

נו-וּוּה

הנחש - ערום מכל חייית השדה? - הרדיו הבינלאומי של סין

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על פי מיתוסים ואגדות שונות, **נו-וּוּה** (Nuwa), בסנינית: 女娲, ופּוּ-סִי (Fuxi), בסנינית: 伏羲 - Feb 1, 2013
(羲) הם שני האבות הקדמונים של העם הסיני. דמויותיהם הקדומות ביותר ...

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נו וּוּ

فوּוּשִׁי - המערה

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رسم قديم يظهر **نو و** Nuwa وفوּוּשִׁי ثم العتور عليه في سنجياتگ. في الأساطير الصينية، فوּوּشִׁי Fu Hsi أو Fu Xi
(بالصينية: 伏羲) ويعرف كذلك باسم ياوּوּشִׁי Paoxi ...

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مالي شغل اذا صار ليج جلمه شخصيتج عندها اغراض تايفونغ وانتي لا ومالي شغل اذا **نو و** فوكسي يتمسخرون على
تايفونغ و مالي شغل اذا ... #wangyuanji #nuwa #dwrp

... [الأرشيف] The History of the Three Kingdoms الإثارة و الحركة

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... معلومات عنها ولا يمكنك رؤية الموقع هالموقع http://www.sh.com/culture/legend Oct 26, 2002
/nuwa.htm / وانا بحاول اجمع معلومات عنها هو متزوج من أخته **نو و**, ربة الابتكار .

نو و

فصل 6- چگونگی نابودی فرهنگ سنتی به دست حزب کمونیست ...

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[۲] بر اساس اسطوره شناسی چینی، **نو و** (Nüwa) الهی مادر است که نوع بشر مخلوق اوست. - Apr 29, 2012
[۳] شنونگ (Shennong) (که معنای تحت‌اللفظی آن "زارع ملکوتی و ...

آزادی اندیشه B: حزب کمونیست چیست 6

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... توسط **نو و** [2] (Nüwa)، اکتشاف صدها گیاه دارویی توسط شنونگ (Shennong) و اختراع - Sep 5, 2009
حروف الفبای چینی توسط کنگجی [4] (Cangjie) بوده است.

جداسازی اعضای بدن انسان های زنده در چین ... - گفتگوی آزاد - هم میهن

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... خلقت آسمان و زم بین توسط پانگوPangu،خلقت بشر بت توسط **نو و** Nüwa اکتشاف صدها - Jun 24, 2010
گیاه دارویی توسط شنونگ(Shennong) و اختراع حروف الفبا ...

Nüwa

“Nuwa” redirects here. For other uses, see Nuwa (disambiguation).

Nüwa, also known as **Nügua**, is a goddess in ancient Chinese mythology best known for creating mankind and repairing the pillar of heaven.

1 Description

The *Huainanzi* relates Nüwa to the time when Heaven and Earth were in disruption:

The catastrophes were supposedly caused by the battle between the deities *Gonggong* and *Zhuanxu* (an event that was mentioned earlier in the *Huainanzi*),* [lower-alpha 1] the five-colored stones symbolize the essence of the five phases (wood, fire, earth, metal, and water), the black dragon was the essence of water and thus cause of the floods, Ji province represents the central regions (the Sinitic world).* [3] Following this, the *Huainanzi* tells about how the sage-rulers Nüwa and Fuxi set order over the realm by following the way (道) and its potency (德).* [4]



Nüwa and Fuxi as depicted from murals of the Han dynasty (206 BC – 220 AD)

The *Shan Hai Jing*, dated between the Warring States period and the Han Dynasty, describes Nüwa's intestines as being scattered into ten spirits.* [5]

In *Liezi* (c. 475 - 221 BC), Chapter 5 “Questions of Tang”

(Chinese: 卷第五湯問篇), author *Lie Yukou* describes Nüwa repairing the original imperfect heaven using five-colored stones, and cutting the legs off a tortoise to use as struts to hold up the sky.

In *Songs of Chu* (c. 340 - 278 BC), Chapter 3 "Asking Heaven" (Chinese: 问天), author *Qu Yuan* writes that Nüwa molded figures from the yellow earth, giving them life and the ability to bear children. After demons fought and broke the pillars of the heavens, Nüwa worked unceasingly to repair the damage, melting down the five-coloured stones to mend the heavens.

In *Shuowen Jiezi* (c. 58 - 147 AD), China's earliest dictionary, under the entry for Nüwa author *Xu Shen* describes her as being both the sister and the wife of *Fuxi*. Nüwa and *Fuxi* were pictured as having snake-like tails interlocked in an Eastern Han Dynasty mural in the *Wuliang Temple* in *Jiaxiang county*, *Shandong province*.

In *Duyi Zhi* (Chinese: 獨異志; c. 846 - 874 AD), Volume 3, author *Li Rong* gives this description.

In *Yuchuan Ziji* (Chinese: 玉川子集 c. 618 - 907 AD), Chapter 3 (Chinese: "與馬異結交詩" 也稱 "女媧本是伏羲婦"), author *Lu Tong* describes Nüwa as the wife of *Fuxi*.

In *Siku Quanshu*, *Sima Zhen* (679–732) provides commentary on the prologue chapter to *Sima Qian's Shiji*, “Supplemental to the Historic Record: History of the Three August Ones,” wherein it is found that the *Three August Ones* are Nüwa, *Fuxi*, and *Shennong*; *Fuxi* and Nüwa have the same last name, *Feng* (Chinese: 風). Note: *Sima Zhen's* commentary is included with the later *Siku Quanshu* compiled by *Ji Yun* and *Lu Xixiong*.

In the collection *Four Great Books of Song* (c. 960 - 1279 AD), compiled by *Li Fang* and others, Volume 78 of the book *Imperial Readings of the Taiping Era* contains a chapter “Customs by *Yingshao* of the Han Dynasty” in which it is stated that there were no men when the sky and the earth were separated. Thus Nüwa used yellow clay to make people. But the clay was not strong enough so she put ropes into the clay to make the bodies erect. It is also said that she prayed to gods to let her be the goddess of marital affairs. Variations of this story exist.

2 Appearance in *Fengshen Yanyi*

Nüwa is featured within the famed Ming dynasty novel *Fengshen Bang*. As featured within this novel, Nüwa is

very highly respected since the time of the Xia Dynasty for being the daughter of the Jade Emperor; Nüwa is also regularly called the “Snake Goddess”. After the Shang Dynasty had been created, Nüwa created the five-colored stones to protect the dynasty with occasional seasonal rains and other enhancing qualities. Thus in time, Shang Rong asked King Zhou of Shang to pay her a visit as a sign of deep respect. After Zhou was completely overcome with lust at the very sight of the beautiful ancient goddess Nüwa (who had been sitting behind a light curtain), he would write a small poem on a neighboring wall and take his leave. When Nüwa later returned to her temple after visiting the Yellow Emperor, Nüwa would see the foulness of Zhou's words. In her anger, she swore that the Shang Dynasty will end in payment for his foulness. In her rage, Nüwa would personally ascend to the palace in an attempt to kill the king, but was suddenly struck back by two large beams of red light.

After Nüwa realized that King Zhou was already destined to rule the kingdom for twenty-six more years, Nüwa would summon her three subordinates—the Thousand-Year Vixen (later becoming Daji), the Jade Pipa, and the Nine-Headed Pheasant. With these words, Nüwa would bring destined chaos to the Shang Dynasty, “The luck Cheng Tang won six hundred years ago is dimming. I speak to you of a new mandate of heaven which sets the destiny for all. You three are to enter King Zhou's palace, where you are to bewitch him. Whatever you do, do not harm anyone else. If you do my bidding, and do it well, you will be permitted to reincarnate as human beings.” Thus, with these words, Nüwa would never be heard of again, but would still be a major indirect factor towards the Shang Dynasty's fall.

3 Notes

- [1] Major *et al.* 2010 (chapter 3) gives the following translation: “In ancient times Gong Gong and Zhuan Xu fought, each seeking to become the thearch. Enraged, they crashed against Mount Buzhou; Heaven's pillars broke; the cords of Earth snapped. Heaven tilted in the northwest, and thus the sun and moon, stars and planets shifted in that direction. Earth became unfull in the southeast, and thus the watery floods and mounding soils subsided in that direction.”

4 References

- [1] Translation in Major *et al.* 2010, chapter 6.
- [2] A different translation of the same text is also given in Lewis 2006, 111.
- [3] Major *et al.* 2010, chapter 6 footnotes.
- [4] Major *et al.* 2010, chapter 6.

- [5] “16《大荒西經》”. 山海經 [*Shan Hai Jing*] (in Chinese). 4th Century BC. Check date values in: |date= (help)
- [6] Translation in Birrell 1993, 35.

5 Bibliography

- Birrell, Anne (1993), *Chinese Mythology: An Introduction*, Johns Hopkins University Press.
- Lewis, Mark Edward (2006). *The Flood Myths of Early China*. Albany: State University of New York Press. ISBN 978-0-7914-6663-6.
- Major, John S.; Queen, Sarah A.; Meyer, Andrew Seth; Roth, Harold D. (2010). *The Huainanzi: A Guide to the Theory and Practice of Government in Early Han China*. New York: Columbia University Press. ISBN 978-0-231-14204-5.

6 Further reading

- Allan, Sarah (1991), *The shape of the turtle: myth, art, and cosmos in early China*, SUNY series in Chinese philosophy and culture, SUNY Press, ISBN 0-7914-0460-9

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