅 袁 battled Chiyou,	For fear that they would depose him, Kronos devoured all his children. Only Zeus escaped. Zeus wanted to seize power and attacked Kronos and his brothers the Titans.
---	---

killing him at Zhuolu. Then "all the
the feudal lords revered Xuanyuan
as the Son of Heaven [i.e., emperor], and
he replaced the Divine Farmer lineage,
and thus he was the Yellow Emperor."
(from *Shi Ji*, in Ma:5)

Then follows a reign in which the Yellow
Emperor worked tirelessly to pacify the
land, appointing ministers for the
seasons (named Blue Cloud, Red Cloud,
White Cloud, and Black Cloud), "planting
crops, vegetation, and trees, nurturing
birds, animals, insects and other creatures,
observing the heavenly bodies and elements,
exerting his mind and senses, husbanding
fire, water, and other resources, and
embodying the auspicious signs of the
virtues of Earth, and hence his name,
the Yellow Emperor."
(*Shi Ji*, in Ma: 6-7).

The struggle lasted ten years. Zeus won
and sent Kronos to Tartarus. Zeus then became
master of the universe. (Grimal 467) In the
Orphic religious tradition Zeus and Kronos were
reconciled and Kronos lived in the Islands of the
Blessed. Kronos was a good king, the first to
reign over heaven and earth. This led to legends
of a Golden Age. (Grimal 115-116).

(Note: Although the outcome of the above war between the Yellow Emperor/Kronos and
Chiyow/Tiw/Zeus is different in the Chinese and the Greek versions, there is much parallelism.
In Sima Qian's *Shi Ji*, Chiyow is the most violent and refractory of the rebellious feudal lords

("Chiyou zui wei bao mo neng fa 蚩尤最為暴，莫能伐" . (Shi Ji, Ma: 3). Since Sima Qian, official historian at the imperial court, makes the Yellow Emperor the founder of Chinese civilization, and his history serves the purpose of legitimizing, stabilizing, and aggrandizing the Han monarchy, he could by no means allow the Yellow Emperor to be vanquished by a rebellious feudal lord. In another Chinese version below, we see that Chiyou, like Tyr/Tiw/Zio/Zeus, is associated with the sky and with weapons:)

Chiyou created weapons and attacked	In the battle against Kronos, the Cyclops gave
the Yellow Emperor.... Chiyou [Zeus]	Zeus [Chiyou] thunder and lightning which they
asked the Wind Monarch and Rain	had made. The three Cyclopes (named Thunder,
Master [the Cyclops] to unleash great	Lightning and Thunderbolt) were smiths who
winds and rain. (Lewis: 182)	forged divine thunderbolts. (Grimal 119).

(Note: Huangdi has parallels with both Kronos and Zeus, and Kronos/Saturn. Chiyou has many of the same qualities as Huangdi. This is natural since both Kronos and Zeus were supreme gods of the sky. Mark E. Lewis calls Chiyou "a strange double" of Huangdi [Lewis 185].)

The Yellow Emperor as Phoebus Apollo

The Yellow Emperor replaced Flame	Gr.Phoebus Apollo, sky god associated with
Emperor (Yan Di), becoming sun god.	the sun, and son of Zeus, supreme sky-god.

The Yellow Emperor's name was
^{* HAULGWEN}
 Xuanyuan (corresponding with W. "sun-
 shine"), see above HUANGDI)

After defeating Chiyou and becoming	After slaying a dragon called Python at Delphi,
emperor, the Yellow Emperor's measures	which had the task of protecting an ancient

included obtaining a precious tripod
and divining stalks for divining heaven-
ly movements and the weather (*huo bao*
ding, ying ri tui ce 獲寶鼎迎日推策)
(*Shi Ji*, in Ma: 6).

The Yellow Emperor ruled over a land
that was blessed by his wise
government and diligence.

LEI ZU (=LEIZU) 雷祖, 女累祖
LEI 女累, **Cruəj* (雷, Sch), **rju j*
(累, Sch) **rul* (ZZSF 396 col.A,
bottom), **ljəd* (Li). (EZ 366, LEI 1, 2)

LEI 雷 **Cruəj* (Sch) "thunder" (EZ 366).

ZU 祖 "ancestress".

"wife of the Yellow Emperor [= Kronos]".

Leizu is "Ancestress Thunder".

Ancestress Lei is mother of two sons,
one of which had a son called
Kao Yang 高陽 "high sun/sunshine",

oracle at Delphi, but which was devastating the
land, Apollo took possession of the oracle
of Themis and dedicated a tripod in the shrine.
The tripod is one of Apollo's symbols.
(Grimal: 47).

Gr. Apollo (especially the Hyperborean Apollo) in
the Orphic tradition was often seen as ruling over
the Isles of the Blessed. (Grimal).

Gr. Rhea; Babylonian/Egyptian Neith.

Gr. Rhea is wife of Kronos.

Rhea is daughter of Uranus "sky" Rhea is a very
ancient earth divinity, identified with Cybele,
mother of the gods. Cybele, known as "the Great
Mother", governed the whole of nature.

Rhea is mother of gods, including Zeus, similar
to Babylonian/Egyptian Neith, Earth Mother,
mother of sun god Ra [corresponding to

also named Zhuan Xu, 崇 顓 頊 Zeus]. (Jobes; Grimal).

(= Zhuanxu = Dionysos, sun god,
see below). Zhuan Xu later became
emperor. (*Shi Ji* in Ma:7)

Ancestress Lei is reputed to be inventor Neith is goddess of war and the loom.
of sericulture and the use of silk to make (Also identified with Gr. Artemis). (Jobes;
clothing (Ma: 8) Grimal).

(Note: I believe Gr. Rhea and Babylonian/Egyptian Neith are related because of the
similarities in sound and meaning. The initials *r*- and *n*- are homorganic and often
interchange.)

CHI YOU 蚩尤 **thja* **G'u* , Gmc. TIWAZ/TIW/TIU/TȳR/ZIO; Gr. Zeus;
**thja* **wja* (=CHIYOU) OInd. *dīyá-*, *dīviá-* "heavenly"; OInd. *dyāuh*
"leader of rebellious feudal lords (dīyāuh) "the sky"; ONorse Tȳr ;
against the Yellow Emperor"; (OGmc. TEIWAZ) "god of war"; Gr. Zio/Zeus
"leader of rebels against Huangdi", = *dyāuh*); L. Jupiter (: OInd. *dyáuṣpitá*); PIE
"arch enemy of Huangdi", "minister *dīēus* (*dīēus*), vocative *dīēu*, locative *dīēui*,
of Huangdi", "son of Huangdi", *dīēu* "Father Sky" (Pok 184).
"double of Huangdi".

(*CH*; *Shi Ji*, Ma:5; Lewis: 185).

CHI 蚩 **thja* (Sch), **thja*g (Li)
"jesting".

YOU 尤 *wja (Sch), *G^wlu (ZZSF

533) "guilt" (EZ 766).

(Note: It can be seen from the above section on Huangdi that Chiyou corresponds to Gmc.

TIU/TIW/ZIO "god of war", Gr. Zeus "supreme god, son of Light, clear skies, and thunder"

(Grimal 466), OInd. DIŪYÁ- "heavenly" and DYĀUH^f "the sky", and PIE diēu "Father Sky".

Below are some correspondences.)

In battling the Yellow Emperor,

Chiyou produces rain and fog.

(Lewis 181-182).

In battling Kronos and the Titans, Zeus used

the weapons thunder, lightning, and thunder-

bolts provided by his allies the Cyclops.

Zeus presided over celestial manifestations—

causing rain, thunder, and lightning.(Grimal :

119, 466).

Chiyou created weapons and attacked

the Yellow Emperor.

Chiyou was a lord of warfare, and

a "master of weapons", Many texts

attributed the creation of weapons to

Chiyou. (Lewis183).

Gmc. TȳR (Teu, Tiu, Tiw, Tiwaz, Ty, Týw,

Zio, Ziu, Ziw) was an early Teutonic god of the

day sky. Later worshipped as a son of Odin, a war

god. Tȳr is symbolized by the sword. (Jobes:

1617).

NÜ BA 女魃 , BA, BO 魃 *bood

Gr. PERSEPHONE, Gr. DEMETER.

"Woman Droughtghoul", "daughter of

Huangdi".

NÜ 女 "woman".

BA, BO 魃 *bood (ZZSF 267)

"the drought demon" (Math)..

(Note: Persephone is contracted to *bood [Per-] in Chinese. BA/BO 魃 is not in EZ.

Schuessler reconstructs words with the 友 phonophore *bat: 輶友 *bat, 莠 *bat, 拔 *bat [EZ 7]. OC -d, -t are homorganic with Gr. -r-. The following are parallels:)

The Yellow Emperor as Kronos and Bo as Persephone/Demeter

"When the Yellow Emperor was
battling Chiyou, Chiyou unleashed
great winds and rain. The Yellow
Emperor then called down the cele-
stial Woman Bo (Droughtghoul), and
the rain stopped....Bo was unable to
ascend again, and wherever she dwelt
it did not rain....Bo (Droughtghoul)
sometimes escapes, and those who
desire to chase her away command,
'Spirit, go back north!'" (from *Shan
Hai Jing Jiaozhu*, in Lewis: 182).

Persephone was the daughter of Demeter
and Zeus, and Demeter was the daughter of
Kronos and Rhea. Demeter was goddess of
agriculture. When Persephone was abducted
by Hades and taken to the Underworld,
Demeter refused to return to heaven but wan-
dered the earth looking for her daughter.
Demeter's exile from heaven made the earth
barren [drought]. Finally a compromise was
reached whereby Persephone would spend
part of the year with her mother. When she
reunited with Demeter, spring would return
to the earth, but when she was away the
ground stayed sterile. (Jobes: 429)

(Note: In the Greek story, the earth is barren when Demeter leaves heaven to wander the earth to look for Persephone. Demeter is also earth, mother goddess, and protectress of fruitfulness. Her disfavor causes blight, drought, and famine. Persephone represents springtime and verdure. Demeter returns to her duties (providing rains, end of drought) when Persephone reunites with her in heaven. In the Chinese version, Demeter and Persephone are conflated in Bo. There is drought when Bo/**bood* (Persephone) comes down from heaven to earth. In the Greek version she is unable to return to heaven because she has to stay for most of the year in Hades [the Underworld, land of the dead]. In the Chinese version she cannot return to heaven because she has to wander the earth. In the Greek version, it is Demeter who has to wander the earth, causing drought. Thus, Persephone and Demeter are conflated in the Chinese version. According to Gertrude Jobes, Persephone is also represented in some Greek accounts as Demeter's double, two phases of the vegetative powers of the soil. [Jobes: 429])

GONG GONG 共工 **klong***koong*,

kjung*kung* (=GONGGONG)

"(literally:) joint workers/engineers",

"name of minister of Huangdi", "ally of Chi You".

GONG 共 **gjungh* (Sch), **klong*

ZZSF 335) "all together; jointly" (EZ).

GONG 工 **kung* (Sch), **koong* (ZZSF 332) v. and n. "work".

Gr. KUKLOPES / CYCLOPES / CYCLOPS;

There were three kinds of Cyclops: the

Uranian ones, sons of Uranus and Gaia, the

Sicilian ones who appear in the *Odyssey*,

and the "master-mason" Cyclops. (Grimal).

The Uranian Cyclops were distinguished

by their strength and manual dexterity.

They were three in number, Brontes, Steropes,

and Arges, corresponding to Thunder, Lightning,

and Thunderbolt. They were imprisoned by

Emperor Yao (a descendant of the Yellow Emperor) wanted to start various works, and asked: "Who is able?" Huandou said: "Gonggong has gathered many resources. He can be employed". But Yao expressed doubts. Later Huandou 讙兜 again recommended Gonggong. Yao then made him in charge of works to test him. Gonggong indeed proved to be immoral and dissolute. Later Xun 舜, an official, asked that Gonggong be banished to You Ling 幽陵 (Dark Hill, also known as You Zhou 幽州, Dark Province). (*Shi Ji*, Ma: 14, 21).

The "Three Villains" are Chiyou, Gonggong, and Huandou 讙兜. (Ma: 29, annotation to the *Shi Ji*,

Uranus and then Kronus in Tartarus and released by Zeus who needed them to achieve victory.

Armed by the Cyclops, Zeus and the Olympians defeated the Titans and threw them into Tartarus.

The Cyclops were smiths who forged thunderbolts. In Alexandrine poetry they were smiths and craftsmen who made every kind of weapons for the gods. In other accounts the Cyclops were stone-masons and builders. (Grimal: 119).

The Cyclops were locked away in Tartarus by Uranus. Kronus freed them, but soon locked them up again in Tartarus, a dark region below Hades, the Underworld. (Grimal).

Zeus [Chiyou] in his rebellion against Kronus [the Yellow Emperor] was aided by the Cyclops [Gonggong].

note 12).

The worker-god Gonggong tells how
he stirred the waters of the whole world
so that they crashed against the
barrier of the sky and threatened the
world with chaos. (Birrell 2000: 33)

ZHUAN XU 顓頊 *tjon*so
(ZZSF 307, 506) "grandson of Huangdi",
"Zhuan Xu was one of the Five
Emperors with which traditional Chin-
ese history begins."

ZHUAN XU was the grandson of
the Yellow Emperor.

ZHUAN XU's name was Gaoyang
高陽 "high sun; high sunshine"
He was an exemplary emperor.

ZHUAN 顓頊 *tjon (ZZSF 307)

The three Cyclops (smiths) assisted Zeus [Chiyoun]
in rebelling against Kronos, supreme ruler of the
sky. They provided Zeus with thunder, lightning,
and thunderbolts, and gave Poseidon, god of the
sea, a trident. Poseidon could provoke storms,
and create landslides on the coast with a flourish
of his trident. (Grimal: 119, 388).

Gr. DIONYSOS. Also called Bacchus, he was
the son of Zeus and Semele. Semele died while
Dionysos was in her womb. Zeus plucked
him forth and sewed him into his thigh.
Later he was born from Zeus's thigh.

Dionysos was the grandson of Kronos.

Dionysos appears as a sun deity in most
popular accounts (Jobes).

Dionysos is a deity of vegetation and embodies
the principle of manifold change and metamor-
phosis. He embodies the life of nature as it
comes and goes with the seasons. (Jobes).

XU 珣 *ngog/*hngog (ZZSF 541)

(Note: Xu 珣 is *ngog (ZZSF) but xu 徐 is *so [ZZSF 506]. My conjecture is that xu 珣 had changed to sound sū (xu 珣 is sū in Cantonese). by the time the name was transcribed, or that xu 珣 was pronounced *so. The xu 珣 character with jade 玉 classifier/semaphore is more appropriate for a virtuous emperor than su 徐. This question requires further study. The character is not in EZ.)

CHANG O 嫦娥

(earlier HENG O 姮娥 **gwjan*ngaal)

"Name of a lady who stole the elixir of immortality and fled with it to the moon, where she was changed into a frog. Originally called Heng O, changed to present form because of taboo of name of Emperor Wu Ti of Han" (Math 222, 2106; Birrell 27).

CHANG O (= HENG O) has been fused with the moon goddess CHANG

XI (=HENG XI) (see below), as

Anne Birrell has pointed out (Birrell 2002: 27, paragraph 2).

HENG 姮 *gwanng (ZZSF 331),

*gang (Sch) "be constant" (EZ 233).

Gr. SELENE "personification of the moon, sister of Eos, the Dawn" and Gr. EOS "sun and dawn goddess". Selena was depicted as a beautiful young girl who rode across the heavens in a silver chariot drawn by two horses. Her lovers included Zeus, Pan, and Endymion, the handsome shepherd. (Grimal).

Math 2106A YUAN 女亘 *gwjən (Li)

(EZ 792).

O, NGO 女娥 *ngaal (ZZSF 480)

"good, beautiful" (Math).

(Note: HENG 恒 is not in ZZSF or in EZ. The reconstruction *gəwng is based on HENG 恒 [ZZSF 331], which means "constant, enduring", which is the same meaning as CHANG "enduring". The sound. *gəng (Sch) "enduring". is also taken from Schuessler's reconstruction for HENG 恒 "be constant". I conjecture the sound *gwjən for HENG 女亘 because it has the same phonophore as YUAN 亘 *gwjən. I believe CHANG O or CHANG NGO 嫦娥 is a conflation of Gr. Eos "sun-goddess" and her sister Selene "moon-goddess". See below for parallels:)

*gwjən*ngaal (= CHANG O 嫦娥) Gr. Selene, moon goddess.

*hngal*gool (ZZSF), *hnjar*guar (Li), W. HEULGEN (*HAULGWEN) "sunshine"
(=XIHO 羲和, sun and dawn goddess) (=Gr. Eos, as I have argued above).

(Note that O 娥 and -HO 和 have the same phonophore 禾. I maintain that

*gwjən*ngaal (CHANG O) and *hngal*gool (XIHO) were originally the same word in Old Chinese or Late Old Chinese because of their similarity. Both Eos and Selene were daughters of Hyperion and Theia; in some traditions both were daughters of the Titan Pallas. (Grimal).

Because Eos and Selene are celestial sisters, and both had lovers who were extremely handsome, Tithonus and Endymion, and both stories had the motif of immortality, it is easy to conflate them. Parallels below:)

XIHO (Eos), beautiful maiden, drove
a chariot across the sky.

Selene, beautiful maiden, rode a chariot
across sky.

XIHO, sun goddess, had a consort,

Jun 俊 "handsome, excellent,

foremost" (Birrell 2002: 10.2).

HENGXI (=CHANGXI), moon goddess,

had a consort Jun 俊 "handsome,

excellent, foremost". (Birrell 2002: 10.2).

CHANG O stole the elixir of

immortality and fled to the moon.

CHANG 常 (formerly HENG 恒)

means "enduring, immutable".

CHANG O, after stealing immortality

and fleeing to the moon, was

changed into a frog.

CHANG XI 常羲

(earlier HENG XI

***gwjan*hngral*)

"Goddess of the Moon". (Birrell 2002:

27, 42). Birrell points out that

CHANG XI has been fused with

Eos had a lover, Tithonus, extremely handsome.

(Grimal; Jobes).

Selene had a lover, Endymion, extremely

handsome (Grimal; Jobes).

Selene obtained Zeus's promise to grant

Endymion one wish. He chose eternal sleep,

thus remaining immortally young.

Eos asked Zeus to grant Tithonus immortality.

She forgot to obtain eternal youth for him.

While Eos remained young forever, Tithonus

grew old and shrank very small.

After obtaining immortality for Tithonus,

Eos changed her aged, shrunken

lover into a cicada. (Jobes; Grimal).

Gr. SELENA, Gr. EOS, as above.

CHANG O in Chinese mythology.

Birrell translates CHANG XI as

Ever Breath and CHANG O as

Ever Sublime.

HENG 姮 *g^uu^ung,

(YUAN 垣 *gwj^an (Li)) "enduring".

XI 羲 *hng^{ra}l (ZZSF),

*hnj^ar (Li) "breath, vapor" (Math).

(Note: CHANG XI [=HENGXI] "moon goddess" and CHANG O [=HENG O] "lady of the moon" have been conflated. I maintain that they have also been conflated with XIHO "sun goddess" see above, CHANG O. See sound correspondences below. Other parallels are as above for CHANG O.)

HENG XI 姮羲 **gwj^an*hng^{ra}l
"moon goddess".

W. HEULGEN (*HAULGWEN) "sunshine"
(= Eos, sun-goddess, sister of Selene "moon")

HENG O 姮娥 **gwj^an*nga^al
"lady of the moon", "moon goddess"

W. HEULGEN (*HAULGWEN) "sunshine",
as above.

XIHO 羲和 hng^{ra}l*gool (ZZSF),
*hn^ar*gu^ar (Li) "sun goddess".

W. HEULGEN (*HAULGWEN) "sunshine".

(Notice that XI 羲 in HENG XI has the same phonophore 禾 as O 娥 in HENG O and HO 和 in XIHO. The character HENG 姮, 恒 was probably chosen because it means "enduring, immutable", thus immortal, and immortality is a motif in the Greek stories.)

DI JUN 帝俊, or JUN 俊.

Gr. TITHONUS, lover of Eos; Gr. ENDYMION,

"(God) Handsome or (Emperor) lover of Eos's sister Selene.

Handsome; consort of Xiho [Eos],

and consort of HENGXI [Selene]

(Birrell 2002: 10.2). JUN 俊 means

"superior, handsome, refined" (Math).

Birrell translates JUN 俊 as "foremost".

DI "god; emperor".

JUN 俊 *tsjuəns (Sch)

"be great, eminent" (EZ); "superior,

handsome, refined" (Math)

(Note the similarity in sound between OC *tsjuəns and -DYM- in Endymion. It was probably a contraction of Endymion. More parallels below.)

DI JUN 帝俊

"God Handsome, consort of Xiho, sun-goddess"

Gr. TITHONUS, prince of Troy. "He was extremely handsome" (Grimal: 457). Eos abducted him and bore him two sons.

DI JUN 帝俊

"God Handsome, consort of Hengxi (=Changxi), moon goddess"

Gr. ENDYMION, "a young shepherd of great beauty". Selene (the Moon) "fell violently in love with him and seduced him." (Grimal:145).

(Birrell 2002: 10.2)

(Note: It is clear that Tithonus and Endymion have been conflated in Chinese JUN/ DI JUN. For other parallels, see above, CHANG O.)

YAO *ngeew (ZZSF 519) 堯

W. GLEW "valiant, fierce; astute; mighty man,

"Emperor Yao, 5th generation descendant of Huangdi, known for sageliness" (*Shi Ji*, "Record of the Five Emperors" in Ma) "one of the Five Emperors, mythical founders of Chinese civilization". hero"; also W. GLYW "chieftain, lord, leader, ruler, governor". Cf. OE *GLĒW, GLĒAW. "wise, prudent, clever (*DWL* 1407; 1415, GLYW¹). AS GLĒAW "penetrating, keen, prudent, wise, skilful" (*ASD* 156)

It should be noted that Emperor Yao's name was Fangxun 放勳, Yao being an epithet awarded posthumously (like "Ivan the Terrible", "Peter the Great", Terrible and Great awarded posthumously). "Yao *shi ye*, Fangxun *ming ye* 堯謚也, 放勳名也 (YAO was his posthumous title; Fangxun his name)." (*Shi Ji*, and Ma's note (1) in Ma: 11).

YAO was a warrior and unifier before he became an emperor noted for his sageliness. (Yu: 18.4, 20.4,5).

(Note: I interpret YAO 堯 to be merely a phonetic sign, a phonophore, used to transcribe the sound of a name. Some words with the same phonophore: 石堯 *nghreew, 堯 *nghreew, 石堯 *ngreews, 堯 *hngreew, suggesting an -r- was elided in YAO / *ngeew. YAO 堯 is not in *EZ*. For many correspondences between Old Chinese and Celtic, see Wei 2005b, d, e.)

SHUN *hljuns (ZZSF 292) 舜

W. LLYWYDD, OCm. LIUET "president,

<p>“emperor who succeeded Emperor Yao, and one of the Five Emperors.” (Note: I interpret 舜 as merely a phonetic sign, a phonophore.)</p>	<p>governor, ruler, regent, prefect, chief, head (of college, etc.), commander, lord, master, guide, often of God,...” < <i>llywiaf</i>, <i>llywaf</i> “to rule, govern” (<i>DWL</i> 2291).</p>
--	--

Again, SHUN’s name was Chonghua
重華 (*Shi Ji*, Ma: 24). Shun appears to
be a posthumous title. Since SHUN was
an exemplary emperor noted for virtue,
an epithet such as “lord, master, guide”
(corresponding to W. LLYWYDD) would
be appropriate.

(Note the correspondence of YIN/**gwlin*? 尹 “lord, governor” and W. LLYWYDD “lord,
governor, etc.”, where the final consonant in OC is also nasalized [see Wei 2005d for
correspondences of other administrative categories in the Shang and Zhou polities]. Note that
佅 with the same phonophore as SHUN 舜 is **lhjun*? [ZZSF 292].)

<p>YU 禹 *<i>gʷaʔ</i>, *<i>gʷas</i> (ZZSF 541)</p>	<p>W. GLAW “rain”.</p>
---	------------------------

“the mythical emperor who succeeded
Emperor Shun 舜; often listed as
one of the Five Emperors”. YU 禹
is renowned for channeling rivers and
controlling flood. He is reputed to be
the founder of the Xia dynasty, the first

recorded Sinitic dynasty. (*Shi Ji*, Ma: 41).

YU 雨 *g^wa? (ZZSF 541)

W. GLAW "rain".

*gwjagx (Li) "rain"

(Note: I propose this correspondence between the OC and the Welsh for consideration because the sounds for YU 禹, the emperor, and yu 雨 "rain" are exactly the same in Modern Standard Mandarin and Old Chinese. YU 禹 is mainly associated with his success in controlling floods, which is associated with rain.)

HUNTUN 渾沌 *guun*duun

W. HURTYN "stupid, blockhead, idiot"

(ZZSF 389, 481) "good-for-nothing,
reprobate son(s) of the Yellow Emperor"
(*Shi Ji*, Ma: 28),

(WD 107), "blockhead, dolt, oaf, simpleton,
imbecile, fool, idiot, good-for-nothing
fellow" (DWL 1926).

"The undifferentiated primeval One";
"the undifferentiated soup of primeval
chaos" (Mair 1994a:386). Mair's transcrip-
tion for this word is WONTON, which

W. HWYRDRWM "sluggish, drowsy, dull.
(WD 107), "heavy, slow, lazy, sluggish,
slothful, drowsy, torpid,..., dull,..."
(DWL 1943).

reflects the playfulness of the HUN-
TUN allegory in *Zhuangzi* (*Chuang
Tzu*) [Mair 1994a, see below].

"Confusion, disorder, chaos" (Math) .

(Note: I believe W. HURTYN and HWYRDRWM are conflated in Chinese HUNTUN.

HUNTUN 渾沌, first appears in 4th to 2nd century BC texts in various orthographic forms.

"Muddy, muddled, a blur;..., blurry blob" is my interpretation. Huntun has also been translated

as Muddle Thick by Anne Birrell [Birrell 2000: 17]. "Undivided oneness of original *qi*", "blurry, faceless, strange god of the Western Mountains with six feet and four wings [in *Shan Hai Jing*, 3rd cent. BC to 1st cent. AD]", "dull", and "ignorant" are some of the meanings for HUNTUN 渾沌 given in Chinese dictionaries [*CH*, *HYDCD*]. For Huntun/Wonton as the emperor of the world's Center who is without the "seven holes for seeing, hearing, eating, and breathing", and for what happens when Huntun/Wonton's original wholeness is compromised, see *Zhuang Zi* [*Chuang Tzu*, 4th cent. to 2nd cent. BC] [Mair 1994a:71]. Mair cites Eugene Anderson, Norman Girardot, and Wolfram Eberhard for the connection between wonton soup and cosmic chaos [Mair 1994a: 386]. For other sound-and-meaning correspondences related to HUNTUN, see Wei 2005e.)

TAOTIE, TAOTIAN 饕餮 珍食

lhaaw*dian*? "glutton(s)".

TAO 饕餮 **lhaaw* (ZZSF 348)

(Note: The phonophore 饕 is

* *hlaaw* ZZSF 348)

TIAN 饕餮 **dian*? (based on

TIAN 珍 **dian*? [Sch], **dianx*

(Li) "to cease, put an end to, destroy".)

(Note: Traditionally, the meaning of TAOTIE/TAOTIAN has been "gluttonous", "glutton(s)".

Sima Qian in "*Wu Di Ben Ji*" 五帝本記 [Basic Records of the Five Emperors] describes

Ga. GLUTAIRE, W. GLWTH "glutton", pl.

W. GLYTHION "gluttons". (*DWL* 1413; *WD*).

TAOTIE as the "good-for-nothing son(s) of the Yellow Emperor who were gluttonous and grasping and were called TAOTIE by the people". [Ma: 29].)

QIONG QI 窮奇

Altaic *K'ÍŌNGI "chieftain", "chief of clan".
(Starostin).

*gung*gjaj "One of the Four Villains/

Four Nasties (*si xiong* 四凶) of the

far north of China, of which the other three

are Huntun 渾沌, Taowu 檣杵, and

Taotie 饕餮" (*Shi Ji*, Ma:29)

QIONG 窮 *gung (ZZSF),

"destitution, poverty, poor".

QI 奇 Cant. *kei*, *gjar (Li), *gjaj (Sch)

*kral/*gral (ZZSF 436, 437) "strange".

XIONG 凶 "inauspicious, bad". W. HYLL "ghastly, hideous", Persian HOUL.

(Note: QI 奇 is not in EZ, but QI 奇 with the same phonophore is *gjar (Li), *gjaj (Sch)

[EZ 469]). The Four Nasties/Ghastlies (*si xiong* 四凶) are referred to as *zu* 族 "clans, tribes, groups". [*Shi Ji*, Ma: 28] The "Four Nasties", all in the far north, seem to have been composed of non-Sinitic words, including an Altaic word, which apparently captured the imagination of the Chinese. XIONG is also a word in divination. For others see Wei 2005d.)

Conclusion

This paper supports the views of many previous researchers, such as Joseph Campbell, E.T.C. Werner, and Gertrude Jobes, who have detected correspondences between Indo-

European mythology and Chinese mythology. The present paper has used sound and meaning similarities to examine the question. One question that is raised in this study is: Did the contest between Huangdi (the Yellow Emperor) and Chiyu indicate a contest between a Celtic supreme deity (Huangdi) and a Germanic supreme deity, suggesting a contest between Celtic and Germanic tribes? This is an intriguing question since both were sky gods and had many similarities, and, as Mark L. Lewis has pointed out, were "strange doubles". Were there both Celtic and Germanic deities in Sinitic folk mythology and were they transmitted by Tocharians in the Sinitic heartland who perhaps in their travels had lived among the Greeks? Several papers (Wei 2005a, b, d, e) present linguistic evidence that support the thesis of the presence of Celtic and/or Germanic peoples in the Chinese heartland in prehistoric times. Many questions are raised by the present work, and call for further study.

Dedicated to Josiah and Flora Chang, for their kindness and generosity.

Acknowledgement

I am indebted to Victor H. Mair for guidance and encouragement in this work. I am wholly responsible for the contents and views.

References

A Concise Anglo-Saxon Dictionary, see Hall.

Adams, D.Q., 1999. *A Dictionary of Tocharian B*. Amsterdam/Atlanta, GA: Rodopi.

- Bagley, R., 1999. Shang archaeology, in Loewe and Shaughnessy (eds.) 129-231.
- Barber, E.W., 1999. *The Mummies of Urumchi*. New York (NY) & London: W.W. Norton.
- Barber, E.W., and P.T. Barber, 2004 (advance copy). *When They Severed Earth From Sky: How the Human Mind Shapes Myth*. Princeton: Princeton University Press.
- Baxter, W.H., 1992. *A Handbook of Old Chinese Phonology*. Trends in Linguistics: Studies and Monographs 64.) Berlin & New York (NY): Mouton de Gruyter.
- Birrell, A., 2000. *Chinese Myths*. London (UK): British Museum Press.
- Birrell, A., 2002. Gendered Power: A Discourse on Female-Gendered Myth in the Classic Of Mountains and Seas, *Sino-Platonic Papers*, 120(July), 1-47.
- Cavendish, R. and T.O. Ling, 2004. *Mythology, an illustrated encyclopedia*. New York, NY: Barnes & Noble.
- Chang, Tsung-tung, 1988. Indo-European Vocabulary in Old Chinese: A new thesis on the emergence of Chinese language and civilization in the late Neolithic age, *Sino-Platonic Papers* 7(January), 1-56.
- CI HAI 辭海 (Chinese-Chinese Dictionary), 1957: Taipei: Zhonghua Book Co.
- Concise Anglo-Saxon Dictionary. See Hall.
- Concise Oxford Dictionary, 1911. Oxford: Oxford Clarendon Press.
- Davies, J., 1999. *The Welsh Language*. Cardiff (UK): The University of Wales Press.
- Evans, D. Silvan, 1893. *Dictionary of the Welsh Language*. 1965 reprint. Ann Arbor (MI): University Microfilms.
- Gaelic Dictionary, see Robertson.
- Geiriadur Prifysgol Cymru (A Dictionary of the Welsh Language), 1950-2002. 4 vols.

Cardiff (UK): The University of Wales Press.

Grimal, P., 1986. *The Dictionary of Classical Mythology*, trans. By A.R. Maxwell-Hyslop.

Malden, MA (USA) and Oxford (UK): Blackwell Publishing.

Grundy, V., and B. O Croinin, (ed.), 2000. *The Oxford Pocket Irish Dictionary*. Oxford (UK):

Oxford University Press.

Hall, J.R. Clark, 1984. *A Concise Anglo-Saxon Dictionary*. Fourth edition 1960.

Cambridge: Cambridge University Press.

Hanyu Da Cidian (HYDCD) 漢語大辭典 (Comprehensive Dictionary of the Chinese

Language), 1992. Shanghai: Hanyu Da Cidian Chubanshe.

Janhunen, J., 1998. The horse in East Asia: reviewing the linguistic evidence, in Mair

(ed.) 1998a, vol. 1, 415-30.

Jobes, G., 1962. *Dictionary of Mythology Folklore and Symbol*. New York, NY: The

Scarecrow Press.

Kangxi Zidian 康熙字典 (Kangxi Dictionary), 1990. Taipei (Taiwan): Da Taibei

Chubanshe.

Keightley, D.N., 1999. The Shang: China's first historical dynasty, in Loewe and

Shaughnessy, 232-292.

Lewis, H., 1960. *Welsh Dictionary*. London and Glasgow: Collins.

Lewis, H. and H. Pedersen. 1937. *A Concise Comparative Celtic Grammar*. Gottingen:

Vandenhoeck & Ruprecht.

Lewis, M. E., 1971. *Sanctioned Violence in Early China*. Albany, NY: State Univer-

sity of New York Press.

Loewe, M. and E. L. Shaughnessy (eds.), 1999. *The Cambridge History of Ancient*

China: From the Origins of Civilization to 221 BC. Cambridge (UK):

Cambridge University Press.

Ma, C., (annot.), 1991. *Shi Ji Jin Zhu* (史記今註 Records of the Grand Historian, with
Modern Annotation) by Sima Qian, annotated by Ma Chiying 馬持盈. Taipei:
Shangwu Yinshuguan.

MacLeod, N, and D. Dewar, 1909. *Dictionary of the Gaelic Language*. Edinburgh: John
Grant.

Mair, V.H., 1990a. Old Sinitic **M'ag*, Old Persian *Maguš*, and English 'Magician',
Early China 15. 27-47.

Mair, V.H. (trans.), 1990b. *Tao Te Ching: The Classic Book of Integrity and the Way*.
New York, NY: Bantam Books.

Mair, V.H. (trans.), 1994a. *Wandering On The Way: Early Taoist Tales and Parables of
Chuang Tzu*. Honolulu: University of Hawai'i Press.

Mair, V.H. (trans.), 1994b. *The Columbia Anthology of Traditional Chinese Literature*.
New York: Columbia University Press.

Mair, V.H., 1996. Language and script: biology, archaeology, and (pre)history. *International Review of Chinese Linguistics* 1.1, 31-41, 47-50.

Mair, V.H. (ed.), 1998a. *The Bronze Age and Early Iron Age Peoples of Eastern Central
Asia*, 2 vols. Washington (DC): The Institute for the Study of Man; Philadelphia (PA).
The University of Pennsylvania Museum Publications.

Mair, V.H., 1998b. Canine conundrums: Eurasian dog ancestor myths in historical and
ethnic perspective. *Sino-Platonic Papers* 87 (October), 1-74.

Mair, V.H., 2003. The horse in late prehistoric China: Wrestling culture and control from

the 'barbarians', in *Prehistoric Steppe Adaptation and the Horse*. Cambridge:

McDonald Institute for Archaeological Research.

Mascaro, J., (trans), 1965. *The Upanishads*. London (England): Penguin Books.

Mallory, J.P. & V.H. Mair, 2000. *The Tarim Mummies: Ancient China and the Mystery
of the Earliest Peoples from the West*. London: Thames and Hudson.

Mathews. R.H. 1975. *Chinese-English Dictionary*. Revised American edition. Thirteenth
printing. Taipei: Dunhuang Book Co.

Miller, B. S. (trans.), 1986. *The Bhagavad-Gita*. New York & Toronto: Bantam Books
Mythology, see Cavendish.

Norman, J.L. and W.S. Coblin, 1995. A new approach to Chinese historical linguistics,
Journal of the American Oriental Society 115.4:576-584.

Papillon, S., 2004. Influences tokhariennes sur la mythologie chinoise, in *Sino-Platonic
Papers*, 136 (May), 1-47.

Partridge, E., 1958. *ORIGINS: A Short Etymological Dictionary of Modern English*.
Reprint, 1983. New York (NY): Greenwich House.

Pokorny, Julius, 1959. *Indogermanisches Etymologisches Wörterbuch*, 2 vols. 2002 Printing,
Tübingen and Basel: A. Francke Verlag.

Robertson, B., and I. MacDonald, 2004. *Gaelic Dictionary*. London (UK): Hodder
Headline.

Sagart, L., 1999. *The Roots of Old Chinese*. Amsterdam/Philadelphia: John
Benjamins.

Schuessler, A., 1987. *A Dictionary of Early Zhou Chinese*. Honolulu (HI): University
of Hawaii Press.

Shi Ji, see Ma.

Sima Qian, *Shi Ji*, see Ma.

Snow, J. T., 2002. The spider's web: Goddesses of light and loom. Examining
the evidence for the Indo-European origin of two ancient Chinese deities, *Sino-
Platonic Papers* 118(6), 1-75.

Starostin, Sergei, and Anna Dybo, Oleg Mudruk et al., 2003. *Etymological Dictionary of
the Altaic Languages*. Amsterdam (Netherlands): Brill.

Upanishads, see Mascaro.

Vendryes, J., 1981. *Lexique Étymologique de L'Irlandais Ancien*, vol. "B", edited by
E. Bachellery and P.-Y. Lambert. Dublin: Dublin Institute for Advanced Studies;
Paris: Centre National de la Recherche Scientifique.

Vendryes, J., 1987. *Lexique Étymologique de L'Irlandais Ancien*, vol. "C", edited by
E. Bachellery and P.-Y. Lambert, Dublin: Dublin Institute for Advanced Studies;
Paris: Centre National de la Recherche Scientifique.

Vendryes, J., 1996. *Lexique Étymologique de L'Irlandais Ancien*, vol. "D", edited by
P.-Y. Lambert, Dublin: Dublin Institute for Advanced Studies; Paris: Centre
National de la Recherche Scientifique.

Wei, J.L., 1999. Correspondences between the Chinese calendar signs and the
Phoenician alphabet, *Sino-Platonic Papers* 94 (March), 1-65.

Wei, J.L., 2005a. The eight *Yi Jing* trigrams: An inquiry into their linguistic
origins, *Sino-Platonic Papers* 161 (September), 1-18.

- Wei, J.L., 2005b. Counting and knotting: Correspondences between Old Chinese and Indo-European, *Sino-Platonic Papers* 162 (September), 1-71.
- Wei, J.L., 2005d. Shang and Zhou: An inquiry into the linguistic origins of two dynastic names, *Sino-Platonic Papers* 164 (October), 1-62.
- Wei, J.L., 2005e. DAO and DE: An inquiry into the linguistic origins of some terms in Chinese philosophy and morality, *Sino-Platonic Papers* 165 (October), 1-51.
- Xing Yin Yi Zonghe Da Zidian 形音義綜合大字典 (*An Epigraphical Dictionary of Chinese*), 1979. Enlarged 3rd edition. Taipei: Cheng Chung Book Co.
- Xu, Z. (ed.), 1988. *Jiagu wen zidian* 甲骨文字典 [*A Dictionary of Oracle Shell and Bone Graphs*]. Chengdu: Sichuan cishu chubanshe.
- Yu, Taishan, 2000. A hypothesis about the source of the Sai Tribes, *Sino-Platonic Papers*, 106 (September), 1-200.
- Zhengzhang, Shangfang, 2000. *The Phonological System of Old Chinese*, translated by Laurent Sagart. Paris: École des Hautes Études en Sciences Sociales, Centre de Recherches Linguistiques sur l'Asie Orientale.
- Zhengzhang, Shangfang, 2003. *Shanggu Yin Xi* 上古音系 (Old Chinese Phonology). Shanghai: Educational Publishing House.
- Zhou, Jixu, 2002a. *Hanyu Yinouyu Cihui Bijiao* 漢語印歐語詞彙比較 (*A Comparison of Words in Chinese and Indo-European*). Chengdu, Sichuan: Sichuan Minzu Chubanshe.
- Zhou, J., 2002b. Correspondences of the basic words between Old Chinese and Proto-Indo-European, *Sino-Platonic Papers* 115 (April), 1-8.
- Zhou, J., 2003a. Correspondences of cultural words between Old Chinese and Proto-Indo-

Julie Lee Wei, "Huangdi and Huntun (The Yellow Emperor and Wonton):
A New Hypothesis on Some Figures in Chinese Mythology", *Sino-Platonic Papers*, 163 (October 2005)

European, *Sino-Platonic Papers* 125 (July), 1-19.

Zhou, J., 2003b. *Lishi Yuyanxue Lunwen Ji* 歷史語言學論文集 (Collected Papers
in Historical Linguistics). Chengdu, Zichuan: Bashu Shushe.

Since June 2006, all new issues of *Sino-Platonic Papers* have been published electronically on the Web and are accessible to readers at no charge. Back issues are also being released periodically in e-editions, also free.

For a complete catalog of *Sino-Platonic Papers*, with links to free issues, visit the *SPP* Web site.

www.sino-platonic.org