

פנגו

מדריך פריצה לא קשורה ל-iOS 7.1.x באמצעות Pangu | בי שייר

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שלב 1: הורידו את הגרסה העדכנית של כלי הפריצה Pangu מאתר הבית ולאחר - Jun 24, 2014

מכן, ... טוב לאוראל - אתה צריך למצוא את האייקון של האפליקציה פנגו באייפון שלך

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اِبل، اِيفون، اِيباد، تطبيقات « PanGu

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أصدر فريق بانغُو في وقت سابق من اليوم نسخة جديدة من أداة الجلبريك لنظام iOS 8 لمستخدمي ماك الذين كانوا

ينتظرون التوافق مع نظام التشغيل الخاص بهم. هذا الشرح حول ...

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بالنسبة لمعظم ... لا حبي من تدخل ع بانغُو الازرع من ينزل

پَانْغُو

نسخه‌ی جدید ابزار پانگو (Pangu) منتشر شد ... - اِپل اِپس

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یکی از نواقص ابزار بانغُو که از یک هفته پیش توسط یک گروه چینی برای جیلبریک آی‌اواس - Jun 29, 2014

۷.۱ و ۷.۱.۱ منتشر شده است. عدم وجود نسخه‌ی سازگار با مک ...

ابزار جیلبریک iOS 8 توسط تیم پانگو (Pangu) برای ...

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سرانجام انتظارها به پایان رسیده و تیم بانغُو از ابزار قفل شکن iOS جدید مطابق با مک‌پوک‌های خود - Nov 11, 2014

رونمایی کرده است. پیش از این، این ابزار تنها برای ...

Pangu

This article is about Chinese mythology. For the iOS jail-breaking tool, see [Pangu Team](#). For other uses, see [Pangu \(disambiguation\)](#).

Pangu (simplified Chinese: 盘古; traditional Chinese:

氏 古 盤



Portrait of Pangu from *Sancai Tuhui*

盘古; pinyin: *Pángǔ*; Wade–Giles: *P'an-ku*) is the first living being and the creator of all in some versions of Chinese mythology.

1 Pangu legend

The first writer to record the myth of Pangu was [Xu Zheng](#) during the [Three Kingdoms](#) period. Recently his name was found in a tomb dated 194 AD.*[1]

In the beginning there was nothing in the universe except a formless chaos. This chaos coalesced into a cosmic egg for about 18,000 years. Within it, the perfectly opposed principles of Yin and Yang became balanced, and Pangu emerged (or woke up) from the egg. Pangu is usually de-

picted as a primitive, hairy giant who has horns on his head and wears furs. Pangu began creating the world: he separated Yin from Yang with a swing of his giant axe, creating the Earth (murky *Yin*) and the Sky (clear *Yang*). To keep them separated, Pangu stood between them and pushed up the Sky. This task took 18,000 years; with each day the sky grew ten feet (3 meters) higher, the Earth ten feet thicker, and Pangu ten feet taller. In some versions of the story, Pangu is aided in this task by the four most prominent beasts, namely the [Turtle](#), the [Qilin](#), the [Phoenix](#), and the [Dragon](#).

After the 18,000 years had elapsed, Pangu died. His breath became the wind, mist and clouds; his voice, thunder; his left eye, the sun; his right eye, the moon; his head, the mountains and extremes of the world; his blood, rivers; his muscles, fertile land; his facial hair, the stars and Milky Way; his fur, bushes and forests; his bones, valuable minerals; his bone marrow, sacred diamonds; his sweat, rain; and the fleas on his fur carried by the wind became animals.

The goddess [Nüwa](#) then used clay to form humans. These humans were very smart since they were individually crafted. Nüwa then became bored of individually making every human, so she dipped a rope in clay and the blobs that fell from it became new humans. These new humans were not as smart as the original ones.

2 Origin of Pangu

Three main views describe the origin of the Pangu myth. The first is that the story is indigenous and was developed or transmitted through time to [Xu Zheng](#). Senior Scholar [Wei Juxian](#) states that the Pangu story is derived from stories during the [Western Zhou Dynasty](#). He cites the story of [Zhong](#) (重) and [Li](#) (黎) in the “Chuyu” section of the ancient classics *Guoyu*. In it, King Zhao of [Chu](#) asked [Guanshefu](#) (觀射父) a question: “What did the ancient classic “Zhou Shu” mean by the sentence that Zhong and Li caused the heaven and earth to disconnect from each other?” The “Zhou Shu” sentence he refers to is about an earlier person, [Luu Xing](#), who converses with [King Mu of Zhou](#). King Mu's reign is much earlier and dates to about 1001 to 946 BC. In their conversation, they discuss a “disconnection” between heaven and earth.

[Derk Bodde](#) linked the myth to the ancestral mythologies of the [Miao people](#) and [Yao people](#) in southern China.*[2]

This is Professor [Qin's](#) reconstruction of the true creation

myth preceding the myth of Pangu. Note that it is not actually a creation myth:

A brother and his sister became the only survivors of the prehistoric Deluge by crouching in a gourd that floated on water. The two got married afterwards, and a mass of flesh in the shape of a whetstone was born. They chopped it and the pieces turned into large crowds of people, who began to reproduce again. The couple were named 'Pan' and 'Gou' in the Zhuang ethnic language, which stand for whetstone and gourd respectively.

Paul Carus writes this:

P' an-Ku: The basic idea of the yih philosophy was so convincing that it almost obliterated the Taoist cosmology of P' an-Ku who is said to have chiseled the world out of the rocks of eternity. Though the legend is not held in high honor by the literati, it contains some features of interest which have not as yet been pointed out and deserve at least an incidental comment.

P' an-Ku is written in two ways: one means in literal translations, "basin ancient", the other "basin solid". Both are homophones, i.e., they are pronounced the same way; and the former may be preferred as the original and correct spelling. Obviously the name means "aboriginal abyss," or in the terser German, Urgrund, and we have reason to believe it to be a translation of the Babylonian Tiamat, "the Deep."

The Chinese legend tells us that P' an-Ku's bones changed to rocks; his flesh to earth; his marrow, teeth and nails to metals; his hair to herbs and trees; his veins to rivers; his breath to wind; and his four limbs became pillars marking the four corners of the world, — which is a Chinese version not only of the Norse myth of the Giant Ymir, but also of the Babylonian story of Tiamat.

Illustrations of P' an-Ku represent him in the company of supernatural animals that symbolize old age or immortality, viz., the tortoise and the crane; sometimes also the dragon, the emblem of power, and the phoenix, the emblem of bliss.

When the earth had thus been shaped from the body of P' an-Ku, we are told that three great rivers successively governed the world: first the celestial, then the terrestrial, and finally the human sovereign. They were followed by Yung-Ch' eng and Sui-Jen (i.e., fire-man) the later being the Chinese Prometheus, who brought the fire down from heaven and taught man its various uses.

The Prometheus myth is not indigenous to Greece, where it received the artistically classical form under which it is best known to us. The name, which by an ingenious afterthought is explained as "the fore thinker," is originally the Sanskrit pramantha and means "twirler" or "fire-stick," being the rod of hard wood which produced fire by rapid rotation in a piece of soft wood.

We cannot deny that the myth must have been known also in Mesopotamia, the main center of civilization between India and Greece, and it becomes probable that the figure Sui-Jen has been derived from the same prototype as the Greek Prometheus.*[3]

The missionary and translator James Legge criticized Pangu.

P'an-ku is spoken of by the common people as "the first man, who opened up heaven and earth." It has been said to me in "pidgin" English that "he is all the same your Adam"; and in Taoist picture books I have seen him as a shaggy, dwarfish, Hercules, developing from a bear rather than an ape, and wielding an immense hammer and chisel with which he is breaking the chaotic rocks.*[4]

3 Other Chinese creation myths

See also: [Chinese creation myth](#)

The Pangu myth appears to have been preceded in ancient Chinese literature by the existence of [Shangdi](#) or [Taiyi](#). Other Chinese myths, such as those of [Nuwa](#) and the [Jade Emperor](#), try to explain how people were created and do not necessarily explain the creation of the world. There are many variations of these myths.*[5]

4 Pangu myth in Buyei culture

According to [Buyei](#) mythology, after Pangu became an expert in rice farming after creating the world, he married the daughter of the [Dragon King](#), and their union gave rise to the Buyei people.

The daughter of the [Dragon King](#) and Pangu had a son named [Xinheng](#) (新横). When Xinheng disrespected his mother, she returned to heaven and never came down, despite the repeated pleas of her husband and son. Pangu was forced to remarry and eventually died on the sixth day of the sixth month of the [lunar calendar](#).

Xinheng's stepmother treated him badly and almost killed him. When Xinheng threatened to destroy her rice har-

vest, she realized her mistake. She made peace with him, and they went on to pay their respects to Pangu annually on the sixth day of the sixth month of the lunar calendar. This day became an important traditional Buyei holiday for ancestral worship.

This legend of creation is one of the main characteristics that distinguishes the Buyei from the Zhuang.

5 Pangu worship

Pangu is worshipped at a number of shrines in contemporary China, usually with Taoist symbols, such as the Bagua.

The Pangu King Temple built in 1809 is located in Guangdong Province, northwest Huadu District (west of G106 / north of S118), north of Shiling Town at the foot of the Pangu King Mountain.*[6] The Huadu District is located north of Guangzhou to the west of the Baiyun International Airport.

6 See also

- Panhu
- Panguite, meteoritic mineral named after Pangu, discovered in 2012
- First man or woman (disambiguation)
- Manu
- Tiamat
- Yama
- Ymir

7 References

7.1 Notes

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- [2] Derk Bodde, “Myths of Ancient China”, in *Mythologies of the Ancient World*, ed. by Samuel Noah Kramer, Anchor, 1961, p. 383.
- [3] Paul Carus, *Chinese Astrology, Early Chinese Occultism* (1974), from an earlier book by the same author, *Chinese Thought* (1907), chapter on “Chinese Occultism.” Note: in 1907 the Wade-Giles system of transliteration was used
- [4] Legge, James (1881), *The Religions of China: Confucianism and Tâoism Described and Compared with Christianity*, C. Scribner, p. 168.
- [5] 盘古神話探源
- [6] Pangu King Temple Park Travel Guide

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- Ge Hong (葛洪; pinyin: Gě Hóng; 284-364 AD), in the book *Master of Preserving Simplicity Inner Writings* (抱朴子內篇; pinyin: *Baopuzi Neipian*), describes Pangu (Werner, E.T.C. *Myths and Legends of China* (1922)).
- Ouyang Xun (歐陽詢; pinyin: Ōuyáng Xún; 557-641 AD), in the book *Classified Anthology of Literary Works* (藝文類聚; pinyin: *Yiwen Leiju*), also refers to Pangu.
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