

Ancient Chinese People and the Ends of the Earth

Soleilmavis Liu

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Abstract:

The earliest records of the Four Ends of the Earth were in *Shanhaijing*, telling that the Ends of the Earth were the furthest specific places of human settlement at that time and were located at the edge of continent near the sea. The Ends of the Earth were not the remote wildernesses, but the very important locations, whose phoenix-gods controlled the winds, sun, moon and stars.

Archaeological discoveries and historical records of China reveal that the Nü He People, who lived near the East End of the Earth, spread out from the eastern seashore of Asia along coastline to the north to the Arctic Circle and Americas and south to the southeastern Asia, Oceania and Australia before and during the Neolithic Age (10200-2000BCE).

Archaeologists agree that Dong Yi Culture began in the eastern Shandong as early as the western Shandong. The Nü He, who lived along coastline in the Jiaodong (eastern Shandong) Peninsula, were the founders of Dong Yi Culture in the eastern Shandong; while the Xi He (one group of the Nü He), who lived in the western Shandong Peninsula, were the main founders of Dong Yi Culture in the western Shandong.

Dong Yi Culture spread out from the Shandong Peninsula to the whole China and took the leading role in making the Yellow River Valley Cultural System the root of ancient Chinese civilization. Dong Yi Culture also spread out from the Shandong Peninsula along coastline to the north to the Arctic Circle and Americas and south to Oceania. Therefore, we can say that Dong Yi Culture was the root of ancient civilizations of China, the Arctic Circle, Americas and Oceania.

The Ends of the Earth were not only the geographical locations, but also the birth places of ancient civilizations. The Shandong Peninsula was the birth place of Dong Yi Culture, therefore, the easternmost place of the Shandong Peninsula should be called the East End of the Earth.

The Four Ends of the Earth include: the Easternmost place in the Shandong Peninsula of China, the Westernmost reach of the Americas, the Northernmost area near the Arctic Circle and the Southernmost place in Australia.

Keywords: *Shanhaijing*; Neolithic China, Ends of the Earth, Ancient Chinese Civilization,

Introduction

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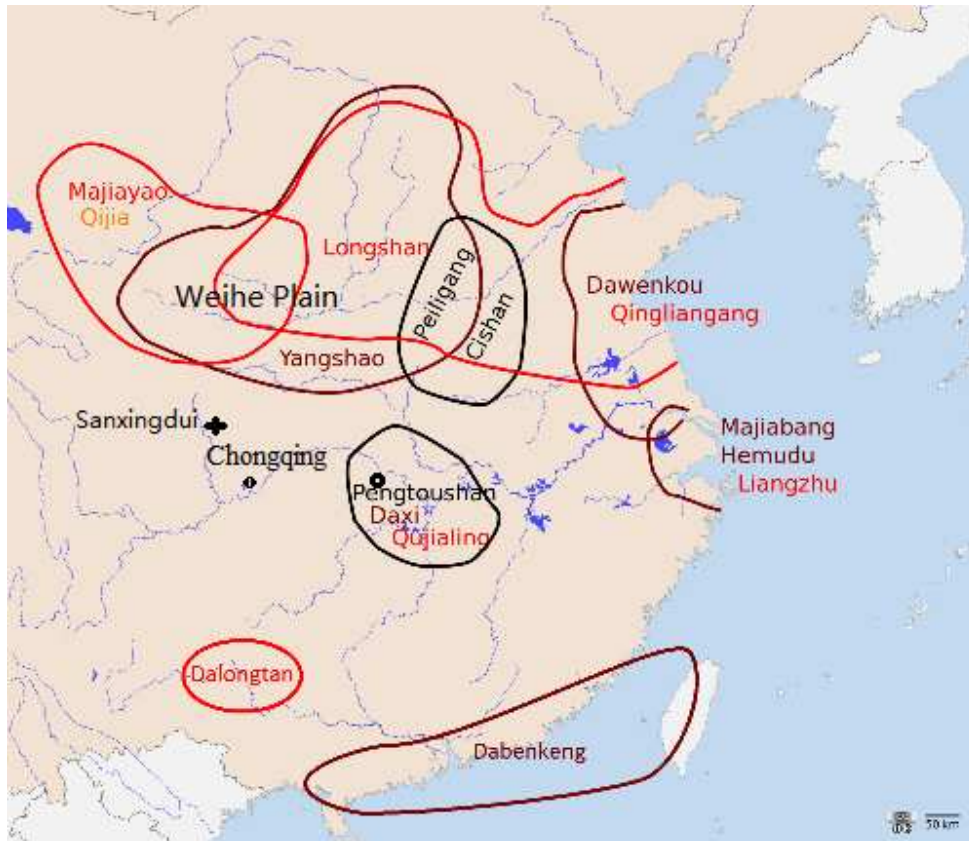
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Ancient Chinese Civilizations

Archaeologists and historians commonly agree that Neolithic China had two main ancient cultural systems: the Yellow River Valley and Changjiang River Valley Cultural Systems. Starting from the lower reaches areas of the Yellow and Changjiang rivers, these cultures spread to surrounding areas.

The Yellow River Valley Cultural System

The Yellow River Valley Cultural System, which included **Di Qiang** and **Dong Yi** cultures, was established on millet cultivation in the early and middle stages of the Neolithic Age and divided from wheat cultivation in the Shandong Peninsula and eastern Henan Province and millet cultivation in other areas, during the period of Longshan Culture (about 3200-1900BCE).



Di Qiang Culture

Di Qiang Neolithic Culture contained seven phases:

Laoguantai Culture (about 6000-5000BCE) existed in the Weihe River Valley, or Guanzhong Plain, in Shaanxi and Gansu provinces. Laoguantai people lived predominantly by primitive agriculture, mainly planting millet.

Qin'an Dadiwan First Culture (about 6200-3000BCE) included pre-Yangshao Culture, Yangshao Culture and Changshan Under-layer Culture. Dating from at least 6000BCE, Qin'an First Culture is the earliest Neolithic culture so far discovered in archaeological digs in the northwestern China. In a site of Dadiwan First Culture in Tianshui of Gansu in the west of the Guanzhong Plain, from around 6200BCE, archaeologists found the earliest cultivated millet.

Cishan-peiligang Culture (about 6200-4600BCE) existed in modern-day Henan Province and southern Hebei Province. Yangshao Culture later developed from this culture. The people subsisted on agriculture and livestock husbandry, planting millet and raising pigs.

Yangshao Culture (about 5000-3000BCE), also called Painted-Pottery Culture, existed in the middle reach of the Yellow River. Centered in Huashan, it reached east to eastern Henan Province, west to Gansu and Qinghai provinces, north to the Hetao area, the Great Band of Yellow River and the Great Wall near Inner Mongolia, and south to the Jiangnan Plain. Its core areas were Guanzhong and northern Shaanxi Province. Like Laoguantai Culture, it was based predominantly on primitive agriculture, mainly the planting of millet.

Majiyao Culture (about 3000-2000BCE) was distributed throughout central and southern Gansu Province, centered in the Loess Plateau of western Gansu Province and spreading east to the upper reaches of the Weihe River, west to the Hexi (Gansu) Corridor and northeastern Qinghai Province, north to the southern Ningxia autonomous region and south Sichuan Province. From Majiyao Culture came the earliest Chinese bronzes and early writing characters, which evolved from Yangshao Culture's written language. Majiyao people planted millet and raised pigs, dogs and goats.

Qijia Culture (about 2000-1000BCE) is also known as Early Bronze Culture. Its inhabitation areas were essentially coincident with Majiyao Culture. It had roots not only in Majiyao Culture, but also influences from cultures in the east of Longshan and the central Shaanxi Plain. Qijia Culture exhibited advanced pottery making. Copper-smelting had also appeared and Qijia people made small red bronzewares, such as knives, awls, mirrors and finger rings.

Siwa Culture (about 1400-700BCE) existed mainly in the east of Lanzhou in Gansu Province and the Qianshui River and Jingshui River valleys in Shaanxi Province. Siwa settlements were of significant size and held a mixture of citizens and slaves. The Siwa people produced pottery with distinctive saddle-shaped mouths and bronze ware including dagger-axes, spears, arrowheads, knives and bells.

Dong Yi Culture

Dong Yi Culture was the most advanced culture in Neolithic China. First located in the Shandong Peninsula, its influence later spread to other places of China.

Dong Yi Neolithic Culture contained five evolutionary phases:

Houli Culture (about 6400-5700BCE) was a millet-growing culture in the Shandong Peninsula during the Neolithic Age. The original site at Houli in the Linzi District of Shandong, was excavated from 1989 to 1990.

Baishi Culture (before 7,000 years BP), which was named after the village of Baishi of Yantai, where the first site containing distinctive cultural artifacts was found in 2006, was a kind of coastal culture in the Jiaodong Peninsula and had influences to the Liaodong Peninsula, Korea Peninsula and Japanese archipelago. Baishi Culture was more developed than Banpo Di Qiang Culture (about 6800-6300 years BP) of Xi'an. Baishi **coastal** culture and Beixin (about 5300-4100BCE), an **inland** culture in the western Shandong, were in the same period, had some similarities, but had major differences, suggesting that Baishi Culture had its own resources - the advanced earliest coastal and maritime cultures along coastline in the Jiaodong Peninsula. However, most sites of the earliest coastal and maritime cultures were drowned by sea water during the sea level rising. Baishi of Yantai, whose altitude is 23 meters today, was the rare survivor.

Beixin Culture (about 5300-4100BCE) was a millet-growing Neolithic culture in the Shandong Peninsula, existing in the southern and northern Taishan and Yimengshan Mountains in the west of the Jiaolai River, including today's Yanzhou, Qufu, Tai'an, Pingyin, Changqing, Jinan, Zhangqiu, Zouping, Wenshang, Zhangdian, Qingzhou, Juxian, Linshu, Lanlin and Tengzhou. It also spread out to today's Xuzhou and Lianyungang. The original site at Beixin, in Tengzhou of Shandong Province, was excavated from 1978 to 1979.

Dawenkou Culture (about 4100-2600BCE) existed primarily in the Shandong

Peninsula, but also appeared in northern Anhui, eastern Henan and Jiangsu provinces. The typical site at Dawenkou, located in Tai'an of Shandong Province, was excavated in 1959, 1974 and 1978. As with Beixin and Houli cultures, the main food was millet.

Yueshi Culture (about 2000-1600BCE) appeared in the same areas as Longshan Culture. The original site at Yueshi, in Pingdu of Shandong Province, was excavated in 1959.

Longshan Culture (about 3200-1900BCE) was centered on the central and lower Yellow River, including Shandong, Henan and Shaanxi provinces, during the late Neolithic period. Longshan Culture was named after the town of Longshan in Jinan, Shandong Province, where the first site containing distinctive cultural artifacts was found in 1928 and excavated from 1930 to 1931.

The Changjiang River Valley Cultural System included:

1). The rice-growing cultures in the lower reach of the Changjiang River, such as:

Kuahuqiao Culture (about 6000-5000BCE) was discovered in Xiaoshan of Zhejiang in the south of the lower reach of the Changjiang River.

Kuahuqiao Culture has six China and world records, including the world's earliest dugout canoe, world's earliest lacquer bow, China earliest pottery pot for cooking medicinal herbs, China earliest slow-wheel pottery techniques, China earliest horizontal rod set weaving loom (Juzhiji loom), China earliest pottery Zeng (an ancient earthen utensil for steaming rice). Its straw braided mat and cultivated rice were the earliest in the lower reach of the Changjiang River; Its painted pottery and domestic pig were the earliest in the south of the Changjiang River.

Hemudu Culture (about 5000-3300BCE) in Yuyao of Zhejiang;

Majiabang Culture (about 5000-4000BCE) in Jiaxing of Zhejiang and its successors,

Songze Culture (about 3800-2900BCE) in Qingpu District of Shanghai, and

Liangzhu Culture (about 3300-2300BCE) near Taihu of Zhejiang.

Their main cultivated food was rice. Many painted-potteries and also a large numbers of black potteries, discovered in these sites, suggests they had been influenced by Dawenkou Culture, which had spread out from the Shandong Peninsula to northern Anhui, eastern Henan and Jiangsu.

2) The rice-growing cultures in the middle reach of the Changjiang River, such as:

Pengtoushan Culture (about 8200-7800BCE) in Li County of Hunan,

Daxi Culture (about 4400-3300BCE) in Wushan County of Chongqing and

Qujialing (about 2550-2195BCE) in Jingshan County of Hubei.

Their main cultivated food was rice. Potteries discovered in Pengtoushan are only red brown painted-pottery and in Daxi are mainly red painted-pottery, but in Qujialing are mainly black and grey pottery. Patterns of painted-potteries in Daxi show clear connection with Miaodigou type of Yangshao Culture, suggesting that Yangshao Culture had deeply influenced Daxi Culture. Black potteries discovered in Qujialing have some similarities with Longshan Culture, suggesting that Longshan Culture had deeply influenced Qujialing Culture and its successors.

Other Cultural Systems included:

1. **The millet-growing cultures in the southeastern Da Xing' an Ling Mountains,** include:

Xiaohexi Culture (about 7500-6200BCE) was named after the Xiaoheyan site (about 8,500 years ago) being excavated in Mutouyingzi Village of Mutouyingzi Township in Aohan Banner. The similar sites also have been excavated in western Liaoning Province and an areas between the Xilamulun and Laoha rivers, but Xiaohexi Culture in these two regions was different. Xiaohexi people lived predominantly by fishing and hunting, collecting food and very little primitive agriculture.

Archaeologists have excavated more than ten sites of Xiaohexi Culture. The typical pottery was plain, cylindrical-shaped and sand inclusion. Such potteries were also excavated in Zhuan'nian site (10,000-9,200 years BP) of Huairou County, Beijing, Nanzhuangtou site (10,500-9,700 years BP) of Xushui County, Baoding of Hebei and Yujiagou (lower layer) site (14,000-8,000 years BP) of Yangyuan County of Hebei (two sand inclusion potteries were about 11,000 years BP). Yujiagou's upper layer was about 8,000-5,000 years BP.

The times of Xiaohexi and Xinglongwa Culture were not far. They had some similarities but also had obvious differences. Xiaohexi pottery had more primitive shape and simple decoration technique than Xinglongwa pottery, therefore, archaeologists believe that Xiaohexi Culture was earlier than Xinglongwa Culture and Xinglongwa was Xiaohexi's successor.

Some sites of Xiaohexi Culture lasted until 3813BCE, such as, Yushushan-Daoliban site (4780-3813BCE) in Manihan Township and Xiliang-Qianjinyingzi site (4780-3813BCE) (500 meters away from Yushushan) in Niugutu Township of Aohan Banner; they were much later than Xinglongwa Culture. However, in the Baiyinchanghan site, Xinglongwa (phase I) Culture replaced Xiaohexi Culture; in Chahai site of Fuxin, Liaoning, Xiaohexi Culture was earlier than Xinglongwa (phase II); therefore, archaeologists agree that Xinglongwa Culture was Xiaohexi's successor.

Yangjiawa Site (7000-6500BCE) in Tashan Township of Huludao, Liaoning, has excavated two earliest piled-up soil dragons, suggesting the earliest dragon worship in ancient China.

Xinglongwa Culture (about 6200-5200BCE) was named after Xinglongwa site of Baoguotu Township in Aohan Banner of Inner Mongolia Autonomous Region being discovered. Xinglongwa was a millet-growing culture, but fishing, hunting and collecting food accounted a high proportion.

Xinglonggou site in Xinglongwa Village, Baoguotu Township (today's Xinglongwa Township) of Aohan Banner has excavated a stone and potsherd pile dragon; stones and potsherds had been laid out in a "S" shape, a pit head was put in the head position, suggesting the earliest pig-dragon totem.

Xinglongwa sites have excavated more than 100 jade objects. Those jades are Xiuyan jade, aktinolith and raphilite.

Chahai Culture (about 6200-5200BCE) and Xinglongwa Culture were at the same period, in the same areas, but had major differences. Archaeologists used "Jade and Dragon Culture" to name Chahai Culture.

Chahai site in Shala Township, Fuxin of Liaoning has excavated a dragon shape stone pile (about 6000BCE) and two potsherds (brown and sand inclusion) with rilievo incised dragon, suggesting the earliest dragon worship in ancient China.

Zhaobaogou Culture (about 5200-4500BCE) discovered in Aohan Banner began in the middle and later stage of Xinglongwa Culture.

Xiaoshan site in Gaojiawopu Township of Aohan Banner has excavated the earliest totem pattern and diorama, an painted pottery Zun (a kind of wine vessel) (about 4800BCE), which has spirit-animal patterns – deer, pig and bird (phoenix). In this site, archaeologists also excavate other four Zun(s), which have spirit-animal patterns, including spirit animals and sun (one), spirit animals and moon (two) and spirit animals and stars (one).

A pottery phoenix cup, which was called “China First phoenix” by archaeologists, was excavated in 2003 in Beishan Village, Jiefangyingzi Township of Wengniute Banner.

A wood bird (phoenix) hairpin (7245±165 years ago) was excavated in 1978 in Xinle Site (5300-4800BCE) of Shenyang.

Hongshan Culture (about 4000-3000BCE), which have been found in an area stretching from the Liaohe Plain to Inner Mongolia. Their main cultivated food was millet.

Clay figurines, including figurines of pregnant women, are found throughout Hongshan sites. Hongshan burial artifacts include small copper rings and some of the earliest known examples of jade working, especially its jade pig dragon, embryo dragons and jade phoenix.

A jade pig dragon and a jade phoenix (about 3000BCE) were excavated in 2003 in Niuhefang Site, Lingyuan of Liaoning.

2. Dalongtan Culture (about 4500BCE) situated at Long'an County of Guangxi Province. Main cultivated food was rice.

3. Dabengkeng Culture (about 4000-3000BCE) appeared in northern Taiwan and spread around the coast of the island, as well as the Penghu islands to the west. The rope figure potteries found in Dabengkeng are similar with Hemudu, Majiabang and Liangzhu. German archaeologist Robert Heine Geldern thought that Dabengkeng Culture also spread from Taiwan to Philippines and Polynesia.

4. Sanxingdui Culture (about 12000-3000BCE)

The site of Sanxingdui, located in the city of Guanghan, 40km from Chengdu, Sichuan Province, is recognized as one of the most important ancient remains in the world for its vast size, lengthy period and enriched cultural contents.

Archaeologists have discovered remains of human activity in Sanxingdui about 12,000 years BP. The archaeological site of Sanxingdui contains remains of Bronze Age culture. The culture of the Sanxingdui site is thought to be divided into several phases. The Sanxingdui Culture (about 5,000-3,000 years BP), which corresponds to periods II-III of the site, was an obscure civilization in southern China. This culture was contemporaneous with the Shang Dynasty. However, they developed a different method of bronze-making from the Shang. The first phase, which corresponds to Period I of the site, belongs to the Baodun and in the final phase (period IV) the culture merged with the Ba and Chu cultures. The culture was a strong central theocracy with trade links that brought bronze from Yin and ivory from Southeast Asia.

The most obvious difference, between Sanxingdui and the Chinese Bronze Age cultures of Henan, is the presence at Sanxingdui of a figural bronze tradition - statues,

heads, and faces - without precedent elsewhere in China.

The Sanxingdui Culture ended, possibly either as a result of natural disasters (evidence of massive flooding has been found), or invasion by a different culture.

Archaeologists have discovered the archaeological sites of Jinsha near Chengdu, 50 kilometers to Sanxingdui. The cultural relics of Jinsha Culture (about 1250-650BCE) share similarities with Sanxingdui, but some of Jinsha's relics share similarities with Liangzhu Culture (3300-2300BCE) in the lower reach of the Changjiang River. Historians believe that the Jinsha People came from Sanxingdui, but had influenced by the Changjiang River Valley cultures.

Shanhaijing, the Classic of Mountains and Seas

Shanhaijing, or *Classic of Mountains and Seas*, is a classic Chinese text compiling early geography and myth. Some people believe it is the first geography and history book in China. It is largely a fabulous geographical and cultural account of pre-Qin China as well as a collection of Chinese mythology. The book is about 31,000 words long and is divided into eighteen sections. It describes, among other things, over 550 mountains and 300 rivers. Versions of the text have existed since the fourth century BCE, but the present form was not reached until the early Han Dynasty (202BCE-220CE), a few centuries later.

It is also commonly accepted that *Shanhaijing* is a compilation of four original books:

1): *Wu Zang Shan Jing*, or *Classic of the Five Hidden Mountains*, passed from mouth to mouth in the Great Yu's Time (before 2200BCE);

2): *Hai Wai Si Jing*, or *Four Classic of Regions Beyond the Seas*, passed from mouth to mouth during the Xia Dynasty (about 2070-1600BCE);

3): *Da Huang Si Jing*, or *Four Classic of the Great Wilderness*, written during the Shang Dynasty (about 1600-1046BCE); and

4): *Hai Nei Wu Jing*, or *Five Classic of Regions Within the Seas*, written during the Zhou Dynasty (about 1046-256BCE).

The first known editor of *Shanhaijing* was Liu Xiang (77-6BCE) in the Han Dynasty, who was particularly well-known for his bibliographic work in cataloging and editing the extensive imperial library.[1] Later, Guo Pu (276-324CE), a scholar from the Jin Dynasty (also known as Sima Jin, 265-420CE), further annotated the work. [2]

Where was the Great Wilderness recorded in *Shanhaijing*?

According to *Shanhaijing*, the Great Wilderness was a large tract of savage land that unfit for human habitation and was in the south of the Mobile Desert, today's Taklamakan Desert. Clearly, it included today's Tibetan Plateau, west areas of the Sichuan Basin and western Yungui Plateau. *Shanhaijing* also mentioned "east wilderness" and "other wilderness," which were not today's Tibetan Plateau, but other savage lands that unfit for human habitation.

In *Shanhaijing*, the He (literally means river and hereinafter written as Yellow River) refers to the Yellow River, which rises in the northern Bayankala Mountains, and the Jiang (hereinafter written as Changjiang River) refers to the Changjiang River, which rises in the southern Bayankala Mountains which is located in the northeastern Tibetan Plateau.

Shanhaijing uses Shui to name other rivers and waters.

Chinese Character	Pinyin	Literal meaning
河	He	river (freshwater) refers to the Yellow River
江	Jiang	river (freshwater) refers to the Changjiang River
水	Shui	water and river (freshwater)
渊	Yuan	deep pool or lake (freshwater)
泽	Ze	big lake around by marsh (freshwater)
池	Chi	small pool or lake (freshwater)
海	Hai	sea (saltwater)

Shanhaijing's name of river, lake and sea

The Mobile Desert in *Shanhaijing* refers to today's Taklamakan Desert, the Asia's biggest and world's second biggest mobile desert, while the Rub Al Khal Desert in the Arabian Peninsula is the world's biggest desert.

The Chishui River in *Shanhaijing* was located in the east of the Mobile Desert, today's Taklamakan Desert, and the west of the Northwest Sea.

Shanhaijing uses Hai to name sea and saltwater lake and uses Ze, Chi and Yuan to name freshwater pool and lake.

The Northwest Sea is today's Qinghai Lake. The Qinghai Lake, also called Kokonor Lake, is a saltwater lake and used to be very big, but it had reduced to 1,000 kilometers in perimeter in the North Wei Dynasty (386-557CE) and kept reducing to 400 kilometers in perimeter in the Tang Dynasty (618-907CE) and 360 kilometers in perimeter today.

The areas to the west of today's Dunhuang have been called the Western Regions of China since the Han Dynasty (202BCE-220CE).

Where was Mount Buzhou?

The Classic of the Mountains: West records, "Mount Buzhou is located in the northwest of Mount Chang Sha, 370 li away. Mount Zhu Bi is to the north and Mount Yue Chong is next to it; Lake Ao Ze lies to the east. From Mount Buzhou 420 li to the northwest is Mount Mi, where Huang Di lived in and ate jade ointment; another 420 li to the northwest is Mount Zhong; another 480 li to the northwest is Mount Tai Qi; another 320 li to the west is Mount Huai Jiang; another 400 li to the southwest is Kun Lun Mound, (which is not today's Kunlun Mountain); another 370 li to the west is Mount Le You; another 400 li to the west is the desert. From Mount Le You 350 li to the northwest is Mount Yu, where the Western Queen Mother lived in; another 480 li to the west is Xuan Yuan Mound; another 300 li to the west is Mount Ji Shi; another 200 li to the west is Mount Chang Liu (hereinafter written as Changliu), where Shao Hao was respected as the White King or White Ancestor-god."

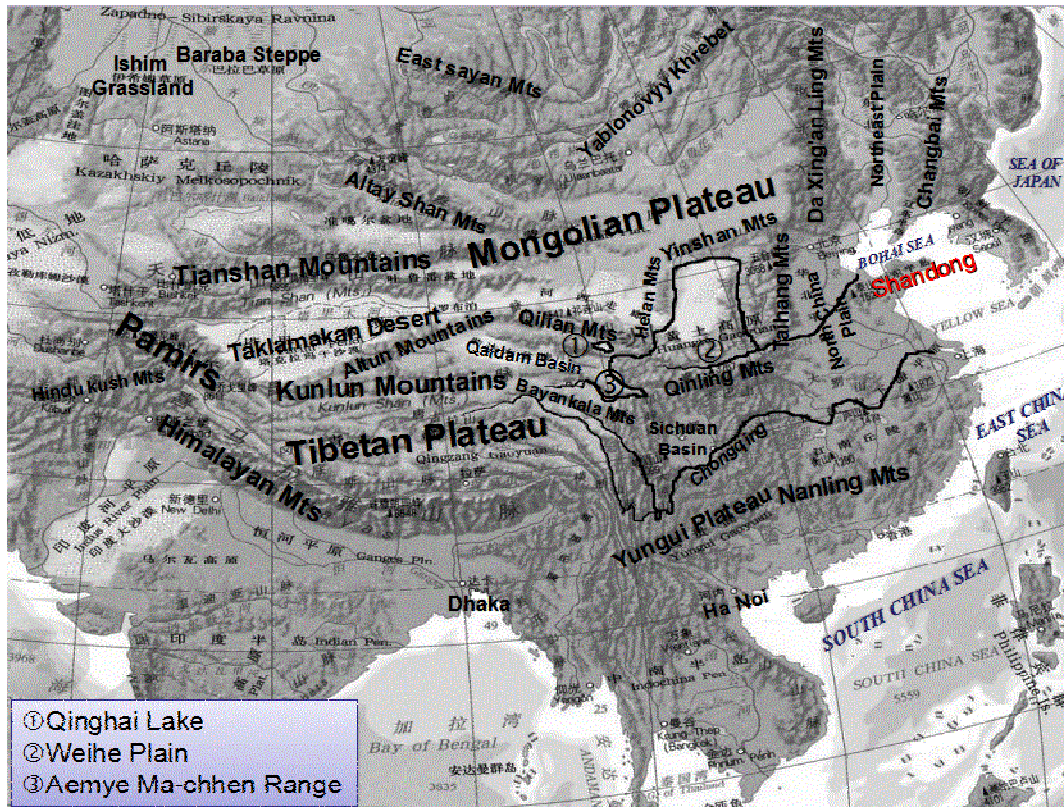
The Classic of the Great Wilderness: West records, "Mount Buzhou was located in the region beyond the Northwest Sea (today's Qinghai Lake), the border of the Great Wilderness (today's Tibetan Plateau)."

Wang Yi, a scholar of the Eastern Han Dynasty (25-220CE), thought Mount Buzhou was located in the northwest of the Kunlun Mountains.

Many current scholars believe that Mount Buzhou was located in the eastern Pamirs

Plateau, to the west of the Kunlun Mountains, but the specific location is not confirmed.





Archaeological Findings Match *Shanhaijing's* Records of Ancient Groups of Chinese People.

Current humans share a common group of ancestors who were late Modern Humans (*Homo sapiens sapiens*) and who became the only surviving human species on Earth about 20,000 years ago. This latest human species, *Homo sapiens sapiens*, our ancestors, soon entered the Neolithic, a period in the development of human technology. The Neolithic period began in some parts of the Middle East about 18,000 years BP according to the ASPRO chronology (others said about 10200BCE) and later in other parts of the world and ended between 4500BCE and 2000BCE.

About 20,000-19,000 years BP, in the end of the Last Glacial Maximum (LGM) period, vast ice sheets covered much of North America, northern Europe and Asia; many high mountains were covered by snow and ice. The world's sea level was about 130 meters lower than today, due to the large amount of sea water that had evaporated and been deposited as snow and ice, mostly in the Laurentide ice sheet. At the later stage of the Pleistocene since about 18,000 years BP, temperature rose quickly and snow and ice started melting, including the Pamirs Plateau and Tibetan Plateau. [3] About 11,500 years BP, the sea level was forty meters lower than at present and most parts of Bohai Sea were land. About 10,000 years BP, the sea level was about today's level.

Archaeologists confirm that rice cultivation history occurred earlier than millet in China. Neolithic Chinese people went from gathering to cultivating millet around 11,000 years BP, when the sea level was about 20-30 meters lower than today. In fact, cultivated rice from as early as 14,000 years BP has been discovered in many Chinese Neolithic archaeological sites in southern China. These include sites in Dao County of Hunan

Province (about 12,000BCE), Wannian County of Jiangxi Province (about 10,000 years BP) and Yingde of Guangdong Province (about 9000-6000BCE).

Archaeologists have found a lot of remains of human activity 10,000 years ago in China, including Bianbian cave of Yiyuan in Shandong (about 9,000-12,000 years BP), Nazhuantou of Xushui in Henan, Yuchanyan of Dao County in Hunan, Diaotonghuan in Jiangxi, Baozitou of Nanning in Guangxi, Ji County of Tianjin and Qinglong County of Guizhou. In 2013, Hou Guang-liang, the professor of the School of Life and Geography Science of Qinghai Normal University, and other archaeologists of the Cultural Relics and Archaeology Institute of Qinghai discovered remains of human activity about 11,200-10,000 years BP in Xiadawu of Maqin County, Golog Tibetan Autonomous Prefecture of Qinghai Province.



These prove that the ancestors of modern humans had lived in China at least 16,000-14,000 years ago.

Shanhaijing records many Neolithic groups of people (or tribes) in Neolithic China, and identifies no more than 150 groups, which came from the five biggest groups: Shao Hao, Di Jun, Zhuan Xu, Huang Di and Yan Di. These groups first lived in the Pamirs Plateau and their offspring moved to the east and spread out to all over China.

Shanhaijing's records and archaeological findings bring us a scientific conclusion. The Pamirs Plateau was very cold and unfit for human habitation before 16,000 years BP. As temperature rising, people, who came from the Middle East, began to enter the Pamirs Plateau around 16,000-15,000 years BP, soon they found that in the east of the Pamirs, there were vast fertile lands, they moved quickly from the Pamirs to the east and spread out to many places of China during about 16,000-14,000 years BP. The early ancient Chinese people lived nomadic lifestyle, moved frequently and were not able to leave much archaeological remains to us. However, when Neolithic Chinese people started cultivating grains, they were able to settle down and left many archaeological remains.

Archaeologists agree that ancient Chinese people were in the matriarchal clan society before about 8,000 years BP, when human knew only mother, not father, and accepted only endogamy. Before 8,000 years BP, Huang Di group lived in the matriarchal clan society and had females as leaders, a male was not able to be a leader of his group. Originally, Huang Di was the name of a group, not a particular individual.

In about 8,000 years BP, the patriarchal clan society began, ancient Chinese people, who still accepted only endogamy and believed that they were offspring of the Huang Di group, tried to compile their patriarchal clans and compile an imaginary character: Huang Di to be their common male ancestor.

Today, we shall comprehend that Huang Di refers to Huang Di group. The Huang Di People refer to all people who were offspring of Huang Di group and regarded an imaginary character: Huang Di as their common male ancestor. So did Yan Di, Shao Hao, Zhuan Xu and Di Jun.

While most geographical locations written in *Shanhaijing* cannot be verified, *Shanhaijing* still provides some hints to let us know the homelands of ancient groups of people.

Note: The word **King** (Chinese pinyin **Di**) in *Shanhaijing* and my papers does not only use on male leaders, but also use on female leaders.

The word **GOD** (Chinese pinyin Shen or Shang Di) in my papers is only used on the highest GOD. Other supernatural powers or worships, I use the words: god (small letter), spirit, fairy or Ancestor-god.

Neolithic Chinese People had Lived in the Pamirs Plateau, then Moved to other Places of China.

The Classic of the Mountains: West records that Huang Di (Yellow King) lived in Mount Mi. It also records that Shao Hao was respected as Bai Di (White King or White Ancestor-god) by people in Mount Changliu. The fact that the Chang Liu People regarded Shao Hao as their “White King” or “White Ancestor-god” indicates that the Chang Liu People were offspring of the Shao Hao. Mount Mi and Changliu were located in the northwest of Mount Buzhou in today’s Pamirs Plateau.

The Huang Di People moved to the north of the Chishui River, Tianshan Mountains and further northern and northeastern areas.

The Shao Hao People spread out to the east to the Weihe River Valley and lower reach of the Yellow River, then to today’s Shandong Peninsula and the eastern seashore, from where, spread out along coastline to the south and north,

The Classic of the Mountains: West records, the Hou Ji hid near a big lake in the west of Mount Huai Jiang (in the west of Mount Mi and east of Mount Yu and Changliu). (The Di Jun gave birth to Hou Ji and Tai Xi, who gave birth to Shu Jun.) Also, *Shanhaijing* records many groups of the Di Jun’s offspring living in the northwestern Tibetan Plateau, including King Shun’s group and the Yu People, who lived near Mount Buzhou. Clearly, Di Jun’s group used to live near Mount Buzhou.

The Di Jun People, who followed the Shao Hao’s migration route to the east, to the Weihe River Valley and lower reach of the Yellow River. From the middle and lower reaches of the Yellow River, the Di Jun People spread out to the south to the middle and lower reaches of the Changjiang River and its south. The Di Jun lived in the west of the Shao Hao’s inhabitation areas, which were near the sea.

The Classic of the Great Wilderness: East tells that the Zhuan Xu gave birth to the Shu Shi People, who lived near Mount Buzhou. Also *The Classic of the Great Wilderness: West* says, “The Yu People (Di Jun’s offspring) fought with the Gong Gong People (Zhuan Xu’s offspring) in the Guo Mountain near Mount Buzhou,” suggesting Zhuan Xu’s group lived near Mount Buzhou.

Due to the fact that the Zhuan Xu People had many wars with the Di Jun and those wars ended with the Zhuan Xu’s defeat, it is highly possible that the Di Jun People did not allow the Zhuan Xu People to enter the Weihe Plain. This matches *Shanhaijing* having no records of the Zhuan Xu People living in the central and eastern areas. Most of the Zhuan Xu People lived near the Tibetan Plateau and later some of them moved to the south, such as, the Zhu Rong People who reach the southsea of China, the Yu Fu People

who reached the Sichuan Basin, and the Huan Tou People who reached the Bay of Bengal.

Shanhaijing does not contain any detail of Yan Di's group living in the Pamirs Plateau, but clearly records that the Ling Jia and Hu Ren People lived in the west of the Taklamakan Desert. (The Yan Di gave birth to a group of people who gave birth to Ling Jia; The Ling Jia gave birth to Hu Ren.) Drawing inferences about other cases from the Huang Di, Shao Hao, Zhuan Xu and Di Jun, we can say that Yan Di's group used to live near the Pamirs Plateau, later their offspring moved to the west of the Taklamakan Desert.

The Yan Di People spread out from the Pamirs Plateau to the west and north of the Taklamakan Desert, later spread out to the north and northwest of the Tianshan Mountains. They were nomadic people and did not develop agriculture during the Neolithic Age.

Shanhaijing also tells other groups of people lived in the Pamirs Plateau. The Western Queen Mother lived in Mount Yu and the Xuan Yuan People lived in the Xuan Yuan Mound later moved to the north of the Tibetan Plateau, recorded in *The Classic of the Great Wilderness: West* and *The Classic of the Mountains: West*.

Archaeologists have found a lot of remains of human activity 10,000 years ago in China. Xiadawu of Maqin County, Sanxingdui of Chengdu and Qinglong County of Guizhou were certainly the inhabitation areas of the Zhuan Xu's offspring. Wannian County and Dao County were certainly the inhabitation areas of the Di Jun's offspring. The Shao Hao's offspring spread out along coastline from today's Shandong Peninsula and its eastern seashore before the sea level rising, therefore, Zhaojiaxuyao and Bianbian Cave in the Shandong Peninsula, Ji County of Tianjin, Yingde of Guangdong and Baozitou in Naba Village of Guangxi were almost certainly the inhabitation areas of the Shao Hao's offspring. However, the Zhuan Xu's offspring were also able to reach Baozitou of Naba Village, while the Di Jun's offspring were also able to reach Yingdi of Guangdong.

The Di Jun's, Shao Hao's and Huang Di's offspring were all able to reach Zhuan'nian in Huairou of Beijing, Yujiagou of Hebei and Nanzhuangtou in Baoding of Hebei.

Ancient Chinese Cultures and Their Founders

Cultures	Founders
Here, Shao Hao refers to Shao Hao's offspring, so do Di Jun, Zhuan Xu and Huang Di.	
Yellow River Di Qiang Culture	Laoguantai (6000-5000BCE) Qin'an Dadiwan First (6200-3000BCE) Cishan-Peiligang (6200-4600BCE) Yangshao (5000-3000BCE) Majiayao (3000-2000BCE)
Yellow River Dong Yi Culture	Houli (6400-5700BCE) Baishi (before 7,000 years BP) Beixin (5300-4100BCE) Dawenkou (4100-2600BCE) Longshan (3200-1900BCE)

Shao Hao & Di Jun
(Shao Hao was the leading founder.)

Shao Hao (mainly Nü He and Xi He)

Changjiang River	Kuahuqiao (6000-5000BCE) Majiabang (5000-4000BCE) Hemudu (5000-3300BCE) Liangzhu (3300-2300BCE) Songze (3800-2900BCE)	Nü He
	Pengtoushan (8200-7800BCE) Daxi (4400-3300BCE) Qujialing (2550-2195BCE)	Di Jun, (but were deeply influenced by the Yellow River cultures and Nü He's cultures in the lower reach of Changjiang River.)
Southeast Coast	Dabenkeng (4000-3000BCE)	Nü He
Zhujiang River	Dalongtan (4500BCE)	Zhuan Xu
Chengdu of Sichuan	Sanxingdui (12000-3000BCE)	Zhuan Xu (but was deeply influenced by the Ba People (offspring of Chang Xi), who lived near Chongqing of Sichuan.
Liaohe Plain	Xiaohexi (7500-6200BCE) Xinglongwa (6200-5200BCE) Chahai (6200-5200BCE) Zhaojiagou (5200-4500BCE) Hongshan (4000-3000BCE)	Nü He & Huang Di (Nü He was the leading founder.)

The Nü He People

The Nü He, Xi He, Chang Xi, Ri (sun) and Yue (moon) People.

The Classic of the Great Wilderness: East records, “The Shao Hao People lived in the Gan Mountains, where the Ganshui River came from.”

Also, *The Classic of the Great Wilderness: South* records, “There were the Xi He People, living around the Gan spring-water, source of the Ganshui River, beyond the Eastern Sea. The Xi He women, who were wives of the Di Jun men, just gave birth to ten groups of the Ri (sun) People and often bathed the Ri (sun) in the Ganyuan Lake.

The Classic of the Great Wilderness: East records, “The Nü He People were called Mother of Yue. Someone was named Yuan (a kind of phoenix), living in the East End of the Earth and controlling the sun and the moon to make them rise in order.” Guo Pu (276-324CE), the most famous Philology and astronomer in the Jin Dynasty, said, “Yuan” was a kind of phoenix.

The Classic of the Great Wilderness: West records, “There were women who just bathed the Yue (moon). The Chang Xi women, who were wives of the Di Jun men, gave birth to twelve groups of the Yue (moon) People, who lived in the northwestern Tibetan Plateau, where also lived the Zhuan Xu's offspring, Chong and Li.”

The literal meaning of the Chinese characters, “Ri” is sun, “Yue” is moon, “Chang” is invariable, “Nü” is female, and “He” is together with, and, harmonization, integration, peace and kindness. “Nü He” means the He People having female as leader.

Modern scholars commonly agree that the Gan Mountain was located in today's Taishan and Yimengshan Mountains. The Ganshui River came from these mountains and went to the Ganyuan Lake, almost certainly today's four lakes of Nanyang, Dushan, Zhaoyang and Weishan.

Shanhaijing tells the Nü He People were the mothers of the Yue (moon), meanwhile, *Shanhaijing* records the Chang Xi women, who found the Di Jun men to procreate, gave birth to twelve groups of the Yue (moon) People, who lived in the western Kunlun

Mountains. Both the Nü He and Chang Xi were the mothers of the Yue (moon), suggesting the Chang Xi and Nü He originally belonged to the same group.

Shanhaijing tells the Xi He People lived in the upper reach of the Ganshui River in the Gan Mountain (in today's Taishan and Yimengshan Mountains). The Xi He women, who found the Di Jun men to procreate, gave birth to ten groups of the Ri (sun) People, who lived near the Ganyuan Lake, today's four lakes of Nanyang, Dushan, Zhaoyang and Weishan.

Shanhaijing tells that the Nü He People lived near the East End of the Earth, in where Phoenix Yuan controlled the Sun and Moon to make them rise in order. Meanwhile, Historical records of Chinese ancient mythology tell Nü He was the mother of the Sun and Moon; Lady Xi He was the sun goddess and the mother of the Sun; and Lady Chang Xi was the moon goddess and the mother of the Moon.

From *Shanhaijing* and historical records, we can come into a conclusion that the Nü He People controlled the Xi He to give birth to ten groups of the Ri (sun) People and the Chang Xi to give birth to twelve groups of the Yue (moon) People. Therefore, the Nü He were the mothers of the Xi He and Chang Xi, also the mothers of the Ri (sun) and Yue (moon), and controlled the Ri (sun) and Yue (moon).

Worrying about the sea level keeping rising to drown the whole Shandong Peninsula, before 5300BCE, the Nü He People, who lived in the Jiaodong Peninsula, ordered some of them, re-named "Xi He" (with female as leader) to move to the southwestern Taishan and Yimengshan Mountains, some Xi He women found the Di Jun men to procreate and set up ten groups of the Ri (sun) People near the Four Lakes of Nanyang, Dushan, Zhaoyang and Weishan; concurrently ordered some of them, re-named "Chang Xi" (with female as leader) to move to the western Kunlun Mountains near the Pamirs Plateau, some Chang Xi women found the Di Jun men to procreate and set up twelve groups of the Yue (moon) People.



Historical records tell that the Chang Xi and Yue (sun) People were like chanzhu (toad). Wang An-shi (1021-1086) said, Chanzhu (toad) was homesick, it would return home no matter how far it was taken away. These records reveal that the Xi He, Ri (sun), Chang Xi and Yue (moon) People regarded themselves as the invariable tributary groups to the Nü He and often went back to the Jiaodong Peninsula to visit the Nü He.

The Xi He People, who lived in the southwestern Taishan and Yimengshan Mountains, and the Ri (sun) People, who lived near the four lakes of Nanyang, Dushan, Zhaoyang and Weishan, spread out to the surrounding areas.

The Chang Xi and Yue (moon) People first lived in the western Kunlun Mountains and later spread out to the surrounding areas.

Although the Ri (sun) and Yue (moon) People had the paternal kinship with the Di Jun People, who had turned from the matriarchal to patriarchal clan society in about 8,000 years BP, the Ri (sun) and Yue (moon) People had the tradition of the matriarchal clan society, when people know only the mother not father, and having female as leader, they were all tributary groups of the Jiaodong Nü He, instead of the Di Jun People. And more important, due to some of the Di Jun's offspring having the paternal kinship with the Ri (sun) and Yue (moon) People, the Di Jun People regarded them as friends instead of enemies.

The Nü He's and Xi He's locations were in today's Shandong Peninsula, telling that they were offspring of the Shao Hao People. Archaeological discoveries and *Shanhaijing's* records of Shao Hao being named Bai Di (literally means White King or White Ancestor-god) prove that the Shao Hao, Nü He and Xi He People in the Shandong Peninsula bore resemblances to the Caucasoid race in general appearance – white skin.

Offspring of the Xi He, Chang Xi, Ri (sun) and Yue (moon) People had female as leader and entered the patriarchal clan society much later than other groups of people. Since the early Zhou Dynasty (1046-256BCE), they fabricated an imaginary character King Da Hao (Fu Xi) to be their common male ancestor.

The Nü He People Took the Vital Role in Developing Dong Yi Culture.

(1) Houli Culture (about 6400-5700BCE) originated in Linzi of Shandong.

Archaeologists regard Houli Culture as the earliest phase of Dong Yi Culture. Houli Culture was a millet-growing culture in the Shandong Peninsula during the Neolithic Age. The original site at Houli in the Linzi District, which was located in the Zi River Valley in the northeast of the Taishan Mountains, was excavated from 1989 to 1990. Houli Culture centered in Houli of Linzi, spread out to Zouping and Zhangqiu areas, around the north and northeast areas of the Taishan Mountains, also to Changqing in the northwest of Tai'an and Hanting of Weifang.

The earliest archaeological human remains of modern humans (*Homo Sapiens Sapiens*) in the Shandong Peninsula were excavated in 2022 at the archaeological sites of Zhaojiaxuyao Village in Linzi of Zibo (about 13,200 years BP), (in where the earliest pottery of ancient China was discovered); and excavated in 2004 at Bianbian cave of Beitaohuaping Village in Yiyuan County of Zibo (about 11,000-9,600 years BP). Houli Culture (about 6400-5700BCE) was their successor.

Archaeological discoveries and *Shanhaijing's* records reveal that the Shao Hao People lived in the Gan Mountain in today's Taishan and Yimengshan Mountains, since as early as 16,000-14,000 years BP. Meanwhile, Sima Qian (145-87BCE) recorded in *The Records of the Grand Historian: Second Xia Benji*, The Lai People, also called Lai-Yi(1), occupied a wide area of the Zi and Wei River Valleys to the east during the Xia's time (about 2070-1160BCE). Lai literally means wheat, suggesting the Lai's ancestors changed their group's name from Shao Hao to Lai as early as Longshan Culture (3200-1900BCE), when wheat was widely cultivated in today's Shandong Peninsula.

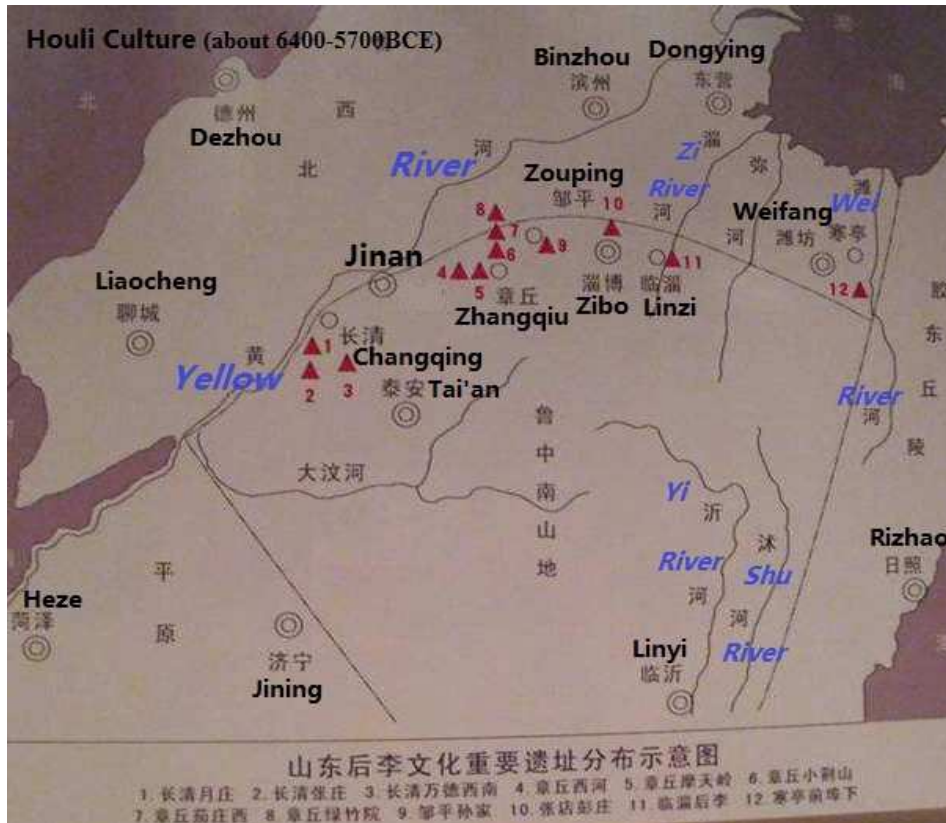
The Lai's ancestors were the Shao Hao People, who lived in the Gan (in today's Taishan and Yimengshan) Mountain as early as about 16,000-14,000 years BP.

The Shao Hao People moved to the Zi and Wei river valleys and lived in Zhaojiaxuyao Village in Linzi of Zibo (about 13,200 years BP) and Bianbian cave of Beitaohuaping Village in Yiyuan County of Zibo (about 9,600-11,000 years BP). Around 11,000 years BP, Neolithic Chinese people went from gathering to cultivating millet, the Shao Hao People developed Zhaojiaxuyao's and Bianbian cave's successor, Houli Culture (6400-5700BCE).



During 18,000-10,000 years BP, the glaciers melted quickly, the sea levels rose from about 130 meters lower than today to about today's level. When the Holocene began in about 10,000 years BP, the sea level rose again. As about 6,000 years BP, the sea level was two to five meters higher than today's present sea level and dropped to two to five meters lower in about 5,500 years BP, then rose again to present level in about 5,000 years BP.

The above picture shows us that during about 8,000-6,000 years BP, today's Jiaolai River became the Jiaolai Strait, and the distribution range of Houli millet-growing culture, including Zouping, Zhangqiu, Changqing, Zibo and Weifang areas in the north of Taishan Mountains, were drown by sea water. The Shao Hao's offspring in these areas had to live on the sea (but they were poor at this), or move to the mountain area (where was unsuited for developing millet-growing culture). This could explain the disappearance of Houli Culture in about 5700BCE. Being the developers of inland millet-growing Houli Culture, the Houli People were not seafaring men and they could not across the Jiaolai Strait (today's Jiaolai River) to reach the Jiaodong Peninsula, therefore, they were surely not the ancestors of the Baishi (Yantai) People, who developed Baishi coastal Culture before 7,000 years BP.



(2) Baishi Coastal Culture (before 7,000 years BP) originated in Yantai of Shandong.

Archaeologists agree that Baishi Culture (before 7,000 years BP), which was named after Baishi Village of Yantai, where the first site containing distinctive cultural artifacts was found in 2006, was a kind of coastal culture in the Jiaodong Peninsula and had influences to the Liaodong Peninsula, Korea Peninsula, Japanese archipelago, Kamchatka Peninsula, Aleutian Islands and Americas. Baishi Coastal Culture proves that the Jiaodong Peninsula was the important birthplace of the Neolithic coastal and maritime cultures in those areas.

Baishi Culture was more developed than Banpo Di Qiang Culture (about 6800-6300 years BP) of Xi'an.

The Nü He People, who lived along coastline, were the founders of the earliest Neolithic Coastal and Maritime cultures and their successor Baishi coastal Culture.

Around 11,000 years BP, when Neolithic Chinese people went from gathering to cultivating millet around 11,000 years BP, the Nü He surely had developed some agriculture; However, the rising sea level had drowned most archaeological remains of the Nü He People, who lived along coastline. Baishi Yantai site, whose altitude is 23 meters today, was the rare survivor.

(3) Beixin Culture (about 5300-4100BCE)

Archaeologists regard Beixin Culture, a millet-growing culture in the Shandong Peninsula, as Houli's successor. The original site at Beixin, in Tengzhou of Shandong Province, was excavated from 1978 to 1979. It exists in today's Tengzhou, Qufu areas (in the southwestern Taishan and Yimengshan Mountains) and spreads out to the southern and northern Taishan and Yimengshan Mountains, including today's Yanzhou, Tai'an, Pingyin, Changqing, Jinan, Zhangqiu, Zouping, Wenshang, Zhangdian, Qingzhou, Juxian, Linshu and Lanlin. It also spread out to today's Xuzhou and Shuyang of Jiangsu, Suixi County of Anhui and Lianyungang.

Shanhaijing goes the Xi He People lived in the southwestern Taishan and Yimengshan Mountains, where Beixin Culture was developed, suggesting the Xi He People were the founders of Beixin Culture.

Archaeologists agree Beixin **inland** Culture and Baishi **coastal** Culture were in the same period and had significant similarities, suggesting that the Beixin People (offspring of the Xi He) and Baishi People (offspring of the Nü He) had interflow. Such interflow was because the Xi He, who came out from the Jiaodong Nü He, were the invariable tributary group of the Jiaodong Nü He and kept close connections with the Jiaodong Nü He.

Archaeologists agree Beixin inland Culture and Baishi coastal Culture had similarities but also had major differences. The differences tell that Baishi Culture had its own sources - the earliest coastal and maritime cultures along coastline in the Jiaodong Peninsula, which had been drowned by sea water during the sea level rising. However, the Xi He People in the southwestern Taishan and Yimengshan Mountains learned from Houli inland Culture (about 6400-5700BCE), Baishi coastal Culture (before 7,000 years BP) and the Jiaodong Nü He's early agriculture, and developed Beixin Culture.

(4) Dawenkou Culture (about 4100-2600BCE)

Archaeologists regard Dawenkou Culture, whose main food was millet, as Beixin's successor. Dawenkou Culture exists primarily in the Shandong Peninsula, but also appears in northern Anhui, eastern Henan and Jiangsu provinces. The typical site at Dawenkou, which was excavated in 1959, 1974 and 1978, is located in Tai'an, where was the inhabitation area of the Xi He People. Thus, the Xi He People were the founders of Dawenkou Culture in the western Shandong Peninsula.

Concurrently, the Nü He People were the founders of Dawenkou Culture in the Jiaodong Peninsula.

The Xi He were the invariable tributary group to the Nü He, kept close connections with the Nü He and learned from each other, therefore, Dawenkou Culture began in the eastern and western Shandong at the same time, confirmed by modern archaeologists.

(5) Longshan Culture (about 3200-1900BCE)

Archaeologists regard Longshan Culture as Dawenkou's successor.

Longshan Culture was centered on the central and lower Yellow River, including Shandong, Henan and Shaanxi provinces, during the late Neolithic period. Longshan Culture was named after the town of Longshan in Jinan, Shandong Province, where the first site containing distinctive cultural artifacts was found in 1928 and excavated from 1930 to 1931.

Yueshi Culture (about 2000-1600BCE) appeared in the same areas as Longshan Culture. The original site at Yueshi, in Pingdu of Shandong Province, was excavated in 1959.

The typical site of Longshan Culture is located in Longshan of Jinan, where was the inhabitation area of the Xi He People. The Xi He People were the founders of Longshan Culture in the western Shandong Peninsula.

Concurrently, the Nü He People were the founders of Longshan Culture in the Jiaodong Peninsula.

The Xi He were the invariable tributary group to the Nü He, kept close connections with the Nü He and learned from each other the most advanced cultures, therefore, Longshan Culture began in the eastern and western Shandong at the same time, confirmed by modern archaeologists.

Archaeological discoveries prove that wheat was widely cultivated in the Shandong Peninsula and eastern Henan during Longshan Culture. An implied code of etiquette in Longshan Culture shows social stratification and formation of the nation.

Longshan artifacts reveal a high level of technical skill in pottery making, including the use of pottery wheels. Longshan Culture is noted for its highly polished egg-shell pottery. This type of thin-walled and polished black pottery has also been discovered in the Yangtze River Valley and as far away as today's southeastern coast of China. It is a clear indication of how Neolithic agricultural sub-groups of the greater Longshan Culture spread out across the ancient boundaries of China.

The Neolithic population in China reached its peak during the time of Longshan Culture. Towards the end of the Longshan cultural period, the population decreased sharply; this was matched by the disappearance of high-quality black pottery from ritual burials.

Archaeologists confirm that Longshan (Dong Yi) Culture (3200-1900BCE) spread out from the Shandong Peninsula to the south to the lower reach of the Changjiang River, also to the west to the inhabitation areas of Cishan-peiligang (6200-4600BCE) and Yangshao (5000-3000BCE) (in the middle reach of the Yellow River), which then deeply influenced Daxi Culture (4400-3300BCE) and Qujialing (about 2550-2195BCE) in the middle reach of the Changjiang River, and turned these regions into outposts of Dong Yi Culture.

Archaeologists and historians agree that so-called Longshan Culture is actually made up of different cultures from multiple sources. Longshan Culture is now identified as four different cultures according to inhabitation areas and appearance:

Shandong Longshan Culture (also called representative Longshan Culture, about 2500-2000BCE), was named after the town of Longshan in Jinan, Shandong Province, where the first archaeological site was found in 1928 and excavated from 1930 to 1931.

Miaodigou Second Culture (about 2900-2800BCE) was mainly distributed throughout western Henan Province and came from Yangshao Culture.

Henan Longshan Culture (about 2600-2000BCE) was mainly distributed in western, northern and eastern Henan Province and came from Miaodigou Second Culture.

Shaanxi Longshan Culture (about 2300-2000BCE) was mainly distributed in the Jinghe and Weihe River Valley in Shaanxi Province.

Only the Shandong Longshan Culture came purely from Yueshi (Dong Yi) Culture; the three other Longshan cultures were rooted in Di Qiang Culture, but deeply influenced by Dong Yi Culture, which had also influenced Di Qiang Culture earlier in the Neolithic age.

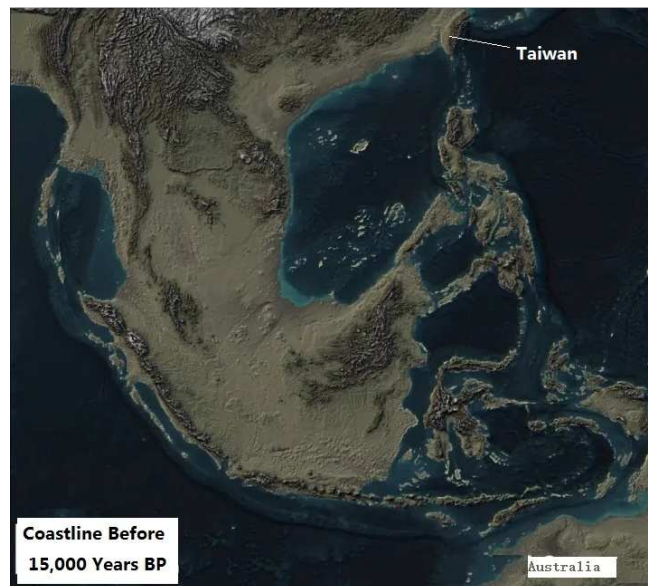
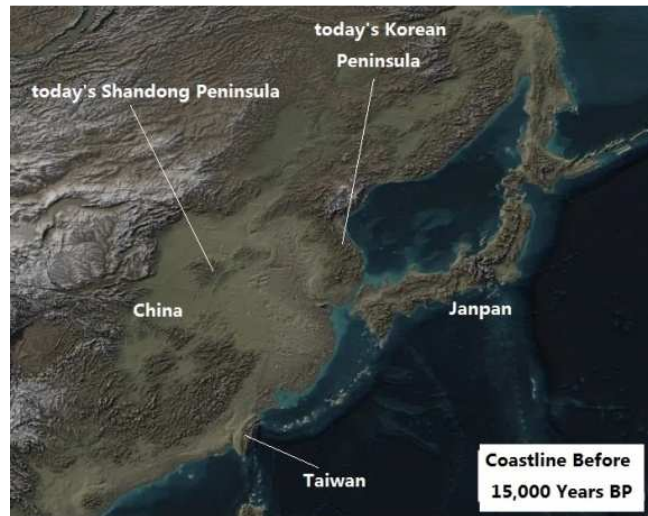
Three Large-scale Migrations of the Nü He People to the North and South along Coastline.

I. The early inhabitation areas of the Nü He People.

At the later stage of the Pleistocene, about 18,000 years BP, the sea level was about 130 meters lower than today, today's Bohai Sea did not exist, the eastern Asia continent connected with the Japanese archipelago and southeastern China connected with today's Taiwan. Since 18,000 years BP, temperature rose quickly and snow and ice started melting. About 11,500 years BP, the sea level was forty meters lower than at present and most parts of Bohai Sea were land. About 10,000 years BP, the sea level was about today's level.

Archaeological findings and *Shanhaijing's* records tell that during 16,000-14,000 years BP, the Shao Hao People spread out from the western Pamirs Plateau to the Weihe River Valley, lower reach of the Yellow River and today's Shandong Peninsula, in where they branched out to some groups, including the Nü He People, who lived near the east End of the Earth in the east of today's Shandong Peninsula and from where spread out along coastline to the north and south. After 14,000 years BP, the Nü He's moving from the Shandong Peninsula along coastline to the south and north took place from time to time.

The early inhabitation areas of the Nü He People covered a large area, from the east area of today's Shandong Peninsula along coastline to the north to the Liaodong Peninsula, Korea Peninsula, Japanese archipelago, Kamchatka Peninsula, Arctic Circle, Aleutian Islands and Americas, also to the south to the lower reach of the Changjiang River, southeastern China (including Taiwan), southeastern and southern Asia, Malaysia, Indonesia, Philippines, Polynesia and Australia. The Nü He People, who lived along coastline, were the founders of the earliest coastal and maritime cultures.



a) Archaeological discoveries have proven that the Shao Hao and Nü He People mastered the most advanced technologies and were the leading founders of Di Qiang and Dong Yi cultures, thus, they were the earliest people who went from gathering to cultivating. Also, *Shanhaijing* tells that the Hou Ji (offspring of the Di Jun People) were the earliest people who tested farming, suggesting the Di Jun People were also the earliest people who went from gathering to cultivating.

Archaeologists confirm that rice cultivation history occurred earlier than millet in China. Neolithic Chinese people went from gathering to cultivating millet around 11,000 years BP, when the sea level was about 20-30 meters lower than today. In fact, cultivated rice from as early as 14,000 years BP has been discovered in many Chinese Neolithic archaeological sites, such as, Dao County of Hunan (12000BCE), Wannian County of Jiangxi (10,000 years BP) and Yingde of Guangdong (11000-8000BCE). Wannian and Dao were the inhabitation areas of the Di Jun's offspring, but Yingde (near the sea), was almost certainly the inhabitation area of the Nü He's offspring, who lived along coastline.

The rising sea level had drowned most of the Nü He's early inhabitation areas near the sea and destroyed their early remains.

a) In the area of today's Bohai Sea, the sea level rose from 40 meters lower in about 11,500 years BP, when most parts of Bohai Sea were land, to present level in about 10,000 years BP. The rising sea level drowned the Nü He's early inhabitation areas and destroyed their earliest cultivating remains, also forced them to move often and settle along coastline around Bohai Sea.

In the Shandong Peninsula, the Shao Hao People, who had moved to the Zi and Wei River valleys from the Taishan Mountains (recorded in *Shanhaijing*), were the earliest inhabitants of Zhaojiaxuyao in Linzi of Zibo (about 13,200 years BP). The earliest pottery of ancient China was excavated at Zhaojiaxuyao.

Due to the sea level keeping rising, some of the Nü He's offspring, who lived along coastline, met the Shao Hao's offspring in the Zi and Wei River valleys, and they integrated into one group, still called themselves "Shao Hao group." They went from gathering to cultivating millet about 11,000 years BP. Bianbian cave of Beitaohuaping Village in Yiyuan County of Zibo (about 11,000-9,600 years BP) was one of their inhabitation areas. Later, they developed Houli Culture (6400-5700BCE) in the Zi and Wei River valleys.

In the Jiaodong Peninsula, the Nü He's offspring lived the coastal and maritime lifestyles along coastline, but also developed some agricultures before 11,000 years BP, but the rising sea level continued to transgress their inhabitation areas and destroyed their early cultivating remains.

b) Some of the Nü He's offspring moved to the Liaohe Plain from coastline during the sea level rising. They became the earliest and primary residences of the Liaohe Plain and its surrounding areas. The Nü He's offspring, who mastered the most advanced sciences and technologies at that time, were the leading founders of Xiaohexi (7500-6200BCE) and Xinglongwa (about 6200-5200BCE) cultures.

Xiaohexi Culture (about 7500-6200BCE)			
Daxinjingzi site	Guangdegong Township	Wengniute Banner	赤峰翁牛特旗广德公镇大新井子村
Xiaohexi site	Mutouyingzi Township	Aohan Banner	赤峰敖汉旗木头营子乡
Yushushan-Daoliban site (4780-3813BCE)	Manihan Township	Aohan Banner	敖汉旗玛尼罕乡道力板村榆树山
Xiliang-Qianjinyingzi site (4780-3813BCE)	Niugutu Township (Yushushan is 500 meters away from Xiliang.)	Aohan Banner	赤峰敖汉旗牛古吐乡千斤营子村西梁(距离榆树山 500 米)
Majiazi Site	Niuyingzi Township	Kalaqin Banner	赤峰喀喇沁旗牛营子镇马架子村
Baiyinchanghan site	Xinchengzi Township	Linxi County	赤峰林西县新城子镇白音长汗
Guochengzishan Site	Linxi	Linxi County	赤峰林西县锅撑子山
Fushandi site	Balinzuo	Balinzuo Banner	赤峰巴林左旗福山地
Yangjiawa site (7000-6500BCE)	Tashan Township	Huludao	辽宁葫芦岛塔山乡杨家洼
Xibajianfang site	Lingyuan County	Liaoning	辽宁凌源县西八间房
Chahai site (phase I)	Fuxin County	Liaoning	辽宁阜新县查海

The typical pottery of Xiaohexi Culture was plain, cylindrical-shaped and sand inclusion. Such potteries were also excavated in Nanzhuangtou site (10,500-9,700 years BP) of Xushui County, Baoding of Hebei, Yujiagou (lower layer) site (14,000-8,000 years BP) of Yangyuan County of Hebei (two sand inclusion potteries were about 11,000 years BP) and Zhuan'nian site (10,000-9,200 years BP) of Huairou County, Beijing. (Yujiagou's upper layer was about 8,000-5,000 years BP).

The Nü He People worshipped bird (phoenix). The phoenix worship, which appeared in the Liaohe Plain, were from the Nü He People.

Xiaoshan site (about 5200-4500BCE) in Gaojiawopu Township of Aohan Banner has the earliest totem pattern and diorama, an painted pottery Zun (a kind of wine vessel) (about 4800BCE), which has spirit-animal patterns - deer, pig and bird (phoenix). A pottery phoenix cup (about 5200-4500BCE), which was called "China first phoenix" by archaeologists, was excavated in 2003 in Beishan Village, Jiefangyingzi Township of Wengniute Banner. A wood bird (phoenix) hairpin (7245±165 years ago) was excavated in 1978 in Xinle Site (5300-4800BCE) of Shenyang. They were the prototype of Hongshan Culture's jade phoenix.



Ancient Chinese Cultures before 6000BCE
 Xinglongwa Culture (about 6400-5200BCE)
 Houli Culture (about 6400-5700BCE)
 Cishan-Peiligang (about 6200-4600BCE)
 Qian'an Dadiwan First (about 6200-3000BCE)
 Kuahuqiao (about 6000-5000BCE) in Xiaoshan of Zhejiang
 Pengtoushan (about 8200-7800BCE) in Li County of Hunan



On the other hand, *Shanhaijing* tells that the Yu Hu and Yu Jing peoples (Huang Di's offspring) spread out from the west to the northeastern area until they reach the Northeast Sea. Also *The Classic of the Great Wilderness: East* records Fairy Ying Long (Huang Di's offspring) lived in the southernmost place of Mound Xiong Li Tu Qiu in the north of the eastern mountains. After having killed the Chi You and Kua Fu People, some of the Ying Long's offspring escaped to Mount Xiong Li Tu Qiu.

Clearly, in the areas of Xiaohexi (about 7500-6200BCE), Xinglongwa (about

6200-5200BCE) and Chahai (about 6200-5200BCE) Culture, there were also a few groups of the Huang Di's offspring.

Xiaohexi Culture in western Liaoning Province was different with the area between the Xilamulun and Laoha rivers; also, Chahai and Xinglongwa cultures were at the same period, had similarities, but also had major differences, suggesting their ruling peoples were from different groups of people.

Shanhaijing tells that the earliest dragon worship came from the Huang Di People.

Yangjiawa Site (7000-6500BCE) in Tashan Township of Huludao, Liaoning, has two earliest piled-up soil dragons. Chahai site in Shala Township, Fuxin of Liaoning, has a dragon shape stone pile (about 6000BCE) and two potsherds (brown and sand inclusion) with rilievo incised dragon. They were the earliest dragon objects in ancient China, suggesting some people were offspring of the Huang Di People.

Xinglonggou site (about 6200-5200BCE) in Xinglongwa Village, Baoguotu Township (today's Xinglongwa Township) of Aohan Banner, has a stone and potsherd pile dragon; stones and potsherds had been laid out in a "S" shape, a pit head was put in the head position, suggesting the earliest pig-dragon totem. It was the prototype of Hongshan Culture's jade pig-dragon.

c) In the Kuahuqiao site (about 6000-5000BCE) in Xiaoshan of Zhejiang in the south of the lower reach of the Changjiang River, the Nü He's offspring developed rice-growing agriculture.

Historians commonly agree that bow was invented in the Shandong Peninsula, while the Kuahuqiao site has the world's earliest lacquer bow; clearly, Kuahuqiao's lacquer bow learned or came from the Shandong Peninsula. Kuahuqiao's painted pottery has similarities with the Shandong Peninsula. We can say that the Kuahuqiao Nü He and the Shandong Nü He People had connections.

d) The Xinglongwa's phoenix worship came from the Jiaodong Nü He; the Xiaohexi, Xinglongwa and Kuahuqiao cultures and their pottery techniques learned from the Shandong Peninsula; suggesting the Shandong Nü He People had connections with them, often send people to move to those areas, taught them the most advanced sciences and technologies and brought them the phoenix worship.

II. During about 8,000-7,000 years BP

The world's sea level rose from present level in about 10,000 years BP to two to five meters higher in about 6,000 years BP and dropped to two to five meters lower in about 5,500 years BP, then rose again to present level in about 5,000 years BP. The Jiaolai River became the Jiaolai Strait and the Jiaodong Peninsula became the Jiaodong Island during about 8,000-7,000 years BP.



Archaeologists agree that Baishi Culture (before 7,000 years BP), a kind of coastal culture in the Jiaodong Peninsula, had its own sources - the earliest coastal and maritime cultures, which were drowned by sea water during the sea level rising, however, Baishi of Yantai site, whose altitude is 23 meters today, was the rare survivor.

The Nü He People, who lived along coastline in today's Jiaodong Peninsula, developed Baishi coastal Culture before 7,000 years BP. They had surely developed some agriculture about 11,000 years BP, but the rising sea level had destroyed those remains.

Worrying about the sea level keeping rising to drown the whole Jiaodong Peninsula (Island), before 5300BCE, the Jiaodong Nü He People ordered some of them, re-named "Chang Xi" (with female as leader) to move to the western Kunlun Mountains near the Pamirs Plateau; some Chang Xi women found the Di Jun men to procreate and set up twelve groups of the Yue (moon) People; concurrently, ordered some of them, re-named "Xi He" (with female as leader) to move to the southwestern Taishan and Yimengshan Mountains; some Xi He women found the Di Jun men to procreate and set up ten groups of the Ri (sun) People near the Four Lakes of Nanyang, Dushan, Zhaoyang and Weishan.

The Xi He and Chang Xi were the tributary groups of the Jiaodong Nü He. Although the Ri (sun) and Yue (moon) People had the paternal kinship with the Di Jun People, who had turned from the matriarchal to patriarchal clan society in about 8,000 years BP, the Ri (sun) and Yue (moon) People still remained the tradition of the matriarchal clan society, when people know only the mother not father and having female as leader, therefore, they were the tributary groups of the Jiaodong Nü He, instead of the Di Jun People. And more important, due to some of the Di Jun's offspring having the paternal kinship with the Ri (sun) and Yue (moon) People, the Di Jun People regarded them as friends instead of enemies.

The Xi He People who lived in the southwestern Taishan and Yimengshan Mountains, learned from Baishi coastal Culture (around 7,000 years BP), the Jiaodong Nü He's early agriculture and Houli inland Culture (about 6400-5700BCE), and developed Beixin Culture (about 5300-4100BCE). (The Beixin site is located in today's Tengzhou of Shandong.)

Meanwhile, the Jiaodong Nü He People sent some of them to move along coastline from the Jiaodong Peninsula to the **south** and **north**, bringing with them Baishi coastal

Culture and Beixin Culture.

(1) Some of the Jiaodong Nü He People moved from the Jiaodong Peninsula along coastline to the **south** to the lower reach of the Changjiang River, southeastern China (including Taiwan), southeastern and southern Asia, Malaysia, Indonesia, Philippines, Polynesia and Australia.

In the lower reach of the Changjiang River, the early inhabitants - the Nü He's offspring (the Jiaodong Nü He's tributary groups), welcomed the new comers, who came from the Jiaodong Nü He and brought them advanced Baishi Coastal Culture and Beixin Culture. They learned from these new advanced cultures and combined their early rice-growing cultures and developed rice-growing cultures - Hemudu Culture (about 5000-3300BCE) in Yuyao of Zhejiang and Majiabang Culture (about 5000-4000BCE) in Jiaxing of Zhejiang.



Some of the Jiaodong Nü He People also moved along coastline to the **south** to the southeastern China (including Taiwan), southeastern and southern Asia, Malaysia, Indonesia, Philippines and Oceania, but the rising sea level (2-5 meters higher than today) had destroyed almost all the archeological remains.

Like the Xi He and Chang Xi finding the Di Jun men to procreate, the Nü He's offspring in those areas also found the Di Jun and Zhuan Xu men to procreate, so that some of the Nü He's offspring (matriarchal offspring) had the paternal kinship with the Di Jun and Zhuan Xu People, who then would regarded the Nü He's offspring as friends instead of enemies.

The Nü He's offspring, who lived in the lower reach of the Changjiang River, southeastern China (including Taiwan), southeastern and southern Asia, Malaysia, Indonesia, Philippines and Oceania, were the tributary groups of the Jiaodong Nü He; just like the Xi He, Chang Xi, Ri (sun) and Yue (moon) being the tributary groups of the Jiaodong Nü He.

(2) Some of the Jiaodong Nü He People moved from the Jiaodong Peninsula along coastline to the **north** to the Liaohe Plain, Liaodong Peninsula, Korea Peninsula, Japanese archipelago, Kamchatka Peninsula, Arctic Circle, Aleutian Islands and Americas.

In the Liaohe Plain, the early inhabitants - the Nü He's offspring (the Jiaodong Nü He's tributary groups), welcomed the new comers, who came from the Jiaodong Nü He and brought them advanced Baishi Coastal Culture and Beixin Culture. They learned from these new advanced cultures and combined their early millet-growing cultures: Xiaohexi (7500-6200BCE) and Xinglongwa (6200-5200BCE) cultures and developed Zhaobaogou Culture (about 5200-4500BCE).

In the Xiaoshan site in Gaojiawopu Township of Aohan Banner, archaeologists

excavate the earliest totem pattern and diorama, an painted pottery Zun (a kind of wine vessel) (about 4800BCE), which has spirit-animal patterns – deer, pig and bird (phoenix) and other four Zun(s), which have spirit-animal patterns and sun, moon and stars. In Beishan Village, Jiefangyingzi Township of Wengniute Banner, archaeologists excavate a pottery phoenix cup, which was called “China First phoenix.” The Liaohe Plain’s phoenix worship came from the Jiaodong Nü He People.

Archaeological discoveries have proven that Baishi coastal Culture had deep influences in the Liaodong Peninsula, Korea Peninsula, Japanese archipelago, Kamchatka Peninsula, Arctic Circle, Aleutian Islands and Americas, suggesting that during about 8,000-7,000 years BP, the Jiaodong Nü He People sent some people to move along coastline to the north and brought Baishi (Jiaodong) coastal culture to those areas; but the rising sea level (2-5 meters higher than today) had destroyed most of the archeological remains.

Like the Xi He and Chang Xi finding the Di Jun men to procreate, the Nü He’s offspring in those areas also found the Huang Di men to procreate, so that some of the Nü He’s offspring (matriarchal offspring) had the paternal kinship with the Huang Di People, who then would regarded the Nü He’s offspring as friends instead of enemies.

The Nü He’s offspring, who lived in the Liaohe Plain, Liaodong Peninsula, Korea Peninsula, Japanese archipelago, Kamchatka Peninsula, Arctic Circle, Aleutian Islands and Americas, were the tributary groups of the Jiaodong Nü He; just like the Xi He, Chang Xi, Ri (sun) and Yue (moon) being the tributary groups of the Jiaodong Nü He.

III: During Dawenkou Culture (4100-2600BCE)

Archaeological discoveries confirm that Dawenkou (4100-2600BCE)-Longshan (3200-1900BCE) Cultures in the Jiaodong and western Shandong appeared in the same time.

The historical facts is that the Jiaodong Nü He and their tributary group - Xi He, who lived in the southwestern Taishan and Yimengshan Mountains, developed Dawenkou-Longshan Culture at the same time.

(1) Archaeological discoveries confirm that Dawenkou Dong Yi Culture (4100-2600BCE) spread out from the Shandong Peninsula to the west to eastern Henan and northern Anhui, also along coastline to Jiangsu, and turned these regions into outposts of Dong Yi Culture.

The historical facts:

a) The Ri (sun) People, who were the tributary groups of the Jiaodong Nü He, had spread out from the four lakes of Nanyang, Dushan, Zhaoyang and Weishan to northern Anhui and eastern Henan (including the Shangqiu area). The Jiaodong Nü He People sent some people to the Ri (sun) People and taught them Dawenkou Culture.

b) The Jiaodong Nü He People also sent some people to move along coastline to the south and taught their tributary groups - the Nü He’s offspring, advanced Dawenkou Culture; therefore, Dawenkou Culture spread out to Jiangsu along coastline.

(2) Archaeological discoveries confirm that Dawenkou Dong Yi Culture (4100-2600BCE) spread out from the Shandong Peninsula along coastline to the south to the lower reach of the Changjiang River, and turned these regions into outposts of Dong

Yi Culture.

During 8,000-6,000 years BP, when the sea level rising to about 2-5 meters higher than present level, the inhabitation areas of the Nü He's offspring near the estuary of the Changjiang River were drowned by the sea water; the area near the Taihu Lake became the coastal region and became the inhabitation area of the Nü He's offspring.

Many painted-potteries and a large numbers of black potteries, discovered in Liangzhu Culture (about 3300-2300BCE) near Taihu of Zhejiang, suggest they had been deeply influenced by Shandong Dawenkou Culture. Liangzhu Culture was a kind of Marsh culture, coinciding with the Ri (sun) People living near the biggest water of Nanyang, Dushan, Zhaoyang and Weishan lakes. Archaeologists and historians agree that the Jade Human Face in Liangzhu Culture was the Liangzhu People's top worship: Sun-god worship, which originated from the Jiaodong Nü He, Xi He and Ri (sun) People in the Shandong Peninsula. These hint us that the Liangzhu People were offspring of the Nü He and were the tributary group of the Jiaodong Nü He.

The historical facts:

When the Jiaodong Nü He People again sent some people to move from the Jiaodong Peninsula along coastline to the lower reach of the Changjiang River, they brought with them Shandong Dawenkou Culture (4100-2600BCE), the sun-god worship and marsh culture (from the Ri People). The Liangzhu People, a tributary group of the Jiaodong Nü He, learned from Shandong Dawenkou Culture, combined their early rice-growing cultures and developed Liangzhu Culture (about 3300-2300BCE) near Taihu.

The Songze People in Qingpu District of Shanghai were also the tributary group of the Jiaodong Nü He. They learned from Shandong Dawenkou Culture, combined their early rice-growing cultures and developed Songze Culture (about 3800-2900BCE).

(3) Archaeological discoveries confirm that Dawenkou Dong Yi Culture (4100-2600BCE) spread out from the Shandong Peninsula along coastline to the south to the lower reach of the Changjiang River, then to southeastern China (including the inhabitation areas of Dabengkeng Culture), southeastern and southern Asia, Malaysia, Indonesia, Philippines, Oceania and Australia, and turned these regions into outposts of Dong Yi Culture.

Dabengkeng Culture (about 4000-3000BCE) appeared in northern Taiwan and spread around the coast of the island, as well as the Penghu islands to the west, also spread out from Taiwan to Philippines and Polynesia, confirmed by German archaeologist Robert Heine Geldern.

The historical facts:

The spreading of Dawenkou Culture from the Shandong Peninsula to the south along coastline to the southeastern China, the inhabitation areas of Dabengkeng Culture, southeastern and southern Asia, Malaysia, Indonesia, Philippines, Oceania and Australia, suggests another large-scale migration of the Jiaodong Nü He People from the Jiaodong Peninsula along coastline to those areas. The Jiaodong Nü He sent some people to move along coastline to those areas, taught their tributary groups, the early inhabitants - the Nü He's offspring, Shandong Dawenkou Culture, and turned those areas into outposts of Dawenkou Culture.

Due to the Jiaodong Nü He allowing their tributary groups to find the Di Jun and

Zhuan Xu men to procreate, some of the Di Jun's and Zhuan Xu's offspring had the paternal kinship with the Nü He's offspring (matriarchal offspring) and regarded the Nü He's offspring as friends instead of enemies. The Di Jun's and Zhuan Xu's offspring, who had the paternal kinship with the Nü He's offspring (matriarchal offspring), were able to learn the most advanced Shandong Dawenkou Culture from the Nü He's offspring.

(4) Archaeological discoveries confirm that Dawenkou Dong Yi Culture (4100-2600BCE) spread out from the Shandong Peninsula to the inhabitation areas of Hongshan Culture (4000-3000BCE) (in an area stretching from the Liaohe Plain to Inner Mongolia), and turned these regions into outposts of Dong Yi Culture.

The historical facts:

The Jiaodong Nü He People again sent some people to move from the Jiaodong Peninsula along coastline to the Liaohe Plain, taught their tributary groups, the early inhabitants - the Nü He's offspring, advanced Shandong Dawenkou Culture, and turned those areas into outposts of Dawenkou Culture.

The Jiaodong Nü He's tributary groups learned from Shandong Dawenkou Culture, combined their early millet-growing cultures and developed Hongshan Culture in the Liaohe Plain.

Some of the Huang Di's offspring had the paternal kinship with the Nü He's offspring (matriarchal offspring), thus were able to learn the most advanced Shandong Dawenkou Culture from the Nü He's offspring. Therefore, Hongshan Culture spread out to an area stretching from Liaohe Plain to Inner Mongolia, where lived the Huang Di's offspring.

The phoenix worship (from the Jiaodong Nü He) and dragon worship (from the Huang Di's offspring) were the top worships in Hongshan Culture.

(5) Archaeological discoveries confirm that Dawenkou Culture spread out from the Shandong Peninsula along coastline to the Liaodong Peninsula, Korea Peninsula, Japanese archipelago, Kamchatka Peninsula, Aleutian Islands and Americas, and turned these regions into outposts of Dong Yi Culture.

In *Studying Prehistoric Human-face Petroglyphs of the North Pacific Region*, published by the Smithsonian Institution in 1998, Petroglyphs Song Yao-liang discovered that Aleutians in northwestern America exhibit similarities in religion culture with Dawenkou Culture in the Shandong Peninsula. A great number of human-face petroglyphs, totally about 5,000-6,000 pieces, have been discovered in eastern Asia, mainly China. A few have been found in South Korea and the Heilongjiang River Valley in eastern Russia. Similar human-face petroglyphs also appeared numerously in the West Coast of North America, from Alaska down the west coast of Canada, through American states to northern California. There are more than 230 archaeological sites with more than 5,000 examples of human-face petroglyphs in these areas. American scholars have divided American petroglyphs into nine distribution areas. The area of human-face petroglyphs is named The Northwest Coastal Petroglyphs.

The petroglyphs Song was looking at were estimated to have been created some 5,000 to 7,000 years ago. That places contact or ancient Asian presence in North America long before John A. Ruskamp's proposed Shang Dynasty contact some 3,000 years ago, but long after the Bering Land Bridge had disappeared.

“Many of these east Asian human-face petroglyphs have close counterparts with rock art figures in the Pacific Northwest of North America from Kodiak Island [in Alaska] to the Columbia River [in southern British Columbia and the northern United States]. ...The Northwest Coast group [of petroglyphs] is seen as a distinct group by all scholars.”

Song Yao-liang believed that 5,000 years ago, another large-scale migration of the Shandong People brought these prehistoric human-face petroglyphs to America. [5]

The common view of the migration route was that it came via the Bering Strait. However, another theory suggests that the Shandong people moved along coastline (also by boat) to the north to the inhabitation areas of Hongshan Culture (4000-3000BCE) (in an area stretching from Inner Mongolia to Liaoning), also to the Liaodong Peninsula, Korea Peninsula, Japanese archipelago, Kuril Islands, Kamchatka Peninsula, Aleutian Islands and Americas. Rising sea level and volcanic eruptions in the Aleutian Islands had destroyed most archaeological remains.

The historical facts:

The spreading of Dawenkou Culture from the Shandong Peninsula to the north along coastline to the Liaodong Peninsula, Korea Peninsula, Japanese archipelago, Kamchatka Peninsula, Aleutian Islands and Americas, suggests another large-scale migration of the Jiaodong Nü He People from the Jiaodong Peninsula along coastline to those areas. The Jiaodong Nü He sent some people to move along coastline to those areas, taught their tributary groups, the early inhabitants - the Nü He's offspring, Shandong Dawenkou Culture, and turned those areas into outposts of Dawenkou Culture.

The Nü He People only unreservedly taught their tributary groups the most advance technologies and cultures.

The Nü He women found the Nü He or Shao Hao men to procreate and accepted only endogamy, until the Jiaodong Nü He allowed the Xi He and Chang Xi women to find the Di Jun men to procreate. Since then, the Nü He's offspring (in China, the Arctic Circle, Americas and Oceania) began to find the Huang Di, Di Jun or Zhuan Xu men to procreate. However, the Nü He's offspring still remained the tradition of the matriarchal clan society, when people knew only the mother not father and had female as leader, thus they were the tributary groups of the Jiaodong Nü He, instead of the Di Jun, Huang Di or Zhuan Xu, who had turned from the matriarchal to patriarchal clan society in about 8,000 years BP.

As we know that since the earliest time about 16,000-14,000 years BP, when all groups of ancient Chinese people spread out from the Pamirs Plateau to other places of China, the tribal conflicts and wars continued throughout the whole historical time, especially after Neolithic Chinese people went from gathering to cultivating and settled down. Ancient Chinese people were cautious and conservative when they taught the most advanced technologies to other groups of people. Therefore, the Jiaodong Nü He only unreservedly taught their tributary groups the most advance technologies and cultures.

Due to some of the Di Jun's, Zhuan Xu's and Huang Di's offspring having the paternal kinship with some of the Nü He's offspring (matriarchal offspring), they were friends of the Nü He's offspring, and were able to learn some of the most advance technologies and cultures from the Nü He's offspring.

Before and during the Neolithic Age (about 10200-2000BCE), the bumpy terrain

(mountains, hills and sea) and complex climatic conditions made the trips from the Shandong Peninsula to the west to the Kunlun Mountains, south to the southeastern Asia and Oceania and north to the Arctic Circle and Americas, very hard. A small group of people was easily wiped out by the natural disasters if they travelled such long ways. Therefore, each of the three-time migrations of the Jiaodong Nü He People must be on a large-scale. The Jiaodong Nü He People prepared sufficiently before departure. They studied the routes and destinations, prepared the food, tools and equipment, and went to the diviners for divination, just like the Chang Xi learning the secret prescription and going to Diviner You Huang for divination before departure.

The Nü He People and Dong Yi Culture were the roots of ancient civilizations of China, the Arctic Circle, Americas and Oceania.

Through the diffusion of the Jiaodong Nü He People moving from the Jiaodong Peninsula to the north and south along coastline, Dong Yi Culture greatly influenced ancient China, the Arctic Circle, Americas and Oceania.

Historians confirm that most small regional cultures of ancient China had faded by the end of Neolithic Age, including the Changjiang River Valley Cultural System. However, the Yellow River Valley Culture became the mainstay of ancient Chinese civilization and developed to a much higher level. Dong Yi Culture had the leading role in making the Yellow River Valley Cultural System the root of ancient Chinese civilization and was the root of the Xia, Shang, Zhou, Qin and Han dynasties.

Dong Yi Culture was the leading culture of the Xia Dynasty. Longshan Dong Yi Culture (3200-1900BCE) had spread out to the inhabitation areas, where the Xia Dynasty (2070-1600BCE) was set up, and turned these regions into outposts of Dong Yi Culture.

Dong Yi Culture was the root of the Shang's culture. Ancestors of the Shang came from Qufu of Shandong Province and were offspring of the Xi He People. The Shang Dynasty (1600-1046BCE) was built in the inhabitation areas of Longshan Culture.

Dong Yi Culture was the root of the Zhou's Culture. Longshan Dong Yi Culture spread out to the Weihe Plain and turned these regions into outposts of Dong Yi Culture. Zhou's ancestors, **Gugong Danfu** and his People, moved to the Weihe Plain during about 1250-1150BCE and turned from nomadic to agricultural lifestyles, learning eagerly from the most advanced Dong Yi Culture and developing quickly into a state. Zhou Gong-dan made *The Rites of Zhou*, which inherited and carried forward cultures of the Xia and Shang Dynasties, as ceremonial rites, etiquette and regulations in the official and political system of the Zhou Dynasty (1046-256BCE).

Dong Yi Culture was the root of *The Hundred Schools of Thought*, whose founders were from the states located round today's Shandong Province.

Dong Yi Culture was the root of the Qin Dynasty (221-207BCE).

Ancestors of the Qin, the first centralization of authority in China, were the Shang's aristocracy and moved from Shandong to the Weihe Plain during the Shang Dynasty. The Shang and Qin's emperors had the same ancestry.

The Qin's ancestors became the slaves of the Zhou when the Zhou destroyed the Shang. In 771BCE, the leader of Qin People became a duke of the Zhou Dynasty. The Qin united China in 221BCE.

Dong Yi Culture was the root of Han Culture.

The Hundred Schools of Thought formed the root of Han Culture, which took and

synthesized the most practical elements of Confucianism and Legalism, marking the creation of a new form of government. Han Culture started during the Han Dynasty (202BCE-220CE), was inherited and carried forward by the Tang Dynasty (618-907CE) and lasted in China for more than 2,000 years.

We can say the Nü He People and Dong Yi Culture were the roots of ancient civilizations of China, the Arctic Circle, Americas, Oceania and Australia.

Historical Records of the Ends of the Earth *Shanhaijing's* Records of the Ends of the Earth

Historical records of the Ends of the Earth

山海经记载的四极以及四极风/凤

《山海经·大荒南经》：有神名曰因乎，南方曰因乎，等风曰乎民，处南极以出入风。
《山海经·大荒北经》大荒之中，有山名曰北极天柜，海水北注焉。有神，九首人面鸟身，名曰九凤。

《山海经·大荒西经》：有人名曰石夷，来风曰韦，处西北隅以司日月之长短。
颛顼生老童，老童生祝融。祝融生太子长琴，是处崑山，始作乐风。

大荒之中，有山名曰月山，天枢也。吴姬天门，日月所入。有神，人面无臂，两足反属于头山，名曰嘘。颛顼生老童，老童生重及黎，帝令重献上天，令黎印下地，下地是生噍，处于西极，以行日月星辰之行次。

《山海经·大荒东经》大荒之中，有山名曰鞠陵于天、东极、离瞿（mào），日月所出。名曰折丹。东方曰折，来风曰俊。一处东极以出入风。

有女和月母之国。有人名曰暘，北方曰暘，来之风曰[炎]（yān）[炎]是一处东极隅以止日月，使无相间出没，司其短长。

The earliest records of the four Ends of the Earth were in *Shanhaijing: Four Classic of the Great Wilderness* (written during the Shang Dynasty 1600-1046BCE), which say that the four phoenix-gods lived in the four Ends of the Earth and controlled the four winds.

Four Classic of the Great Wilderness: South records, “There was a god, named Yin Yin Hu, who was called Yin (Hu) in the south and lived in the South End of the Earth to control the (south) wind. The (south) wind was called Hu Min.”

Four Classic of the Great Wilderness: North records, “There was a mount called the North End of the Earth – Tian Gui. Sea water flowed into it from the north. There was a god, named Jiu Feng (Nine Phoenix), having nine heads with human face and one bird body.”

Four Classic of the Great Wilderness: West records, “There was someone named Shi Yi. The (west) wind was called Wei. Shi Yi lived in the north-west corner of (Mount Buzhou) and controlled the time of the sunset and moonset.”

“The Zhuan Xu gave birth to Lao Tong, who gave birth to Zhu Rong. The Zhu Rong gave birth to Tai Zi Chang Qin, the first one to make music and musical instruments.”

“There was Mount Sun-moon, a hub of the heaven. There was a gate of the heaven, Wu Ju, from where the sun and moon went in the heaven. There was a god, named Xu. The Lao Tong gave birth to Chong and Li. Ancestor-god Zhuan Xu asked Chong to go to the heaven and Li to descend to the earth. Li gave birth to Ye (another argument: Ye was god Xu), who lived in the west End of the Earth to control the running order of the sun, moon and stars.”

Four Classic of the Great Wilderness: East records, “There was a mount named Ju Ling Yu Tian, the East End of the Earth, where the sun and moon came out. The god named Zhe Dan, who was called Zhe in the east and lived in the east End of the Earth to control the (east) wind. The (east) wind was called Jun.”

“There were the Nü He People, called Mother of Yue (moon). Someone was named

Yuan (a kind of phoenix), who was called Yuan in the north, living in a corner of the East End of the Earth and controlling the sun and moon to make them rise in order. The wind was called Yan.”

In the Ancient Chinese Phonology system, Feng(1) (literally means: wind) came from Feng(2) (literally means: phoenix) and they were interchangeable. The Chinese characters of Feng(1) (wind) and Feng(2) (phoenix) were the same in the Shang Oracle bone script.



End of the Earth	Name	Name of god	The god controlled	Wind's name
North	Mount Tian Gui	Jiu Feng (nine phoenix), wind/phoenix god, had nine heads with human face and one bird body.	the North Wind	
South		Yin Yin Hu or Yin (Hu), wind/phoenix god	the South Wind	Hu Min
East	Mount Ju Ling Yu Tian	Zhe Dan or Zhe, wind/phoenix god	the East Wind	Jun
		Phoenix Yuan	(1) the north-east wind (2) the sun and moon to make them rise in order	Yan
West	Mount Sun-moon	Shi Yi, wind/phoenix god, lived in the north-west corner of (Mount Buzhou).	(1) the West Wind (2) the time of the sunset and moonset.	Wei
		Xu or Ye lived in Mount Sun-moon, a hub of the heaven, where had a gate of the heaven - Wu Ju, from where the sun and moon went in the heaven.	the running order of the sun, moon and stars.	

From *Shanhaijing's* records, we know that the Ends of the Earth referred to the furthest places of human settlement and were located at the edge of the continent near the sea (except the West End of the Earth). There were the phoenix gods, who controlled wind. Ancient Chinese believed that phoenix made wind.

In *Shanhaijing's* record, the West End of the Earth was located in Mount Sun-moon, a hub of the heaven in the highest mountains of western Kunlun Mountains and where the sun and moon set behind the mountains and went into the heaven.

The Jiaodong Nü He People, who worshipped phoenix, moved from the Jiaodong Peninsula to the Arctic Circle, Americas and Oceania and brought their phoenix worship

to those areas. They were the origins of the four phoenix-gods in the four Ends of the Earth.

The four gods of wind (phoenix) were also carved on the Shang Oracle Bone Script, which was carved during Emperor Wuding (1250-1192BCE). But many scholars are still arguing about the names of the four gods and four winds (phoenixes).



胡厚宣(甲骨文四方風名攷證、
釋殷代求年於四方和四方風的祭祀)
楊樹達(甲骨文中之四方神名與風名)
嚴一萍(卜辭四方風新義)
曹錦炎(釋甲骨文北方名)
裘錫圭(釋南方名)
蔡哲茂(甲骨文四方風名再探)
馮時(殷卜辭四方風研究)
連邵名(商代的四方風名與八卦)
鄭傑祥(商代四方神名和風名新證)(道客巴有)
江林昌(甲骨文四方風與古代宇宙觀)
常正光(殷代探時舉隅——“四方風”考實)
鄭慧生(商代卜辭四方神名、風名
與後世春夏秋冬四時之關係)

Other Historical Written Records of the Ends of the Earth

Many later's books also mention the Ends of the Earth, most of them were only sketchy parlance, referring to the furthest places of human settlement or the furthest states of the world, which were located at the edge of continent near the sea, but not indicating any specific places.

historical records of the Ends of the Earth

四极的出处

历史文献中提到四极，大都是泛指：四方极远之地，或者，四方极远之国，而非具体某个地方。

《楚辞·离骚》：“览相观於四极兮，周流乎天余乃下。”朱熹集注：“四极，四方极远之地。”

秦·李斯《崑山刻石》：“皇帝立国，维初在昔，嗣世称王，讨伐乱逆，威动四极，武义直方。”

唐·杨炯《遂州长江县先圣孔子庙堂碑》：“历三辰而玉步，照四极而金声。”

金·完颜璹《白话》诗：“小斋蜗角许，夜卧膝仍屈；能以道眼观，窅大犹四极。”

《尔雅·释地》：“东至於泰远，西至於郅国，南至於濮铅，北至於祝栗，谓之四极。”郭璞注：“四极，皆四方极远之国。”

《管子·问》：“官府之藏，强兵保国，城郭之险，外应四极。”尹知章注：“四极，谓国之四鄙也。”

汉·晁错《对策良文学策》：“四极之内，舟车所至，人迹所及，靡不闻命，以辅其不逮。”

清·徐昂发《经广武城》诗：“四极失所制，关塞起龙争。”

《淮南子·览冥训》：“往古之时，四极废，九州裂，天不兼覆，地不周载，火焱炎而不灭，水浩洋而不息，猛兽食藜民，鸟兽攫老弱。於是女娲炼五色石以补苍天，断鳌足以立四极……苍天补，四极正。”

清·侯方域《拟思宗改元颁示百官廷臣谢表》：“新炼娲妃之石，玉清仍是九层；更筑共工之山，坤维安於四极。”

《周髀算经》卷下：“凡日月运行，四极之道。”赵爽注：“运，周也。极，至也，谓外衡也。日月周行四方，至外衡而还，故曰四极也。”

元·揭傒斯《铜仪》诗：“飞龙蟠四极，黄道界中天。”

《素问·汤液醪醴论》：“四极急而动中，是气拒於内，而形施於外，治之奈何？”王冰注：“四极言四末，则四肢也。”

清·顾炎武《将运行作》诗：“神明运四极，反以形骸拘。”

Historical records of the Ends of the Earth 四极的出处

《淮南子·时则训》

五位东方之极，自碣石山过朝鲜，贯大人之国，东至日出之次，榑木之地，青土树木之野，太皓、句芒之所司者，万二千里。其令曰：拟群禁，开闭闾，通穷室，达障塞，行优游，弃怨怒，解役罪，免忧患，休刑罚，开关梁，宣出财，和外怨，抚四方，行柔惠，止刚强。

南方之极，自北户孙之外，贯版项之国，南至委火炎风之野，赤帝、祝融之所司者，万二千里。其令曰：爵有德，赏有功，恶灾良，救饥渴，举力农，振贫穷，惠孤寡，忧罢疾，出大祿，行大赏，起谥宗，立无后，封建侯，立赏赐。

中央之极，自昆仑东绝两恒山，日月之所遁，江汉之所出，众民之野，五谷之所宜，龙门、河、济相贯，以息壤埴洪水之州，东至于碣石，黄帝、后土之所司者，万二千里。其令曰：平而不阿，明而不苛，包裹覆露，无不囊括，溥祀无私，正静以和，行释蠲，养老衰，吊死问疾，以送万物之归。

西方之极，自昆仑绝流沙、沈羽，西至三危之国，石城金室，饮气之民，不死之野，少皞、蓐收之所司者，万二千里。其令曰：审用法，诛必辜，备盜隙，禁奸邪，饰群牧，谨蕃聚，修城郭，补决塞，塞蹊径，遏沟渎，止流水，翻溪谷，守门闾，陈兵甲，逐百官，诛不法。

北方之极，自九泽穷冀幽之极，北至令正之谷，有冻寒积冰、雷霆霜霰、漂沱群水之野，颛顼、玄冥之所司者，万二千里。其令曰：申群禁，固闭障，修障塞，缮关梁，禁外徒，断刑罚，杀当罪，闭关闾，大摠容，止交游，禁夜乐，蚤闭晏开，以室奸人，已德，执之必固，天节已几，刑杀无赦，虽有盛尊之亲，断以法度，毋行水，毋发藏，毋释罪。

Since the middle stage of the Zhou (1046-256BCE), the four gods of the four Ends of the Earth were different with *Shanhaijing*'s and the Shang's records.

Huainanzi.*Shizhexun* records, "Tai Hao (Fu Xi) and his assistant Gou Mang were in charge of the east End of the Earth and the land near it, about twelve thousands li(s). Yan Di and his assistant Zhu Rong were in charge of the south End of the Earth and the land near it, about twelve thousands li(s). Shao Hao and his assistant Ru Shou were in charge of the west End of the Earth and the land near it, about twelve thousands li(s). Zhuan Xu and his assistant Xuan Ming were in charge of the north End of the Earth and the land near it, about twelve thousands li(s). Huang Di and his assistant Hou Tu were in charge of the center and the land near it, about twelve thousands li(s)."

Huainanzi does not mention the exact locations of the Ends of the Earth but tells clearly that the Ends of the Earth were located at the edge of continent near the sea.

Historians commonly agree that the rulers of the Zhou Dynasty united China with help from the Huang Di People (especially, Bei (north) Di and Xi (west) Rong People) and the Yan Di People (especially, Di Qiang People). To encourage the assimilation of all Chinese people, the Zhou fabricated several new stories, which could not be found in the previous three books of *Shanhaijing*, and added these stories into one more part to *Shanhaijing - Five Classic of Regions Within the Seas*, declaring King Yan Di and Huang Di to be the common ancestors of all Chinese people and falsely claiming that Di Jun, Zhuan Xu and Shao Hao were descendants of Huang Di and Yan Di.

Historical records reveal that the Ba People, who lived in the Bayankala Mountains and later moved to the Sichuan Basin and lived near Chongqing, claimed to be offspring of Fu Xi. Meanwhile, some people in the Shandong Peninsula claimed to be offspring of Fu Xi. Clearly, Fu Xi (another name Da Hao) was an imaginary character that fabricated by offspring of the Xi He (in Shandong Peninsula) and the Chang Xi (including the Ba People) to be their common male ancestor.

In the records of the early stage of the Zhou Dynasty (1046-256BCE), Fu Xi became an ancient king later than Huang Di. However, in the middle stage of the Zhou, Fu Xi became an ancient king earlier than Huang Di and the common ancestor of all ancient Chinese people, also a god of the east End of the Earth.

Due to Fu Xi being fabricated to be the common male ancestor of offspring of the Xi He and Chang Xi, who were offspring of the Nü He, who lived in the Jiaodong Peninsula, thus Fu Xi became an ancestor-god, who was in charge of the east.

Shao Hao, the white ancestor-god, was the common ancestor of the Shandong

People, including the Xi He and Nü He; Shao Hao was also the white ancestor-god of Mount Hua and the Chang Liu People in the western Pamirs Plateau. Due to Fu Xi having taken over the god position of the east, Shao Hao had to hold the god position of the west.

Meanwhile, during the Zhou (1046-256BCE), Qin (221-207BCE) and Han (202BCE-220CE) Dynasty, ancient Chinese people knew clearly that there were many white people living in the far west of the Pamirs Plateau, therefore, it was perfectly reasonable to let Shao Hao, the white ancestor-god, take over the god position of the west.

In the modern geography, our earth has five continents - Asia, Europe, Africa, America and Oceania and four (Pacific, Atlantic, Indian and Arctic) oceans. Each continent has its southernmost, northernmost, easternmost and westernmost edges near the sea. Which places near the sea should be called the Four Ends of the Earth? who were the first group of people living in the Ends of the Earth? what the earliest cultures had they developed?

The Ends of the Earth were not only the geographical locations, but also the birth places of ancient civilizations. The Shandong Peninsula was the birth place of Dong Yi Culture, which was the root of ancient civilizations of China, the Arctic Circle, Americas and Oceania, therefore the easternmost place of the Shandong Peninsula should be called the East End of the Earth.

The Nü He People and the East End of the Earth.

Archaeological Discoveries of Modern Humans (Homo Sapiens Sapiens) in the Shandong Peninsula.

The earliest archaeological human remains of modern humans (Homo Sapiens Sapiens) in the Shandong Peninsula were found at the archaeological sites of Zhaojiaxuyao Village in Linzi of Zibo (about 13,200 years BP), discovered in 2022; and Bianbian cave of Beitaohuaping Village in Yiyuan County of Zibo (about 9,600-11,000 years BP), discovered in 2004. Houli Culture (about 6400-5700BCE) was their successor. The Shao Hao People were the founders of these cultures.

About 20,000-19,000 years BP, in the end of the Last Glacial Maximum (LGM) period, vast ice sheets covered much of North America, northern Europe and Asia; many high mountains were covered by snow and ice. The world's sea level was about 130 meters lower than today, due to the large amount of sea water that had evaporated and been deposited as snow and ice, mostly in the Laurentide ice sheet. At the later stage of the Pleistocene since about 18,000 years BP, temperature rose quickly and snow and ice started melting. About 11,500 years ago, most parts of the Bohai Sea were land, as the sea level was forty meters lower than at present. [2] About 10,000 years BP, the sea level was about today's level. When the Holocene began in about 10,000 years BP, the sea level rose again to two to five meters higher in about 6,000 years BP and dropped to two to five meters lower in about 5,500 years BP, then rose again to present level in about 5,000 years BP.

The Nü He, who spread out from the eastern seashore to the north to the Arctic Circle and Americas and south to Oceania, were the founders of the earliest coastal and maritime cultures and their successor Baishi coastal Culture (about 7,000 years BP). However, the sea level rising had drown most archaeological remains of the Nü He

People, who lived along coastline, including most remains of Baishi coastal Culture. Baishi of Yantai site, whose altitude is 23 meters today, was the rare survivor.

The Shandong Peninsula was the birth place of Dong Yi Culture. Many archaeological discoveries in the eastern Shandong Peninsula, or Jiaodong Peninsula, suggest Dong Yi Culture began in the eastern Shandong as early as the western Shandong.

The Nü He, who lived near the East End of the Earth in today's Jiaodong Peninsula, were the founders Baishi coastal Culture and its successors - Dawenkou-Longshan Culture in the eastern Shandong Peninsula.

The Xi He People were the founders of Beixin Culture (about 5300-4100BCE) and its successors - Dawenkou-Longshan Culture in the western Shandong Peninsula.

The East End of the Earth was Located in the Eastern Shandong Peninsula.

Four Classic of the Great Wilderness:East tells that Mount Ju Ling Yu Tian was the East End of the Earth, where the sun and moon came out. Phoenix Zhe Dan controlled the East Wind and Phoenix Yuan control the sun and moon to make them rise in order. The Nü He People (one group of the Shao Hao) lived near the East End of the Earth.

About 20,000-19,000 years BP, in the end of the Last Glacial Maximum (LGM) period, vast ice sheets covered much of North America, northern Europe and Asia; many high mountains were covered by snow and ice. The world's sea level was about 130 meters lower than today, due to the large amount of sea water that had evaporated and been deposited as snow and ice, mostly in the Laurentide ice sheet. At the later stage of the Pleistocene since about 18,000 years BP, temperature rose quickly and snow and ice started melting. About 11,500 years ago, most parts of the Bohai Sea were land, as the sea level was forty meters lower than at present. When the Holocene began in about 10,000 years BP, the sea level rose again to two to five meters higher in about 6,000 years BP and dropped to two to five meters lower in about 5,500 years BP, then rose again to present level in about 5,000 years BP.

Along with the sea level rising, the easternmost places the Asia continent near the sea changed a lot – from the east of today's Japan to the eastern seashore of today's Shandong Peninsula.

Dong Yi Culture was the root of ancient civilizations of China, the Arctic Circle, the Americas and Oceania. Therefore, the easternmost place of the Shandong Peninsula, the birth place of Dong Yi Culture, should be called the East End of the Earth, instead of Korea of Japan or some places near the seashore in the north-east China.

The easternmost place of the Shandong Peninsula was Chengshantou (37.24 degrees north latitude, 122.41 degrees east longitude), which is famous for its name “End of Land.” It is the place that should be called the East End of the Earth.

It belongs in Rongcheng County of Weihai Prefecture in Shandong Province and has been a Class AAAA Tourist Area according to the National Tourism Administration of China since 2002. Weihai Prefecture used to be a county of Yantai Prefecture until June 1987, when it became an independent Prefecture, directly regulated by Shandong Province and under its jurisdiction of three counties - Rongcheng, Wendeng and Rushan and one direct district, Huancui.

Chengshantou, also known as Chengshan, was called Zhaowu in the Spring and Autumn Period (771-476BCE). Zhaowu was renamed Chengshan during the Han Dynasty (202BCE-220CE). *The Book of Mengzi: Zhengyi* says, “Zhaowu was the land

where the morning sun danced happily.”

The name of “End of Land” has a long history. Qinshihuang (259-210BCE), the first emperor of Qin Dynasty (221-207BCE), first gave Chengshantou the name of “End of Land” in 219BCE.

The Records of the Grand Historian: Qinshihuang Benji record that, “in the twenty-eighth year of Shihuang (219BCE), Qinshihuang patrolled to the east, passed by Huang and Chui, reached Chengshan and ascended to Zhufu. He asked Prime Minister Li Si (about 280-208BCE) to establish a stone in Chengshan which was carved with the words of ‘the End of Land and the East Gate of Qin,’ and the eulogy of Qinshihuang’s merits and achievements. ... In 210BCE, Qinshihuang patrolled to Chengshan again with Prime Minister Li Si and his son Hu He to look for God, fairies and elixirs, but he was disappointed.”

The Records of the Grand Historian also record, “In 94BCE, Liu Che (156-87BCE), Emperor Wu of Han, the third emperor of Han Dynasty, patrolled to the east with his civil and military officers, starting in Xi’an and finished up in Chengshan, the End of the Land.”

The Nü He People and the South End of the Earth.

The South End of the Earth was Located in the Southernmost Place of the Australian continent.

The Southernmost Place of the Australian continent is the southern point of Victoria State, the southernmost state of Australia, with its capital in Melbourne.

The name *Australia* comes from the Latin word “terraaustralis,” which means “the south land.” The notion of Terra Australis was introduced by Aristotle (384-322BCE), a Greek philosopher and polymath, student of Plato and teacher of Alexander the Great. His ideas were later expanded in the first century CE by Ptolemy, who believed that the Indian Ocean was enclosed on the south by land and that the lands of the Northern Hemisphere should be balanced by land in the south. Marcus Tullius Cicero used the term *cingulus australis* (“southern zone”) when referring to the Antipodes in *Somnium Scipionis* (“Dream of Scipio”). The land (*terra* in Latin) in this zone was the *Terra Australis*.

Legends of *Terra Australis Incognita* - an “unknown land of the South”- date back to Roman times and before and were commonplace in medieval geography. Despite these legends, however, none were based on any documented knowledge of the continent.

The first depiction of *Terra Australis* on a globe was probably on Johannes Schöner’s lost 1523 globe, on which Oronce Fine is thought to have based his 1531 double cordiform (heart-shaped) map of the world. On this landmass he wrote “recently discovered but not yet completely explored.” The body of water beyond the tip of South America is called the “*Mare Magellanicum*,” one of the first uses of navigator Ferdinand Magellan’s name in such a context.

In the early 1800s, British explorer Matthew Flinders popularized the naming of Australia after *Terra Australis* (meaning “South Land”), giving his rationale that there was “no probability” of finding any significant land mass anywhere farther south than Australia. The continent that would come to be named Antarctica would be explored decades after Flinders’ 1814 book on Australia, which he had titled “*A Voyage to Terra Australis*,” and after his naming had gained popularity. Today, people still call it “the

Great South Land - Australia.”

New Zealand is an island country in the southwestern Pacific Ocean. A team of eleven geologists from New Zealand, New Caledonia and Australia has identified a new continent at 4.9 million square kilometers, named Zealandia, located east of Australia in 2017. However, Zealandia almost all under water, therefore, it is not commonly accepted by scholars.

The Nü He People moved along coastline to the South End of the Earth.

Along coastline, the Nü He People migrated from today's Jiaodong Peninsula (and its east areas before the sea-level rising) to the southeastern China, Taiwan, the southeastern Asia, Malaysia, Indonesia, Philippines, Polynesia and Australia in at least three waves.

(1) During about 16,000-14,000 years BP. The Nü He People developed the earliest coastal and maritime cultures in those areas. The rising sea level had drown those archaeological remains.

Scientists believed that people came to Oceania and Australia by an extensive land bridge across the Arafura Sea, Gulf of Carpentaria and Torres Strait. Between 16,000 and 14,000 years BP, the sea level rose rapidly about fifty feet within 300 years according to Peter D. Ward. [31] At the end of the Pleistocene, roughly 13,000 years BP, the Torres Strait connection began disappearing under the rising sea.

(2) During about 7,000 years BP, the Nü He People brought Baishi coastal Culture (about 7,000 years BP), migrated from today's Jiaodong Peninsula along coastline to those areas. The rising sea level had drown those archaeological remains.

(3) During the period of Dawenkou Dong Yi Culture (4100-2600BCE), the Nü He People brought Dawenkou Culture, migrated from today's Jiaodong Peninsula along coastline to those areas.

Archaeological discoveries confirm that Dawenkou Dong Yi Culture (4100-2600BCE) spread out from the Shandong Peninsula to the lower reach of the Changjiang River, then to the southeastern China and the inhabitation areas of Dabeng Culture (about 4000-3000BCE), and turned these regions into outposts of Dong Yi Culture.

Dabeng Culture appeared in northern Taiwan and spread around the coast of the island, as well as the Penghu islands to the west, also spread out from Taiwan to Philippines and Polynesia, confirmed by German archaeologist Robert Heine Geldern.

Archaeologists also confirm that Indigenous Oceanic People, Australians and Polynesians, like American Indians, had a close blood relationship with one group of Asian people, who bore some resemblances to the Caucasoid race in general appearance. While the Shao Hao, Nü He and Xi He People in the Shandong Peninsula bore resemblances to the Caucasoid race in general appearance.

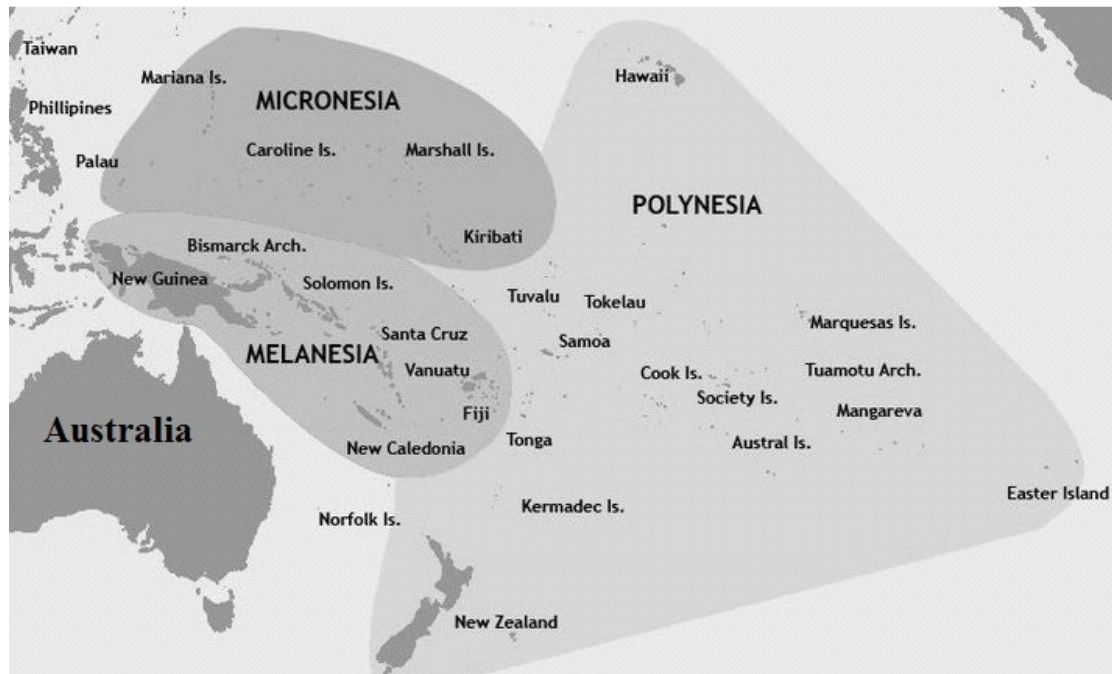
We can say the Nü He People and Dong Yi Culture were the roots of ancient civilizations of the southeastern Asia, Taiwan, Philippines, Polynesia and Australia.

Archaeological discoveries confirm that Prehistoric Oceanic People Came From East Asia.

It is unknown how many populations settled in Australia prior to European colonisation. Both “trihybrid” and single-origin hypotheses have received extensive

discussion.

Indigenous Oceanic peoples include the Polynesian, Melanesian and Micronesian people; they belong to two languages families, Papuan and Austronesian languages.



The Polynesian People

The Polynesian people consist of various ethnic groups that speak Polynesian languages, a branch of the Oceanic languages within the Austronesian language family and who inhabit Polynesia.

Recent maternal mitochondrial DNA analysis suggests that Polynesians, including Samoans, Tongans, Niueans, Cook Islanders, Tahitians, Hawaiians, Marquesans and Māori, are genetically linked to indigenous peoples of parts of Southeast Asia including Taiwan. This DNA evidence is supported by linguistic and archaeological evidence. Recent investigations into paternal Y-chromosome analysis indicate that Polynesians are also genetically linked to peoples of Melanesia.

Māori in New Zealand

Radiocarbon dating, evidence of deforestation and mitochondrial DNA variability within Māori populations suggest New Zealand was first settled by Eastern Polynesians between 1250CE and 1300CE, concluding a long series of voyages through the southern Pacific islands. Over the centuries that followed these settlers developed a distinct culture now known as Māori.

The Melanesian People

Melanesians are the dominant inhabitants of Melanesia. Most speak one of the many Papuan languages, though a few groups such as the Motu and Fijians speak Austronesian languages. The Melanesians appear to have occupied islands from Eastern Indonesia to the main islands in the Solomon Islands, including Makira and possibly the smaller

islands even farther to the east.

It was once postulated that a very small group of people, speaking an Austronesian language, departed from this area to travel east and became the forebears of the Polynesian people. This theory was contradicted by a study published by Temple University finding little genetic relation between the Polynesians and Micronesians; instead, the study found significant distinctions between groups living within the Melanesian islands. Genome scans show Polynesians have little genetic relationship to Melanesians, except for some research that shows Polynesians have Melanesian Y-chromosomal origins.

Blond hair is exceptionally rare outside of Europe, but evolved independently in Melanesia where Melanesians of some islands are one of the few non-European peoples and the only dark-skinned group, to have blond hair. This has been traced to an allele of TYRP1 unique to these people and is not the same gene that causes blond hair in Europe.

The Micronesian People

The Micronesian culture was one of the last native cultures of the region to develop. It developed from a mixture of Melanesian, Polynesian and Filipino influences. Because of this mixture, many of the ethnicities of Micronesia feel closer to some groups in Melanesia, Polynesia or the Philippines. A good example of this would be the Yapese, who are related to Austronesian tribes in the Northern Philippines.

The Papuan Languages

The Papuan languages are those languages of the western Pacific that are neither Austronesian nor Australian. The term does not presuppose a genetic relationship.

Below is the distribution of the Papuan languages, in black. (Author Kwamikagami at en.wikipedia)

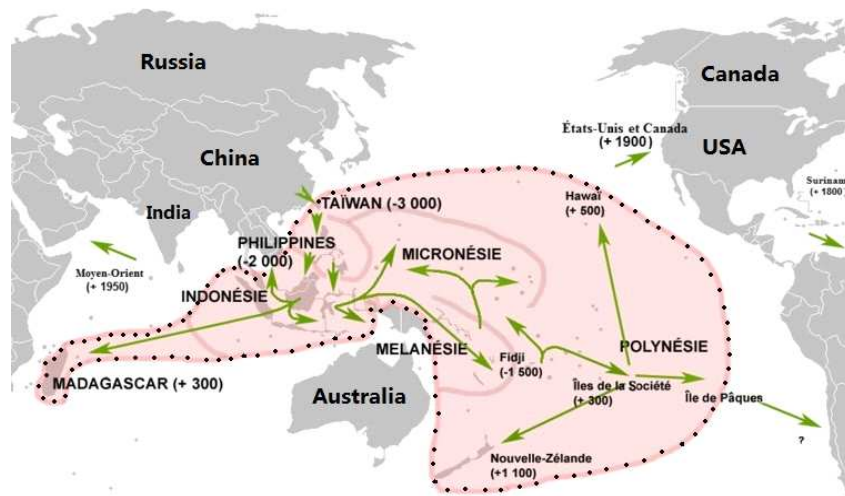


The Austronesian Languages

The Austronesian languages are a language family widely dispersed throughout the

islands of Southeast Asia and the Pacific, with a few instances on continental Asia. These languages are spoken by about 386 million people. The Austronesian language family is on par with Indo-European, Niger-Congo, Afroasiatic and Uralic as one of the best-established ancient language families.

Below is the Austronesian languages expansion map. Periods are based on archeological studies, though the association of the archeological record and linguistic reconstructions is disputed. The map of expansion of Austronesian languages is based on the *Atlas historique des migrations* by Michel Jan et al. 1999 and *The Austronesian Basic Vocabulary Database* 2008. (Author: Maulucioni, based on previous work by Christophe Cagé)



Indigenous Australians

“Indigenous Australians” is an inclusive term referring to both Aboriginal and Torres Strait islanders.

The Torres Strait Islanders are indigenous to the Torres Strait Islands, at the northernmost tip of Queensland near Papua New Guinea. They are culturally and genetically Melanesian people, as are the people of Papua New Guinea.

The term “Aboriginal” is traditionally applied to only the indigenous inhabitants of mainland Australia and Tasmania along with some of the adjacent islands, i.e.: the “first peoples.” Scholars had disagreed whether their closest kin outside Australia were certain South Asian groups, or instead, certain African groups.

Genetic studies have shown the Aboriginal peoples to be related much more closely to each other than to any peoples outside Australia. This implies a migration pattern in which their ancestors passed through South Asia to Australia without intermingling genetically with other populations along the way. A 2009 genetic study in India found similarities among archaic Indian populations and Aboriginal people, indicating a Southern migration route in which expanding populations from Southeast Asia migrated to Indonesia and Australia.

Let us add to here another argument. In a genetic study in 2011, researchers found evidence, in DNA samples taken from strands of Aboriginal people’s hair, that the ancestors of the Aboriginal population broke from the ancestors of the European and Asian populations between 62,000 and 75,000 years ago - roughly 24,000 years before

the European and Asian populations split off from each other. These Aboriginal ancestors migrated into South Asia and then into Australia, where they stayed, with the result that Australian Aboriginal peoples have occupied the same territory continuously longer than any other human population outside of Africa. These findings suggest that modern Aboriginal peoples are the direct descendants of migrants who arrived around 50,000 years ago. This finding is supported by earlier archaeological finds of human remains near Lake Mungo that date to 45,000 years ago.

The same genetic study in 2011 found evidence that Aboriginal peoples carry some of the genes associated with the Denisovan peoples of Asia. The study suggests that there is an increase in allele sharing between the Denisovans and the Aboriginal Australian genome compared to other Eurasians and Africans. The Papuans have more shared alleles than Aboriginal peoples. This data suggests that modern humans interbred in Asia before their migration to Australia.

The “Out of Taiwan Model” suggests that the ancestry of Austronesian-speaking peoples, originated on the island of Taiwan following the migration of pre-Austronesian-speaking peoples from continental Asia between approximately 10000-6000BCE. Other research has suggested that, according to radiocarbon dates, Austronesians may have migrated from Mainland China to Taiwan as late as 4000BCE. A large-scale Austronesian expansion began around 5000-2500BCE. These first settlers may have landed in northern Luzon in the archipelago of the Philippines, intermingling with the earlier Australo-Melanesian population. Over the next thousand years, Austronesian peoples migrated southeast to the rest of the Philippines and into the islands of the Celebes Sea, Borneo and Indonesia. The Austronesian peoples of Maritime Southeast Asia sailed eastward and spread to the islands of Melanesia and Micronesia between 1200BCE and 500CE respectively. The Austronesian inhabitants that spread westward through Maritime Southeast Asia had reached some parts of mainland Southeast Asia and later on Madagascar.

Sailing from Melanesia and Micronesia, the Austronesian peoples discovered Polynesia by 1000BCE. They settled most of the Pacific Islands. They had settled Easter Island by 300CE, Hawaii by 400CE and New Zealand by about 1280CE. There is evidence, based in the spread of the sweet potato, that they reached South America where they traded with the Native Americans. In the Indian Ocean they sailed west from Maritime Southeast Asia; the Austronesian peoples reached Madagascar by ca. 50-500CE.

This “Out of Taiwan Model” has been recently challenged by a 2008 study from Leeds University and published in *Molecular Biology and Evolution*. Examination of mitochondrial DNA lineages shows that they have been evolving within Island Southeast Asia (ISEA) for a longer period than previously believed. Population dispersals occurred at the same time as sea levels rose, which may have resulted in migrations from the Philippine Islands to as far north as Taiwan within the last 10,000 years. The population migrations were most likely to driven by climate change - the effects of the drowning of a huge ancient peninsula called “Sundaland,” that extended the Asian landmass as far as Borneo and Java. This happened during the period following the last Ice Age, 15,000 to 7,000 years BP. Oppenheimer outlines how rising sea levels in three massive pulses caused flooding and the submergence of the Sunda Peninsula, creating the Java and South China Seas and the thousands of islands that make up Indonesia and the Philippines

today.

New findings from HUGO (Human Genome Organization) also show that Asia was populated primarily through a single migration event from the south. They reveal genetic similarities between populations throughout Asia and an increase in genetic diversity from northern to southern latitudes. Although the Chinese population is very large, it has less variation than the smaller number of individuals living in South East Asia, because the Chinese expansion occurred very recently, following the development of rice agriculture - within only the last 10,000 years.

Polynesians arrived in the Bismarck Archipelago of Papua New Guinea at least 6,000 to 8,000 years ago and modern Polynesians are the result of a few Austronesian seafarers mixing with Melanesians. Additional research reveals that Polynesians have Melanesian Y-chromosomal origins.

Adele Whyte is a part-Maori micro biologist who used mitochondrial DNA samples to trace her peoples' origins back as far as mainland Asia. [7]

A study led by Dr. Geoffrey Chambers of Victoria University concluded that the ancestors of Polynesian people first migrated from mainland China to Taiwan and then moved on to the Philippines, the Pacific islands and eventually New Zealand. Chambers analyzed DNA data that had originally been collected for a study on genetics and alcoholism. The Y-chromosome results support a pattern of complex interrelationships between Southeast Asia, Melanesia and Polynesia, in contrast to mtDNA and linguistic data, which uphold a rapid and homogeneous Austronesian expansion. The Y-chromosome data highlight a distinctive gender-modulated pattern of differential gene flow in the history of Polynesia. [8]

Another scientist, Rebecca Cann of the University of Hawaii, led another study analyzing mitochondrial DNA. Unlike the Victoria University study, which had used nuclear DNA, Mitochondrial DNA is inherited only from the mother. Analyzing hair samples gathered from people all around the Pacific, the researchers concluded that there are three main subgroups of Polynesians: Tongic, Futunic and Samoic Outlier and Central Eastern. Interestingly, this genetic marker that distinguished the Polynesian sub-groups was also found in some Native Americans. Cann's genetic study traced the Polynesian expansion from the Southeast Asian mainland sometime around 6,000 years ago. Cann theorizes that there were several waves of migration from Asia to the Pacific and that Micronesia was settled after Polynesia, contrary to what most anthropologists have claimed. [9]

Simon Southerton, a senior researcher with the Commonwealth Scientific and Industrial Research Organization in Canberra, Australia, concluded along with many other scientists studying mitochondrial DNA lines that American Indians and Polynesians were of Asian extraction.

A research project at the University of Texas Health Science Centre studied the Y-chromosomes of 551 men from Southeast Asia and the Pacific. The Y-chromosome is passed only from fathers to sons and so it is specific to males (unlike the mitochondrial DNA in the previous study). This research found that aboriginal Taiwanese carried distinctly different genetic markers than eastern Pacific Polynesians or southwestern Pacific Micronesians. The Texas study also found that the Micronesians/Polynesians were more closely related to Southeast Asians than to the Taiwanese. These findings cast doubt on the previous reigning theory that Taiwan was the ancestral home of Polynesians. The

history of Polynesian migration will become clearer as new genetic analysis techniques are refined. [10]

It can be concluded now that, Indigenous Oceanic People and Australians share an origin in the Nü He People, who bore resemblances to the Caucasoid race in general appearance. In their later history, they mixed with different racial groups, including Mongoloid race from China and those races from Africa.

Polynesians and the Nü He (Shao Hao) People Worshipped Bird Totems

Polynesians also had bird totems, akin to those of the Amerindians and Nü He (Shao Hao) People, who worshipped phoenix/bird.

Feather cloaks were commonly worn by Polynesians in New Zealand and Hawaii. A feather cloak was worn only by the leader of a special group of mourners during the obsequies following the death of a sovereign or an heir apparent. The number of chief mourners' garments to be manufactured must have been limited, as only one was required for each royal funeral [11].

This ceremonial use of feathered garments has similarities with the feathers worn by the Nü He (Shao Hao) priests and suggests that Polynesians, like the Nü He (Shao Hao), were a culture that worshipped bird totems.

The Nü He People and the West End of the Earth.

The West End of the Earth was Located in the Westernmost Place of North America.

The Westernmost Place in North America is around 35-40 degrees north latitude, the same degree of latitude as the Easternmost Place in China.

The Nü He People moved along coastline to the West End of the Earth.

Along coastline, the Nü He People migrated from today's Jiaodong Peninsula (and its east areas before the sea-level rising) to the north to the Arctic Circle and Americas in at least three waves.

(1) During about 16,000-14,000 years BP. The Nü He People developed the earliest coastal and maritime cultures in those areas. The rising sea level had drown those archaeological remains.

(2) During about 7,000 years BP, the Nü He People brought Baishi coastal Culture (about 7,000 years BP), migrated from today's Jiaodong Peninsula along coastline to the north to the Arctic Circle and Americas. Archaeologists agree that Baishi coastal Culture had influences in the Liaodong Peninsula, Korea Peninsula, Japanese archipelago, Kamchatka Peninsula, Aleutian Islands and Americas. The rising sea level had drown most archaeological remains.

(3) Archaeological discoveries confirm that Dawenkou Dong Yi Culture (4100-2600BCE) spread out from the Shandong Peninsula to the inhabitation areas of Hongshan Culture (4000-3000BCE) (in an area stretching from Inner Mongolia to Liaoning), also to the Liaodong Peninsula, Korea Peninsula, Japanese archipelago, Kamchatka Peninsula, Aleutian Islands and Americas, and turned these regions into outposts of Dong Yi Culture.

In *Studying Prehistoric Human-face Petroglyphs of the North Pacific Region*, Song Yao-liang discovered that Aleutians in northwestern America exhibit similarities in

religion culture with Dawenkou Dong Yi Culture (4100-2600BCE), suggesting another large-scale migration of the Nü He People to the Arctic Circle and Americas.

We can say the Nü He People and Dong Yi Culture were the roots of ancient civilizations in the inhabitation areas of Hongshan Culture (4000-3000BCE), Liaodong Peninsula, Korea Peninsula, Japanese archipelago, Kamchatka Peninsula, Aleutian Islands and Americas.

The Nü He People and Prehistoric Indigenous American People Prehistoric Indigenous American People Came from Asia.

American Indians stem from ancient peoples in northeast Asia. Because of this, American Indians were once classified as a Mongoloid race, but scientists found characteristics of their blood group that were totally different from Mongoloid characteristics and they are now considered their own geographical race.

According to a prevailing New World migration model, migrations of humans from Eurasia to the Americas took place via Beringia, a land bridge connecting the two continents and forming what is now known as the Bering Strait.

Researchers generally believe that the “Clovis people” were the first to reach North America, about 14,000 years ago. Nevertheless, discoveries unearthed at sites, like Meadowcroft in Pennsylvania, Monte Verde in Chile and Topper near the Savannah River in South Carolina, suggest that humans arrived much earlier and perhaps from an entirely different direction. The new consensus is that the earliest Americans were indeed from Siberia, but they preceded the later-arriving Clovis people by perhaps four to five thousand years. These seafarers first populated the New World by traveling along its western coastline. Unfortunately, possible coastal sites that might verify or refute the new hypothesis are now hundreds of feet below sea level.

The early Paleo-Indians soon spread throughout the Americas, diversifying into hundreds of culturally distinct nations and tribes.

Scientists disagree whether humans migrated from Eurasia to the Americas in one wave or over several of them.

The American scientist Joseph Harold Greenberg (1915-2001) studied 1,500 American Indian languages, which he divided into three categories: Amerind (containing over a thousand languages), Na-Dene (which includes the Athabaskan languages, Eyak and Tlingit languages) and Eskimo-Aleut (spoken by a small group of people). He argued, in his 1987 book *Language in the Americas*, that all Indigenous American people came from northern Asia in a single wave of migration 20,000 years ago and developed three categories of languages, which gradually divided into thousands over millennia.

R.C. Williams studied proteins from 5,000 Indigenous American people. At the conclusion of his study, which took two decades, he agreed with Greenberg that Indigenous American Indian languages fit into three categories: Amerind, Na-Dene and Eskimo-Aleut. However, he thought these categories migrated from Asia in three waves. Amerindians came to America via the Bering Strait 40,000-16,000 years ago. The Na-Dene came to America 14,000-12,000 years ago. And the Eskimo-Aleut arrived in America about 9,000 years ago.

There are other opinions about the migration, such as that of Michael Gurr, who theorizes two waves of migrations and M.S. Mould, who believes there were four.

In *Studying Prehistoric Human-face Petroglyphs of the North Pacific Region*, Song

Yao-liang discovered that Aleutians in northwestern America exhibit similarities in religion culture with Dawenkou Culture of the Shandong People. Song Yao-liang believed that 5,000 years ago, another large-scale migration of the Shandong People brought these prehistoric human-face petroglyphs to America.

The common view of the migration route was that it came via the Bering Strait. However, another theory suggests that people from East Asia moved to South Korea and then on to Japan, to the Kuril Islands, Kamchatka Peninsula, Aleutian Islands and then to North America during a period of low sea level. Rising sea level and volcanic eruptions in the Aleutian Islands might have destroyed most archaeological remains.

The Nü He People and Amerindians

G.E. Novick and his colleagues, scientists from the Department of Biological Sciences at Florida International University, conclude that close similarities between the Chinese and Native Americans suggest a recent gene flow from Asia, in *Polymorphic Alu Insertions and the Asian Origin of Native American Populations*, February 1998, *Human Biology*. [12]

D.C. Wallace examined the mitochondrial DNA (mtDNA) variation in 87 Amerindians (Pima, Maya and Ticuna of north, central and southern America, respectively), 80 Na-Dene (Dogrib and Tlingit of northwest northern America and Navajo of the southwest northern America) and 153 Asians from seven diverse populations overall. Amerindian mtDNA was found to be directly descended from five founding Asian mtDNA and to cluster into four lineages, each characterized by a different rare Asian mtDNA marker. [13]

The results demonstrated that Amerindian population (mtDNA) arose from one or maybe two Asian migrations distinct from the migration of the Na-Dene. In fact, other Amerindian populations are about four times older than the Na-Dene.

From archaeological remains, scientists had found that the prehistoric Amerindian was very tall. While apparently most ancient people were smaller than people living today, likely because of diet, some prehistoric Amerindians were six feet, or 180 centimeters, tall and bore some resemblances to the Caucasoid race in general appearance, such as high foreheads and aquiline noses, as did the Shao Hao and Nü He People. Bone tests on the Kennewick Man's remains have been shown to date from 7300BCE to 7600BCE. Kennewick Man, discovered in Washington State in 1996, was thought by many to bear some resemblances to the Caucasoid race. However, when scientists were unable to retrieve DNA for analysis, it was determined by the Secretary of the Interior that he was an American Indian.

Amerindians and the Nü He (Shao Hao) People Worshipped Bird Totems.

According to *Oxford Dictionary*, a totem is a natural object or animal believed by a particular society to have spiritual significance and adopted by it as an emblem. Scientists believe West Coast Amerindian totem poles were not real totems, but only records of stories. Thus, many animals on totem poles were not really worshipped by Amerindians. We need to find Amerindian totems from other sources besides totem poles.

In 1987, some bird-shaped artifacts were found at Day's Knob in Guernsey County, Ohio. Not yet associated with any known civilization, they were possibly the original totems of prehistoric Amerindians.

The finely crafted symbolic/decorative bird stones of the Archaic and Woodland Periods in North America are well known. Bird stones were abstract stone carvings made by prehistoric Amerindians. These artifacts were commonly included in graves and are thought to have ceremonial importance, signifying a sacred or mythological bird held in reverence by the culture.

Feather war bonnets are the best-known type of headdress among American Indians. The Aztec and Highland Maya of Mexico were also famous for their feather headdresses. [14] Feathered war bonnets suggest a reverence for birds or bird spirits. The bird-shaped artifacts or feathered war bonnets suggest bird worship totems, same with the Shao Hao and Nü He People.

Dong Yi Culture and Ancient American Indian Civilizations

The Mayan civilization in modern Mexico, the Incan civilization in modern Northern Peru and the Aztecs civilization in modern Mexico, are three of the best-known ancient American Indian civilizations.

The Nü He People migrated along coastline from today's Shandong Peninsula (and its east areas before the sea-level rising) to the Arctic Circle and Americas in at least three waves, (1) during about 16000-14000 years BP, (2) during the period of Baishi Culture (about 7,000 years BP), bringing Baishi coastal culture there, and (3) during the time of Dawenkou Dong Yi Culture (4100-2600BCE), bringing most advance Dawenkou Culture there.

After the Nü He People had spread out to America, they maintained a leading position in their advanced culture and greatly influenced other ancient American people, just as they had in ancient China. It could be asserted that these three great ancient civilizations of American Indians evolved from early Dong Yi Culture.

The Maya Civilization (about 2000BCE-900CE)

The Maya are a Mesoamerican civilization noted for the only known fully developed written language of the pre-Columbian Americas, as well as for art, architecture, mathematical and astronomical systems. Initially established during the Mesoamerican Pre-Classic period (about 2000BCE-250CE), many Maya cities reached their highest state of development during the Classic period (about 250-900CE) and continued throughout the Post-Classic period until the arrival of the Spanish.

The Maya shared many features with other Mesoamerican civilizations due to the high degree of interaction and cultural diffusion that characterized the region. Although advances, such as writing, epigraphy and the calendar, did not originate with the Maya, their civilization fully developed these aspects. Mayan influence can be detected from Honduras, Belize, Guatemala and western El Salvador to as far away as central Mexico, more than 1,000 kilometers, or 620 miles, from the central Mayan area. The many outside influences found in Mayan art and architecture are thought to have resulted from trade and cultural exchange rather than direct external conquest.

The Maya people survived the Classic period collapse and the arrival of the Spanish conquistadores and sixteenth-century Spanish colonization of the Americas. Today, the Maya and their descendants form sizable populations throughout the area; they maintain a distinctive set of traditions and beliefs from the merging of pre-Columbian and post-Conquest ideas and cultures.

The Aztec Civilization (about 12th century - 15th century CE)

The Aztecs were an ethnic group of central Mexico, who spoke the Nahuatl language and dominated large parts of Mesoamerica from the fourteenth to sixteenth centuries. The Nahuatl words *aztecatl* (singular) and *aztecah* (plural) mean “people from Aztlan,” a mythological place and were later adopted as the word to define the Mexica people.

Aztec culture is specific to the people referred to as Aztecs, but since all ethnic groups of central Mexico in the Postclassic period shared most basic cultural traits, many traits of Aztec culture cannot be said to be exclusive to them. For the same reason the notion of “Aztec civilization” is best understood as a particular horizon of a general Mesoamerican civilization.

The Inca Civilization (about 13th century - 15th century CE)

The Inca, also spelled Inka, were also known as the Tiwantinsuya. The exact origins of the Inca are unknown. Their historic record, as with other tribes evolving at that time, would be recorded through oral tradition, stone, pottery, gold and silver jewelry and woven in the tapestry of the people.

The Inca of Peru have long held a mystical fascination for people of the western world. Four hundred years ago the fabulous wealth in gold and silver possessed by these people was discovered, then systematically pillaged and plundered by Spanish conquistadors. The booty they carried home altered the whole European economic system. And in their wake, they left a highly developed civilization in tatters. That a single government could control many diverse tribes, many of which were secreted in the most obscure of mountain hideaways, was simply remarkable.

The Incan Empire was quite short-lived. It lasted just shy of a hundred years, from c1438CE, when the Inca ruler Pachacuti and his army began conquering lands surrounding the Inca heartland of Cuzco, until the coming of the Spaniards in 1532.

In 1438 the Inca set out from their base in Cuzco on a career of conquest that, over the next fifty years, brought under their control the area of present-day Peru, Bolivia, northern Argentina, Chile and Ecuador. Within this region, the Inca established a totalitarian state that enabled the tribal ruler and a small minority of nobles to dominate the population.

The Inca gave their empire the name “Land of the Four Quarters,” or the Tahuantinsuyu Empire. It stretched north to south some 2,500 miles along the high Andean mountain range from Colombia to Chile and reached west to east from the dry coastal desert called Atacama to the steamy Amazonian rain forest.

The Inca ruled the Andean Cordillera, second in height and harshness only to the Himalayas. Daily life was spent at altitudes of up to 15,000 feet and ritual life extended up to 22,057 feet above sea level at to Llullaillaco in Chile, the highest Inca sacrificial site known today. Mountain roads and sacrificial platforms were built, which means a great amount of time was spent hauling loads of soil, rocks and grass up to these inhospitable heights. The ability of the sandal-clad Inca to thrive at extremely high elevations continues to perplex scientists today.

At the height of its existence, the Incan Empire was the largest nation on Earth and remains the largest native state to have existed in the western hemisphere. The wealth and

sophistication of the Inca people lured many anthropologists and archaeologists to the Andes in a quest to understand their advanced ways and to learn what led to their ultimate demise.

The Incas had over 14,000 miles of roads, which showed great engineering and architectural skill. The Incas paved their highland roads with flat stones and built stone walls to prevent travelers from falling off cliffs. One road ran almost the entire length of the South American Pacific coast!

The Nü He People and the North End of the Earth.

The North End of the Earth was Located inside the Arctic Circle.

Shanhaijing tells that Mount Tian Gui was called the North End of the Earth, where sea water flowed into it from the north. Phoenix Jiu Feng, which had nine heads with human face and one bird body, controlled the north wind.

Due to the northernmost place changing along with the sea-level rising, today, we can not confirm the exact location of Mount Tian Gui.

The Nü He People moved along coastline to the North End of the Earth.

The Nü He People migrated along coastline from today's Shandong Peninsula (and its east areas before the sea-level rising) to the Arctic Circle and Americas in at least three waves, (1) during about 16000-14000 years BP, (2) during the period of Baishi Culture (about 7,000 years BP), and (3) during the time of Dawenkou Dong Yi Culture (4100-2600BCE).

The Nü He People and Prehistoric Indigenous People near the Arctic Circle

The Earliest Modern Humans (Homo Sapiens Sapiens) Near the Arctic Circle

Swan Point is an archaeological site located in the Tanana River Valley, Alaska. R. Vander Hoek and T.E. Dille, under the direction of C.E. Holmes, discovered the site in August 1991. The site dates from approximately 14,500 cal yr BP (calibrated years before present: 1950). [15] Swan Point has been occupied at least five times since then with evidence of charcoal that has been radiocarbon dated to approximately 14,000 BP. The charcoal dating makes this the oldest known site in the Tanana River Valley. The five occupation times include:

Terminal Pleistocene

This is the oldest cultural level, from approximately 11,660 cal yr BP to 10,000 cal yr BP. Artifacts found at this level include worked mammoth tusk fragments, microblades and microblade core preparation flakes, blades, dihedral burins, red ochre, pebble hammers and quartz hammer tools and choppers. The microblades found at this zone are significant as they are the oldest securely dated microblades in eastern Beringia.

Latest Pleistocene

A variety of bifacial points were found at this level, which dates to approximately 10,230 ± 80 cal yr B.P. They include lanceolate points with convex to straight bases, along with graver spurs, quartz pebble choppers and hammers. The mammoth artifacts found in the Latest Pleistocene zone date to approximately 14,000 cal yr BP. With no

other mammoth remains found beyond tusk ivory, it is assumed that the people who lived on the site scavenged the ivory rather than hunting the mammoth themselves.

Mid to Late Holocene

Artifacts found at this level include lanceolate points with heavy edge grinding, sub-conical microblade cores, microblades and scrapers. The upper layer of this level also has notched points, lanceolates, flake burins, microblades, a microblade core and a graver spur on a flake.

Tanana lowland

The earliest bones from modern humans (*Homo sapiens* species) in the Arctic Circle were found in an archaeological site of the early Neolithic Age, about 11,500 years BP, in the Tanana lowland forests of Alaska.

According to a study published in *Science* in 2011, Ben A. Porter, researcher at the Fairbanks School of Alaska University, thought these archaeological bones might be left by the earliest migrations from Asia across a continental bridge between Eastern Siberian and Alaska. This conjecture echoed the hypothesis of migration from Asia to North America.

Late Holocene

This level represents the last 1,700 years of the Holocene with artifacts including pecked stone fragments, scrapers, straight-based lanceolate points and microblades.

Several groups of indigenous people lived near the Arctic Circle, including Eskimo, Aleutian, Yukaghir, Ket, Itelmen, Chukchee, Koryak and Nivkh.

Eskimo

Eskimo (or Inuit-Yupik, for Alaska: Inupiat-Yupik) is a term for the indigenous peoples who have traditionally inhabited the circumpolar region from eastern Siberia (Russia), across Alaska (United States), Canada and Greenland (Denmark). Two main groups have historically been referred to as Eskimos by outsiders: the Yupik and Inupiat. A third group, the Aleut, is related. In Canada and Greenland, the people prefer their own names for themselves and in Canada, the term "Inuit" is used to cover both the Inuit and Yupiak.

The earliest known Eskimo cultures (pre-Dorset) date to 5,000 years ago. They appear to have evolved in Alaska from people who used the Arctic small tool tradition. They probably had migrated to Alaska from Siberia at least 2,000 to 3,000 years earlier, though they might have been in Alaska as far back as 10,000-12,000 years BP or more. Similar artifacts found in Siberia go back perhaps 18,000 years BP.

Aleutian

The Aleut are the indigenous people of the Aleutian Islands of Alaska, United States and Kamchatka Krai, Russia. Their language belongs to the Eskimo-Aleut language family.

Yukaghir

The Yukaghir or Yukagir are a people in East Siberia, living in the basin of the

Kolyma River. Genetically, Yukaghirs have 31% of parental Haplogroup C-M217 (C3), which is dominant among Mongolian and Evenk-Tungusic peoples.

Ket

Kets are a Siberian people who speak the Ket language. The Ket are thought to be the only survivors of an ancient nomadic people who originally lived throughout central southern Siberia. The Ket language has been linked to the Na-Dené languages of North America in the Dené–Yeniseian language family. Because of this link, there is thought to be a connection between the Ket and some northern Athabaskan peoples.

Itelmen

The Itelmen, sometimes known as the Kamchadal, are the original inhabitants of the Kamchatka Peninsula in Russia. The Itelmen language (ethnonym: Itelmen) is distantly related to Chukchi and Koryak, which together form the Chukotko-Kamchatkan language family.

Chukchee

The Chukchi (Chukchee or Luorawetlan) are an indigenous people inhabiting the Chukchi Peninsula and the shores of the Chukchi Sea and Bering Sea region of the Arctic Ocean within the Russian Federation. They speak the Chukchi language. The Chukchi originated from the people living around the Okhotsk Sea.

Koryak

The Koryaks (or Koriak) are an indigenous people of Kamchatka Krai in the Russian Far East, who inhabit the coastlands of the Bering Sea to the south of the Anadyr basin and the country to the immediate north of the Kamchatka Peninsula, the southernmost limit of their range being Tigilsk, Russia. They are akin to the Chukchis, whom they closely resemble in culture and physique. They are more distantly related to the Kamchadal (Itelmens) on the Kamchatka Peninsula.

The origins of the Koryak are unknown. Anthropologists have speculated that a land bridge connected the Eurasian and North American continents during Late Pleistocene. It is possible that migratory peoples crossed modern-day Koryak land en route to North America. Scientists have suggested that people traveled back and forth between the two areas before the ice age ended and the land bridge vanished beneath rising sea levels. They theorize that the ancestors of the Koryak returned to Siberian Asia from North America during this time. Cultural and linguistic similarities exist between the Nivkh and the Koryak.

Nivkh

The Nivkh (also Nivkhs, Nivkhi, or Gilyak; ethnonym: Nivxi) are an ethnic group inhabiting the northern half of Sakhalin Island and the region of the Amur River estuary in Russia's Khabarovsk Krai. The Nivkh are believed to be the original inhabitants of the region deriving from a proposed ancient people who migrated from the Transbaikalian region during the Late Pleistocene. The origins of the Nivkh are hard to discern from current archeological research. Their subsistence by fishing and coastal sea-mammal hunting is very similar to the Koryak and Itelmen on the Kamchatka Peninsula. Their

manner of rigging of dog-sleds is also similar to that of these Chukotko-Kamchatkan groups. Spiritual beliefs are similar to those of the Northwest Coast Indians of North America, whose ancestors migrated from this area. The Nivkh are physically and genetically different from the surrounding peoples and scholars believe they are the indigenous inhabitants of the area. The current archeological model suggests that a sub-Arctic technological culture originating from the Transbaikal region, termed the microlithic culture, migrated across Siberia and populated the Amur and Sakhalin region during the Late Pleistocene, perhaps earlier. Scientists believe that people of this microlithic (small tool) culture were the first to migrate eastward into the Americas.

Scientists, such as American ethnology Franz Boas, believe the Chukchi, Koryak and Nivkh were the ancestors of some American Indians in the northwestern coast.

Legendary People Living in the Arctic Circle

According to the legends of the Eskimos, giants called “tunit” used to live near the Arctic Circle. They had kind hearts and would run away with bleeding eyes if they saw the Eskimos.

Scientists have not found any archaeological evidence to prove the existence of tunits. If this legend is based in fact, the tunits must have entered the Arctic Circle before the Eskimos. When Eskimos arrived, they had wars with tunits, who ran away and lost their lands.

Which Indigenous People Near the Arctic Circle Originated from the Nü He (Shao Hao) People?

Due to the lack of archaeological remains and DNA from Neolithic People, scientists could not ascertain which, if any, group of indigenous people near the Arctic Circle descend from the Nü He (Shao Hao) People, who bore clear resemblances to the Caucasoid race in general appearance. However, we can use the process of elimination to reduce the scope to find out which group of indigenous people had closer blood relationships with the Nü He (Shao Hao) People. We could exclude firstly the Eskimos, who are a Mongoloid race; then the Aleutians, who have a close blood relationship with Eskimo; also the Yukaghir, who have 31% of parental Haplogroup C-M217 (C3), which is dominant among Mongolian and Evenk-Tungusic peoples.

Scientists, such as American ethnologist Franz Boas, believe the Chukchi, Koryak and Nivkh were the origins of some American Indians on the northeast coast.

Eske Willerslev and his colleagues, researchers at the University of Copenhagen, have tested DNA from some 4,000-year-old human hair remains, which were discovered at an archaeological site in Greenland. Researchers compared this DNA with indigenous people who live near the Arctic Circle and North America; results indicated that the owner of the hairs had a close blood relationship with modern indigenous Chukchee and Koryak people, who live around the Bering Strait and Siberia. This DNA does not resemble that of contemporary or ancient Eskimos. Researchers believe this man, named “Inuk,” might be the earliest Asian immigrant to North America. Researchers also believe he provides evidence that the earliest residents in the Arctic Circle originated from East Asia.

Legendary Tunits were kind-hearted tall people, somewhat resembling to the Nü He (Shao Hao) race in general appearance. Tunits were highly possible descended from the

Nü He (Shao Hao) People, who entered the Arctic Circle earlier than Eskimos. When Eskimos entered the Arctic Circle, the tunits lost their lands after wars and ran away. The most likely places for tunits to go were the uninhabited lands of North America.

Conclusion

The earliest records of the Four Ends of the Earth was in *Shanhaijing*, telling that the Ends of the Earth were the furthest specific places of human settlement at that time and were located at the edge of continent near the sea. The Ends of the Earth were not the remote wildernesses, but the very important locations, whose gods (phoenixes) controlled the winds, sun, moon and stars.

Archaeological discoveries and historical records of China reveal that the Nü He People, who lived near the East End of the Earth, spread out from the eastern seashore of Asia to the north to the Arctic Circle and Americas and south to the southeastern Asia and Oceania before and during the Neolithic Age (about 10200-2000BCE).

Archaeologists agree that Dawenkou Culture began in the eastern Shandong as early as the western Shandong. The Nü He, who lived along coastline in the Jiaodong (eastern Shandong) Peninsula, were the founders of Dong Yi Culture in the eastern Shandong; while the Xi He (one group of the Nü He), who lived in the western Shandong Peninsula, were the main founders of Dong Yi Culture in the western Shandong.

Dong Yi Culture spread out from the Shandong Peninsula to the whole China and the leading role in making the Yellow River Valley Cultural System the root of ancient Chinese civilization. Dong Yi Culture also spread out from the Shandong Peninsula along coastline to the north to the Arctic Circle and Americas and south to Oceania. Therefore, we can say that Dong Yi Culture was the root of ancient civilizations of China, the Arctic Circle, Americas and Oceania.

The Ends of the Earth were not only the geographical locations, but also the birth places of ancient civilizations. The Shandong Peninsula was the birth place of Dong Yi Culture, therefore, the easternmost place of the Shandong Peninsula should be called the East End of the Earth.

The Four Ends of the Earth should include: the Easternmost place in the Shandong Peninsula of China, the Westernmost reach of the Americas, the Northernmost area near the Arctic Circle and the Southernmost place in Australia.

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