



Traducción: "Luego vinieron...."

Así prosigue el relato de los principios del mundo, los que tienen escaso significado para nosotros hasta que nos encontramos con Fu-Hí (Fu-ji), considerado como el primer emperador Chino, quien es, claro está, aún un personaje legendario. Fu-ji es recordado como un maestro que intruyó a la gente en la ética de la vida en sociedad, incluyendo la importancia del lazo matrimonial, en las técnicas de la cría de animales, la caza, la pesca, la construcción de instrumentos musicales, en la ESCRITURA EN NUDOS (COMO EL QUIPU DEL PERÚ, PROBABLEMENTE). Él introdujo los ocho diagramas de la filosofía mística (NT.: El "Bagua" y sus ocho hexagramas) y enseñó el rito del sacrificio en la ceremonia religiosa".

NT.: Ejemplo de la traducción de nudos: 03 nudos, el primero es rojo y al desatarlo se halla una pequeña paja = Guerra (Sangre + lanza); seguido de otro rojo, que al desatarlo hallamos dos (2) pequeñas pajas (lanza rota) = fin de la guerra, seguido de un nudo celeste = paz.

TN.: Example of knots translation: 03 knots, the first one is red and when untied it is found a little straw = war (blood + spear); followed by another red knot, which when untied it is found (2) small straws (broken spear) = end of war, followed by one light blue knot = peace.

established and superior settled situation. Pride was in the soil, not in warrior prowess.

P'an Ku was the first being created out of chaos by the dual principles of Yang and Yin. With a chisel and hammer P'an Ku carved the world out of granite which had floated aimlessly in space. Aided by the phoenix, the dragon, and the tortoise, P'an Ku chipped out the universe. For 18,000 years he toiled, and each day of his toil he grew six feet. His work finished, he died, and out of his body was spontaneously created the world we know:

His head was transmuted into mountains, his breath wind and clouds, and his voice thunder; his left eye became the sun; his right eye the moon; his beard . . . was transformed into stars; his four limbs and five extremities into the four quarters of the globe and the five great mountains; his blood into rivers; his veins and muscles into the strata of the earth, and his flesh into the soil; his skin and the hairs thereon into plants and trees; his teeth and bones into minerals; his marrow into pearls and precious stones; his sweat descended as rain; while the parasites which infested his body, being impregnated by the wind, were the origin of the human race.¹

After P'an Ku there were the successive reigns of the thirteen brothers, the "Heavenly Emperors," when men lived in innocence and when the Ten Stems and the Twelve Branches were invented which afterwards became the basis of the Chinese calendrical "cycle of sixty." Each emperor reigned 18,000 years.

Then came the "Terrestrial Emperors," the eleven brothers who skillfully gave mathematical precision to the divisions of night and day, the length of a month, and the order of the sun, moon, and the constellations.

Then came the "Human Emperors," who divided the known world.

Then came the . . .

So goes the account of the beginnings of the world, which have little meaning for us until we reach Fu-Hi, regarded as the first Chinese emperor, who is, of course, still a legendary character. Fu-Hi is celebrated as a teacher who instructed people in the ethics of social living, including the importance of the marriage bond, in the techniques of animal husbandry, hunting, fishing, construction of musical instruments, knot-writing (like the quipu of Peru, probably). He introduced the eight diagrams of mystic philosophy and taught the rite of sacrifice in religious ceremony.

Fu-Hi's legendary successor was the famous Shün, whose great contribution was in agriculture. He invented farming implements, introduced techniques of farming, and taught