

# A DICTIONARY OF CHINESE MYTHOLOGY

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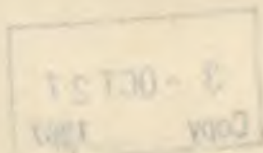
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## DICTIONARY OF CHINESE MYTHOLOGY

### A

A HSIANG 阿香.—Hsiang the First (or Elder). Charioteeress to the Ministry of Thunder (see *Lei Pu* 雷部) (*Yu hsüeh Ku shih ch'ung lin* 幼學故事瓊林, *chüan* i, p. 2). Some works specialize her as charioteeress to Tien Mu 電母, the Mother of Lightning.

ADI-BUDDHA

ABHINNA.—The six kinds of supernatural wisdom.—See *Dhyana*.

ADI-BUDDHA.—The first Buddha, the primary Buddha, Buddha from the beginning, Buddha unoriginated, existing by himself. The primordial Buddha-god. Has never been seen. Is in Nirvana. Nevertheless is "pure light," he issues from the "void"; and his names are innumerable. Prayers are not addressed to him, yet he is worshipped in his temple. He dwells in the upper region of the world of forms, as if it had been forgotten that in the Buddhist cosmology there are numerous formless heavens. He has, besides, like every divinity, a mystic circle, for conjuratory or mystical purposes.

He was invented to serve as a counterpart to the One Universal Spirit Brahma (*q.v.*), the one eternally existing spiritual essence, from which all existing things are mere emanations. The idealization of Buddha's personality led to his deification as an omniscient and everlasting god. Traces of this development are to be found even in Southern Buddhism. He soon (*v. infra*) came to be regarded as the omnipotent primordial god, the Universal Essence of a pantheistic nature.

The conception of an Adi-Buddha (at first thought to be of comparatively late origin) existed (as will be seen presently) in very early times. The evolution of monotheism from polytheism is illustrated when the Adi-Buddha is apotheosized and placed, as a

YÜN-KUANG

YÜN-KUANG 雲光.—A saintly Buddhist monk. One of those invited to the annual banquet of the gods (see *Hsi Wang-mu* 西王母).

YÜN-MÊN MO 雲門脈.—See *Buddhist Schools*, VIII.

[YÜN-MÊN] WÊN-YEN CH'AN-SHIH [雲門] 文偃禪師.—See *Buddhist Schools*, VIII.

YÜN SHAN 禪巖.—See *Pi-hsia Yüan-chün* 碧霞元君.

YÜN-SHAN TSUN-CHÊ 孕螿尊者.—A saintly Buddhist monk. One of those invited to the annual banquet of the gods (see *Hsi Wang-mu* 西王母).

YÜN-YIN-MIAO-CH'UANG 雲音妙幢.—A dragon-king.—See *Lung Wang* 龍王.

## INDEX TO MYTHS

Most of the myths included in this dictionary are traceable by the title-words of the sections in which they occur or by cross-references in the body of the work. This index includes (generally speaking) only those traceable by neither clue.

- A-PAO AND THE LICHEES: *Liu-hai Hsien*.  
ALLIGATOR AND DRAGON: *Hsü Chên-chün*.  
ALMS-BOWL, RIVER CROSSED ON: *Pei-tu Ch'an-shih*.  
ARCHER, THE DIVINE: *Shên I; Fêng Po*.  
ARCHER, AS PROPAGATOR OF CHILDBIRTH: *Chang Hsien*.  
ARHAT SUBDUES DRAGON: *Lo-han*.  
ARHAT TAMES TIGER: *Lo-han*.  
ARROW IN LUNAR MANSION: *Sandhya*.  
"ARROW TEMPLES," ORIGIN OF: *Shê Chi*.  
ASCENDING TO HEAVEN: *Yüan Ch'ien-li*; and *passim*.  
BATH OF SPIRITUALIZED WATER: *Chi-kung Lao P'u-sa*.  
BATTLES OF IMMORTALS: *Chang Kuei-fang; Chiang Tzŭ-ya; Ch'ing Lung; Pai Hu; No-cha; Shui Fu; T'ung-t'ien chiao-chu*; and *passim*.  
BEADS CHANGED INTO BREAD: *Yü-i Hsien*.  
BEAR, TA YÜ CHANGED INTO A: *Tz'ü-shan Chang Ta-ti*.  
BEGGAR WOMAN'S OFFERING: *Jan-têng Fo*.  
BELL, BORN FROM A: *Pa Cha*.  
BIRD APPOINTED GRAND MINISTER: *Tz'ü-shan Chang Ta-ti*.  
BIRD, THE ONE-LEGGED: *Yü Shih*.  
BLUE BIRD, THE: *Shên Nung*.  
BOAT, THE FLYING: *Pei-tu Ch'an-shih*.  
BODHIDHARMA CROSSING THE YANG-TZŪ RIVER: *Bodhidharma; Patriarchs*.