

The Origins and Developments of Nüwa Worship and Fu Xi Legend in Ancient China

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Abstract

In traditional Chinese worship culture, Nüwa, the highest Goddess, had been the earliest and only worship of all ancient Chinese people in their earliest time recorded in *Shanhaijing*. After ancient Chinese people had spread out from the Pamirs Plateau to the whole China, they developed many worships, which were from the force of nature, most of them were zoolatry.

Theists believed that Nüwa was the highest Goddess, who did not have a boy, had created human beings, repaired the heavens and stopped the big flood, until the end of the Qing Dynasty (1636-1912). The Festival of Tianchuan, which was for commemorating Nüwa repairing the heavens, began as early as the Qin (221-207 BCE) and Han (202 BCE-220 CE) (possibly the Zhou 1046-256 BCE) dynasties and lasted until the end of the Qing Dynasty.

In traditional Chinese Legend, one of the most important legends - Fu Xi Legend had appeared in many historical books since the Zhou Dynasty (1046-256 BCE). Fu Xi could not be proved by archaeology, but was described as the first king while Nüwa being an female king after Fu Xi in many historical chronicles.

The Xi He's and Chang Xi's offspring, who worshipped Nüwa (the highest Goddess) and phoenix, fabricated an imaginary character king "Fu Xi" to be their common male ancestor, when they entered into the patriarchal clan society. Therefore, Fu Xi's surname was Feng (literally means wind and phoenix).

The Shang Dynasty has the records of Xi He and Chang Xi instead of Fu Xi. In the early Zhou's records, Fu Xi was an ancient king later than Huang Di; in the middle and later stage of the Zhou Dynasty, Fu Xi became an ancient king earlier than Huang Di, and then the first king of human beings. Scholars and folklore continued to fabricate the legends of Fu Xi together with Nüwa since the Zhou Dynasty and produced many versions of their legends and those legends had never been unanimous until the end of the Qing Dynasty.

Keywords: *Shanhaijing*; Neolithic China, Shao Hao, Huang Di, Fu Xi, Shen Nong, Nüwa Worship, Dragon and Phoenix Worships, Ancient Chinese Civilization,

Introduction

In traditional Chinese worship culture, Nüwa, the highest Goddess, had been the earliest and only worship of all ancient Chinese people in their earliest time recorded in *Shanhaijing*. After ancient Chinese people had spread out from the Pamirs Plateau to the

whole China, they developed many worships, which were from the force of nature, most of them were zoolatry.

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The Xi He's and Chang Xi's offspring, who worshipped Nüwa (the highest Goddess) and phoenix, fabricated an imaginary character king "Fu Xi" to be their common male ancestor, when they entered into the patriarchal clan society. Therefore, the name of Fu Xi does not appear in the Shang Oracle bone script and in the first to three books of *Shanhaijing*, which have the records of Xi He, Ri (sun), Chang Xi and Yue (moon) instead of Fu Xi. Also Fu Xi's surname was Feng (literally means wind and phoenix).

The Shang Dynasty has the records of Xi He and Chang Xi instead of Fu Xi. In the early Zhou's records, Fu Xi was an ancient king later than Huang Di.

Due to Dong Yi Culture, which was firstly developed by the Nü He and Xi He people in the Shandong Peninsula, being the root of the Xia, Shang and Zhou culture, Fu Xi was risen to a higher position and became an ancient king earlier than Huang Di since the middle stage of the Zhou Dynasty.

Due to the Yan Di's and Huang Di's offspring, who worshipped dragon, having helped the Zhou to destroy the Shang and become aristocrats of the Zhou, they brought the dragon worship to the Yellow River and Changjiang River valleys; under the pens of the Zhou's aristocrats, Fu Xi and Nüwa, whose surname was Feng, changed from phoenix mark to dragon mark.

Due to the male-dominated culture, some people rose Fu Xi to be a god, higher than Nüwa; Fu Xi, Nüwa and Shen Nong were gods and three earliest ancient kings, who were not human beings and had human face and snake body, during the early stage of the Warring States Period (476-221BCE),.

Later, some historical books began to say that Fu Xi, Nüwa and Shen Nong were ancient human beings and human kings. They worshipped dragon/snake. Also they said that Huaxu gave birth to Fu Xi and Nüwa.

During the Qin (221-207BCE) and Western Han (202BCE-8CE) Dynasties, most scholars, including Sima Qian (145-90BCE), author of *The Records of the Grand Historian*, thought that Fu Xi's and Nüwa's legends in most historical books and folklore were not authentic. They believed that Fu Xi was an ancient human being and human king earlier than Huang Di, while Nüwa was the highest Goddess.

During the Eastern Han Dynasty (25-220CE), a period of intense battle between the polytheism, theism and atheism, Atheists claimed that Fu Xi, Nüwa and Shen Nong were ancient human kings and later there was Huang Di. Theists believed that Nüwa was the highest Goddess, who did not have a body, but Fu Xi was an ancient human king. While polytheists believed that Fu Xi and Nüwa were the first and second kings, half god half

human and had human head with snake body, and Huaxu gave birth to Fu Xi and Nüwa, who later became husband/wife.

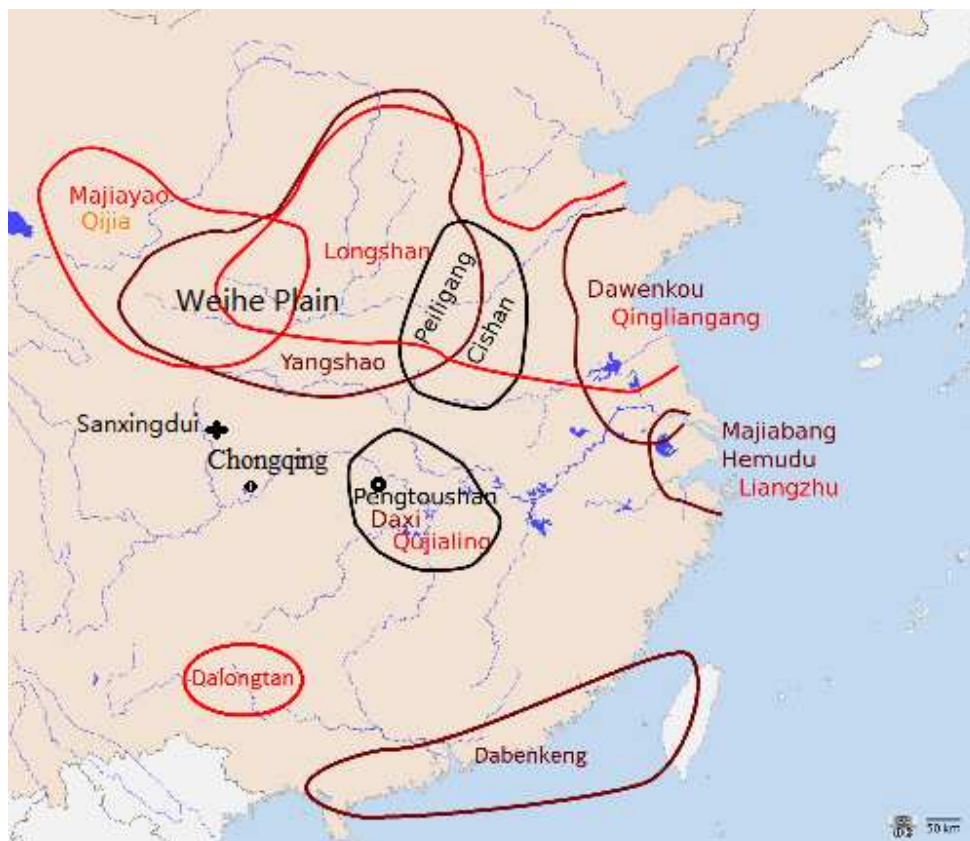
From the Jin Dynasty (266-420CE) to the Qing Dynasty (1636-1912), scholars tried to sort out the legends of Fu Xi and Nüwa, but the disagreements of Nüwa worship and Fu Xi Legend had never been reconciled during such a long time.

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'anDadiwan 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.

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.

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.

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.

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 Anhui, 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:

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 5300-4200BCE) 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 the eastern Anhui, 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 6500BCE) in AohanBanner;

Xinglongwa Culture (about 6200-5400BCE) in Xinglongwa Village of Baoguotu Township in Aohan Banner of Inner Mongolia Autonomous Region and its successors,

Zhaojiagou Culture (about 5200-4400BCE) in Aohan Banner and

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

Xinglongwasites discover the earliest jade objects and a stone pile with dragon shape. 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 dragons and embryo dragons. The dragon shape stone pile in Xinglongwa and jade dragons in Hongshan suggest the earliest dragon worship in ancient China.

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 (5300-4200BCE) 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.

Dong Yi Culture Turned Other Cultures Into Outposts of Dong Yi Culture.

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.

Dawenkou Dong Yi Culture spread out from the Shandong Peninsula to the west to Henan and eastern Anhui, also to the lower reach of the Changjiang River, then to the southeastern China and the inhabitation areas of Dabengkeng Culture (4000-3000BCE), including Taiwan, Philippines and Polynesia, and turned these regions into outposts of Dong Yi Culture.

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.

Through this diffusion, Dong Yi Culture greatly influenced ancient China and had the leading role in making the Yellow River Valley Cultural System the root of ancient Chinese civilization. Dong Yi Culture was the root of the Xia, Shang, Zhou, Qin and Han dynasties.

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 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 (Shao Hao) 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, **GugongDanfu** 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.

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 SimaJin, 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?

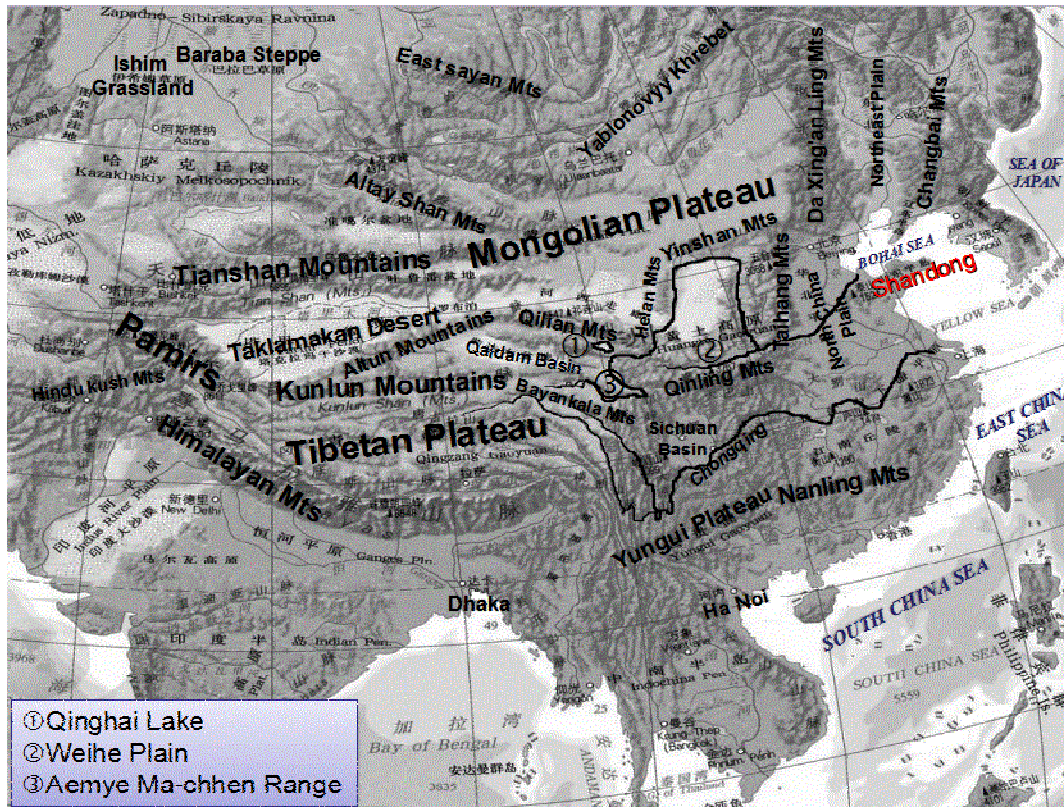
The Classic of the Mountains: West records, "Mount Buzhou is located in the northwest of Mount Chang Sha, 370 li away. Mount Zhu Bi is to the north and Mount Yue Chong is next to it; Lake Ao Ze lies to the east. From Mount Buzhou 420 li to the northwest is Mount Mi, where Huang Di lived in and ate jade 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 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]

Neolithic archaeological discoveries have included cultivated rice from as early as 14,000 years BP. 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 a imaginary character: Huang Di as their common male ancestor. So did Yan Di, Shao Hao, Zhuan Xu and Di Jun.

While most geographical positions 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*.

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'anDadiwan First (6200-3000BCE) Cishan-Peiligang (6200-4600BCE) Yangshao (5000-3000BCE) Majiayao (3000-2000BCE)	Shao Hao & Di Jun (Shao Hao was the leading founder.)
Yellow River Dong Yi Culture	Houli (6400-5700BCE) Beixin (5300-4100BCE) Dawenkou (4100-2600BCE) Longshan (3200-1900BCE)	Shao Hao (including Nü He and Xi He)
Changjiang River Culture	Majiabang (5000-4000BCE) Hemudu (5000-3300BCE) Liangzhu (5300-4200BCE) Songze (3800-2900BCE)	Shao Hao & Di Jun (Shao Hao was the leading founder.)
	Pengtoushan (8200-7800BCE) Daxi (4400-3300BCE) Qujialing (2550-2195BCE)	Di Jun, but the later stages were influenced by Shao Hao
Southeast Coast	Dabenkeng (4000-3000BCE)	Shao Hao
Zhujiang River	Dalongtan (4500BCE)	Zhuan Xu
Chengdu of Sichuan	Sanxingdui (12000-3000BCE)	Zhuan Xu
Da Xing'an Ling	Xiaohexi (6500BCE) Xinglongwa (6200-5400BCE) Zhaojiagou (5200-4400BCE) Hongshan (4000-3000BCE)	Shao Hao & Huang Di (Shao Hao was the leading founder.)

Ancient Chinese Worship Culture

Shanhaijing's Records of the Earliest Worships

The Classic of the Great Wilderness: West tells us, "In the west of the Qinghai Lake and a corner of the Tibetan Plateau, there was Mount Buzhou. There were ten spirits (gods). It said that Nüwa's intestines scattered into ten spirits; they lived in millet fields and slept on roads." "Ten spirits" came from Nüwa and under her jurisdiction, lived near Mount Buzhou. This reveals that all ancient Chinese people, including the five biggest groups, worshipped Nüwa as the highest Goddess since their earliest time, when they lived near Mount Buzhou about 16,000 years ago.

The Classic of the Five Hidden Mountains records other early worships.

South Mts	First Chain: Their god had a bird body with a dragon head. Second Chain: Their god had a dragon body with a bird head. Third Chain: Their god had a dragon body with a human face.
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West Mts	<p>First Chain: Their god was the god of Mount Hua. (The god of Mount Hua was Shao Hao.)</p> <p>Second Chain: Ten of their gods had a horse body with a human face; seven of their gods had a cattle body with a human face, four feet and one arm.</p> <p>Third Chain: Their god had a sheep body with a human face.</p> <p>Fourth Chain: Their gods had a horse body or bird body with a human face.</p>
North Mts	<p>First Chain: Their god had a snake body with a human face.</p> <p>Second Chain: Their god had a snake body with a huma face.</p> <p>Third Chain: Twenty of their gods had a horse body with a human face. Fourteen of their gods had a pig body and wore jade. Ten of their gods had a pig bodywith a snake tail, eight feet.</p>
East Mts	<p>First Chain: Their god had a human body with a dragon head.</p> <p>Second Chain: Their god had an animal body with a human face, wearing deer horns.</p> <p>Third Chain: Their god had a human body with ram's horns.</p> <p>Fourth Chain: (NIL)</p>
Central Mts	<p>First Chain: (NIL)</p> <p>Second Chain: Their god had a bird body with a human face.</p> <p>Third Chain: The god, Tai Feng, had a human body with a tiger tail, clothing in the light. It could change the weather.</p> <p>Fourth Chain: Their god had an aminal body with a human face.</p> <p>Fifth Chain: (NIL)</p> <p>Sixth Chain: Their god was the god of Mount Hua. (The god of Mount Hua was Shao Hao.)</p> <p>Seventh Chain: Sixteen of their god had a pig body with a human face; Three of their god had three heads with human faces.</p> <p>Eighth Chain: Their god had a bid body with a human face.</p> <p>Nineth Chain: Their god had a horse body with a dragon head.</p> <p>Tenth Chain: Their god had a dragon body with a human face.</p> <p>Eleventh Chain: Their god had a pig body with a human head.</p> <p>Twelveth Chain: Their god had a bird body with a dragon head.</p>

After ancient Chinese people had moved from the Pamirs Plateau to other places of China, they developed many different worships, which were from the force of nature, most of them were zoolatry. However, they still respected Nüwaas the highest Goddess.

The earliest phoenix and dragon worships came from zoolatry (except the Fire Dragon) and they did not outweigh other zoolatry worships, such as, tiger, sheep, cow, horse, bird, tortoise, snake and fish, etc.

Ancient people regarded some kinds of birds as phoenixes. These birds included Luan Bird, Feng Bird, Feng Huang, Jiu Feng, Yuan Chu, Chun Bird, Ming Bird, Kuang Bird, Cai Bird, Yi Bird and Huang Bird. These birds had the similarities - bearing five colors, singing and dancing freely and lightheartedly, also seeing them was a propitious sign of a peaceful and harmonious world. The Nü He People and some offspring of the Di Jun People worshipped phoenix and they believed that phoenix had more power.

Ancient people regarded some kinds of aquatic or amphibious animals as dragons, except the Fire Dragon (or Red Dragon). However, they did not depict the dragons' looks. The earliest dragon worship came from the Huang Di People.

The Phoenix and Dragon Worships Gradually Became the Top Worships in Ancient China.

Dong Yi cultures spread out from the Shandong Peninsula to other places of China, greatly influenced ancient China and had the leading role in making the Yellow River Valley Cultural System the root of ancient Chinese civilization. Dong Yi Culture was the root of the Xia (2070-1600BCE), Shang (1600-1046BCE), Zhou (1046-256BCE), Qin

(221-207BCE) and Han (202BCE-220CE) dynasties.

Therefore, the phoenix worship, which came from the Nü He People, the main founders of Dong Yi Culture, became the first worship in ancient China, including the Xia, Shang, Zhou, Qin and Han Dynasties, who also regarded Nüwa as the highest Goddess.

Due to helping the Zhou to destroy the Shang, the HuangDi's and Yan Di's offspring, who became aristocrats of the Zhou, brought the dragon worship to the Yellow River and Changjiang River valleys. The dragon outweighed other zoolatry worships and became one of the four spirit animals.

Since the Zhou Dynasty, phoenix and dragon were regarded as two of the four spirit animals: Kylin, Phoenix, Tortoise and Dragon, recorded in *Liji.Liyun*. Since the late Western Han Dynasty, the four spirit animals became: blue dragon (east), white tiger (west), red Zhuque (phoenix) (south) and black tortoise and snake (north), which could protect the peace of the four seasons and four directions. Phoenix ranked the first and it could reach God, set the country to the right and lead people to the right way; while Dragon ranked the fourth, its size was changeable, it was both visible and invisible, but it did not have the abilities which phoenix had, recorded in *Shuoyuan*.

Phoenix was the sign of the imperial power since the Shang Dynasty (1600-1046BCE) until Wu Ze-tian (624-705CE), who said that phoenix was the metaphor of the imperial power of empress and female ruler of the country and dragon was the metaphor of the imperial power of male emperor. After Wu Ze-tian, phoenix being the metaphor of the imperial power was weakened, but dragon being the metaphor of the imperial power was increased.

Nüwa Remained the Highest Goddess Until the End of the Qing Dynasty (1636-1912).

Nüwa (highest Goddess) worship began as early as the beginning of ancient Chinese people, who later also developed many different zoolatry worships, including the phoenix and dragon worships.

The Shang Dynasty (1600-1046BCE) worshipped Nüe (another name of Nüwa, the highest Goddess), but had no records of Fu Xi.

Since the middle and later stages of the Zhou Dynasty (1046-256BCE), some people began to fabricate many legends of Nüwa and Fu Xi, including Huaxu gave birth to Fu Xi and Nüwa, who were the first and second human kings; Fu Xi and Nüwa were brother/sister and husband/wife; Fu Xi and Nüwa had snake body with human head, half god and half human.

However, since the Zhou until the end of the Qing Dynasty (1636-1912), theists insisted on believing that Nüwa was the highest Goddess and did not have a body; she created human beings and everything, repaired the heavens, stopped the big flood and established the four ends of the earth.

The Festival of Tianchuan, or Tiancang, which was for commemorating Nüwa repairing the Heavens, began as early as the Zhou or Qin and Han Dynasty and lasted until the end of the Qing Dynasty.

Shiyiji (a myth novel), author Wang Jia (?-390CE), and *Jingchu Suishiji* (a book records solar terms, seasons, festivals and customs by Liang Zong-lin) record the Festival of Tianchuan, "In the 19th day (or 7th, 20th, 23th, 25th in some places) of the lunar January, every family tied a cake with red thread and throw it up to the roof of the house, calling it

repairing the heavens.”

Su Shi (1037-1011), a famous poet of the Song Dynasty (960-1279), said in his poem, “One cake repairing the heavens.” *GuisiCunlu*, author Yu Zheng-xie (1775-1840) in the Qing Dynasty, also records the Festival of Tianchuan.

Fu Xi's and Nüwa's Name

Fu Xi's Name

Da Hao 大皞 《山海经·海内经》成书于周朝时期 (1046-256BCE)

《左传》左丘明记录 722-454BCE的历史

Tai Hao 太皞

Tai Hao 太昊

Fu Xi 伏羲(通羲) 《庄子·大宗师》庄周 369-286BCE

Fu Xi 虑(通虑) 《管子》管仲(723-645BCE)著 《集韵》虑与伏同。

Fu Xi 伏牺(通羲and 戏) 《法言·问题》西汉扬雄(53BCE-18CE)著




Bao Xi 包牺 (or 包犧) 《易·系辞下》

Fu Xi 宓(通宓) 《汉书·古今人表》东汉时期史学家班固 32-92CE 编撰

Pao Xi 庖牺 《汉书·律历志下》

Pao Xi 庖牺 《水经注·渭水》北魏郦道元(466年-527年)著

Nüwa's Name: Nüwa(4), Nüe(3), Nüwa(5)

In this book	Wo(1)	Mu(2)	E(3)	Wa(4)	Wa(5)	Wa(6)
Simplified Chinese Character	我	母	娥	娃	娲	罔
Traditional Chinese Character	我	母	娥	娃	媧	罔
Chinese Pinyin	wǒ	mǔ	é	wá	wā	wā
Oracle bone script						

Original meanings:

我 Wo (1) meant me.

母 Mu (2) meant female or mother.

娥 E(3) meant beautiful lady

娃 Wa (4) meant beautiful lady

媧 Wa (5) the name of a goddess, beautiful lady

罔 Wa (6) surname which came from Nuwa (normally pronounced as guo or ge).
or an ancient country's name which was believed to relate the surname of Wa(6)

Archeologists have not found Chinese character Wa(5) in ancient Chinese Oracle bone scripts, which were believed to have been used before the Shang Dynasty, however, the ancient Chinese character in the Oracle bone script, upper part: Wo(1) and lower part: Mu(2), was the Chinese character E(3), which meant “beautiful lady.” Shang Dynasty people prayed to E(3) to “offer sacrifice to ancestors, offer sacrifice to country ancestors, give sacrifice gift to those who are loyal to the king, pray for good harvest, pray for rain, pray for luck and happiness and pray for prosperity for the country.” E(3) was the goddess with highest rank. Many scholars agreed that E(3) was indeed the Goddess Wa(5) (Nüwa).

The followings are records of E(3) 娥 in the ancient Chinese character Oracle bone script.

a) 有关于“娥”的辞例中，有“告祭”、“御祭”于“娥”者，如：

贞：于娥吉？（《合集》14783）
贞：勿御归于娥？（《英藏》42）
贞：御子央冢于娥？（《合集》3006）
〔癸〕未卜，癸贞：〔子〕渔御〔于〕娥，酒？（《合集》14782）

b) 也有“祭”、“册祭”、“祭”于“娥”者，如：

口西卜，口贞：子渔于娥，酒？（《合集》14780）
贞：曷于娥？（《合集》14784）
贞：犬于娥，卯彘？（《合集》14778）
贞：今癸卯娥小？（《合集》8656）

c) 也有于“娥”求年、祈雨者，如：

癸卯卜，癸贞：求年娥于河（注：按，关于此辞的读法，于省吾先生曾于郭沫若《卜辞通纂》（科学出版社，1983年）第358页眉批中云：“今案于犹与也，言求年于娥与河也。年下省去介词。”“于”用法与“与”字同，即向“娥”与“河”两位祖先求年也。则此辞应读为“求年于娥与河”。下面所引的“求雨娥于河”一辞，与此同例，即应为“求雨于娥与河”。）？（《合集》10129）

甲申卜，贞：于〔丁〕求年娥？贞：于母丙？（《合集》2523）
甲〔申〕〔卜〕，贞：于丁求年娥？贞：翌日庚子于母庚，牢？（《合集》10130正）

甲子卜，宾贞：于岳求雨娥？（《合集》12864）

甲子卜，宾贞：艺求雨娥于河？（《合集》557）

d) 还有“娥”可以祸福时王及他人的占卜纪录，如：

贞：娥弗王？娥其王？（《合集》1677正）
贞：娥王？娥弗王？（《合集》738正）
贞：佳娥王？贞：不佳娥王？（《合集》5477）
佳娥子？不佳娥子？（《合集》14787正）



In the Ancient Chinese Phonology system, Wa(5) came from Wa(4). It belonged to the Ge section of the pre-Qin Chinese Phonology. Wa(5), Wa(4), Wo(1) and E(3) were at the same section of the pre-Qin Chinese Phonology. The vowel rhyme of Wa(5) and E(3) could be transferred, Wa(5) and E(3) were interchangeable.

Chinese Pictophonetic characters have two radicals, the meaning side and the phonetic side. According to the *Jiyun*, literally *Collected Rimes*, a Chinese rime dictionary published in 1037 during the Song Dynasty (960-1279CE), Wa(4) had the meaning radical side of Nü (female) and the phonetic radical side of Gui; Wa(6) had the meaning radical side of Zu (foot) and the phonetic radical side of Gui. *ShuowenJiezi* says that Wa(5) had the meaning radical side of Nü (female) and the phonetic radical side of Wa(6).

The phonetic radical sides of Wa (4), (5), (6) come from the same source. They are pronounced the same. Wa(4) and Wa(5) have the same meaning radical side, Nü (meaning female); and Wa(4) and Wa(5) have the same meaning: beautiful lady. Nüwa(4) and Nüwa(5) therefore have the same pronunciation (pinyin) and the same meaning, “beautiful lady.” This strongly suggests that the name of Nüwa(5) came from Nüwa(4).

Nüwa(4) is commonly used to refer to any young and beautiful lady. At first, Nüwa(5) the highest Goddess did not have a name; people called her Nüe(3), or Nüwa(4), meaning only “beautiful lady.” Later some people thought that as the highest Goddess, Nüwa(4) must have her own name, so they invented a special Chinese character, Wa(5), for her. After that, Nüwa(5) had her own name, instead of using Nüwa(4) and Nüe(3).

Having no name was consistent with ancient Chinese cultural tradition. In ancient China, most men and women did not have names. Only noble men/women and VIPs had names. For example, Liu Bang, the first emperor of Han Dynasty (202BCE-220CE), was originally named Liu Ji (Ji means the fourth child of the family) before he became the leader. Liu Bang had two brothers: Liu Bo (Bo means the first child of the family) and Liu Zhong (Zhong means the second child of the family) and one sister Liu Shu (Shu means the third child of the family). Another example: in a very famous story, Meng Jiang Nü cried for the Great Wall during the Qin Dynasty (221-207BCE). Meng Jiang Nü did not have her own name. Jiang was the family name, Meng meant the first daughter in the family and Nü meant girl. Meng Jiang Nü meant the first daughter of Jiang’s family.

The Nü He, Xi He, Chang Xi People and Fu Xi.

The Nü He People gave birth to the Xi He, Ri (sun), Chang Xi and Yue (moon) People.

During the sea level rising between 10,000 - 5,000 years BP, worrying about the sea level keeping rising to drown the whole Shandong Peninsula, before 5300BCE, one group of 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, later the Xi He set up ten groups of the Ri (sun) People near the Four Lakes of Nanyang, Dushan, Zhaoyang and Weishan; meanwhile ordered some of them, re-named "Chang Xi" (with female as leader) to move to the western Kunlun Mountains, later the Chang Xi set up twelve groups of the Yue (moon) People there.

The Xi He, Chang Xi, Ri (sun) and Yue (moon) People regarded themselves as invariable tributary groups to the Nü He and often went back to the Jiaodong Peninsula to visit the Nü He. They all worshipped Nüwa, the highest Goddess, and phoenix.

The Nü He were the founders of Baishicoastal Culture (about 7,000 years BP), and its successors - Dawenkou-Longshan Culture in the eastern Shandong Peninsula.

The Xi He People in the southwestern Taishan Mountains turned from coastal and maritime to agricultural lifestyles, learned from both Houli inland culture and the earliest Jiaodong's coastal and maritime cultures, and developed the more advanced inland culture - Beixin Culture (5300-4100BCE), and its successors - Dawenkou-Longshan Culture in the western Shandong Peninsula.

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.

The Xi He, Chang Xi, Ri (sun) and Yue (moon) People were the sources of Fu Xi.

"Fu Xi," a Chinese legendary king, who could not be proved by archaeology, but was described as the first king of ancient China in many historical chronicles.

Zuozhuan (author Zuo Qiu-ming), which records the history during 722-454BCE, says, "The State of Ren (today's Rencheng of Jining), Su (today's Dongping of Shandong and later moved to Suzhou of Anhui), Xuju (today's Liangshan of Shandong) and Zhuanyu (today's Pingyi of Linyi), whose surname was Feng (literally means: wind and phoenix), were the descendants of Da Hao (Fu Xi) and were in charge of holding the ceremonies that sacrificed Da Hao (Fu Xi) and You Ji, the god of Jishui River."

In the Ancient Chinese Phonology system, Feng (literally means: wind) came from Feng (literally means: phoenix) and they were interchangeable, suggesting people with the surname of Feng, who claimed that Da Hao (Fu Xi) was their common ancestor, originally worshipped phoenix, coinciding with offspring of the Nü He, Xi He, Chang Xi, Ri (sun) and Yue (moon) People worshipping phoenix.

The territories of Ren, Su, Xuju and Zhuanyu had been the inhabitation areas of the Xi He and Ri (sun) People, suggesting the Ren, Su, Xuju and Zhuanyu, who said that they were offspring of Da Hao (Fu Xi), were offspring of the Xi He and Ri (sun) People, who belonged to the Nü He's big family. This hints us that the Xi He and Ri (sun) People

were the sources of the name and legend of Da Hao (Fu Xi). When offspring of the Xi He and Ri (sun) People, who had female as leader, entered the patriarchal clan society, (much later than other groups of people), they fabricated an imaginary character King Da Hao (Fu Xi) to be their common male ancestor.



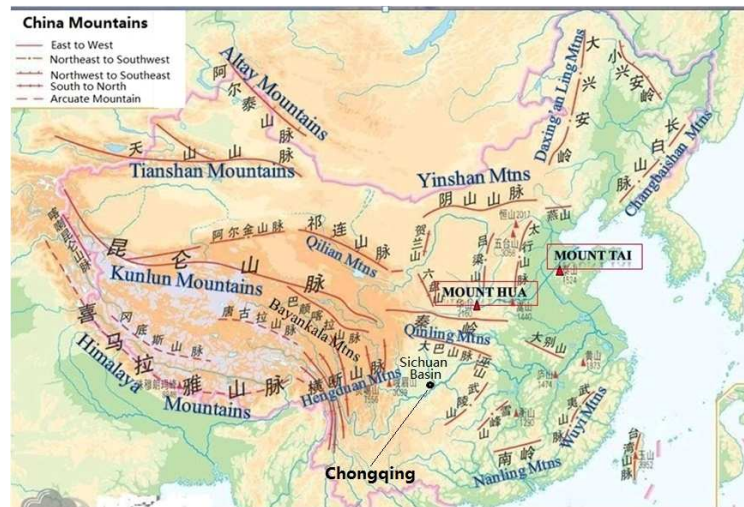
Shanhaijing: Classic of Regions Within the Seas says, “Da Hao begat Xian Niao, who begat Cheng Li. Cheng Li begat Hou Zhao, who begat the Ba People, who were the ancestors of the Ba State (near today’s Chongqing of Sichuan).” Also the *Classic of Regions Within the Seas* says, “There were the Basui Mountains, where were the sources of the Shengshui River. There were black pythons (called Ba Python), which had cyan head and ate elephant.” The Ba Python eating elephant was also recorded in the *Classic of Regions Within the Seas: south*. Xu Shen (58-147CE) said in his book *Shuowen Jiezi*, “Ba is snake (python), also called elephant-eater python.”

Scholars commonly agree that the Basui Mountains were today’s Bayankala Mountains, which are located in the southeastern Kunlun Mountains.

The State of Ba was existed near Chongqing of Sichuan during the early Zhou Dynasty. Many scholars agree that the name of Ba People came from the Ba Python, which lived in the Basui (today’s Bayankala) Mountains. The Ba People moved from the Bayankala Mountains to Sichuan Basin, lived near Chongqing and set up the State of Ba.

The Ba People claiming that they were offspring of Da Hao (Fu Xi), suggesting that they were offspring of the Nü He’s big family, which included Xi He, Chang Xi, Ri (sun) and Yue (moon) People.

The Chang Xi and Yue (moon) People, who lived in the western Kunlun Mountains, spread out to the surrounding areas. Some offspring of them were easily spread out from the western to eastern Kunlun Mountains, lived in the Bayankala Mountains. Therefore, the Ba People were offspring of the Chang Xi and Yue (moon) People. The Chang Xi and Yue (moon) People, who regarded themselves as invariable tributary groups to the Nü He and often went back to the Jiaodong Peninsula to visit the Nü He, were also the sources of the name and legend of Da Hao (Fu Xi).



The earliest written story of Da Hao (Fu Xi) was from the fourth original book of *Shanhaijing: Classic of Regions Within the Seas*, written during the Western Zhou Dynasty (about 1046-770BCE). Fu Xi's original name was Da Hao. Later, in some books, Da Hao was also called Tai Hao.

Both Shao Hao and Da Hao or Tai Hao had the same word “Hao” in their names, suggesting they shared the same origin, coinciding with the Nü He, Xi He, Chang Xi, Ri(sun) and Yue (moon) People being offspring of the Shao Hao People.

Literally, “Da” means big or first; “Tai” means identity of the highest or seniority in the higher; “Hao” means the expansive and limitless sky; “Shao” means subordinated. In China, we use Tai grandfather to name grandfather's father. The name of “Tai Hao,” which means the highest in the sky (or heaven), is the extravagant praise of Fu Xi's position. Human beings cannot be the highest in the sky or higher than the sky.

Ancient Chinese used “Da Hao or Tai Hao” to name Fu Xi, telling they rose Da Hao to be the ancestor of the Shao Hao People, when they fabricated the name and legend of Da Hao. Also, when they claimed that they were offspring of Da Hao, they accepted that the Shao Hao were the ancestors of them.

Since the Eastern Zhou Dynasty (770-256BCE), when the control of publication was no longer very strict, ancient Chinese changed the name of Da Hao to Fu Xi. The Xi He, Chang Xi and Fu Xi had the same word “Xi” in their names.

Due to Dong Yi Culture, which was developed by the Nü He and Xi He People, being the root of the Xia, Shang and Zhou Dynasties, the Zhou's aristocrats, who could not deny the great contribution of the Nü He and Xi He, accepted Fu Xi's legend and agreed that Fu Xi (ancestor of the Xi He and Chang Xi) was more important than Huang Di and Yan Di. They used Xi or Fu Xi to name Da Hao.

Historic Written Records of Fu Xi and Nüwa.

I. Before and During the Shang Dynasty (1600-1046BCE)

There are no records of Fu Xi (Da Hao or Tai Hao) in the Shang Oracle bone script and the first to third original books of *Shanhaijing*.

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).

Fu Xi was an imaginary character, which was fabricated by offspring of the Xi He, Ri (sun), Chang Xi and Yue (moon) People to be their common male ancestor. Therefore, the Shang Oracle bone script and the first to third original books of *Shanhaijing* have the records of Xi He, Ri (sun), Chang Xi and Yue (moon) instead of Fu Xi.

The earliest written story of Nüwa was from *Shanhaijing: Classic of the Great Wilderness: West*, "There was Mount Buzhou. There were ten spirits. It said that Nüwa's intestines scattered into ten spirits; they lived in millet fields and slept on Roads." "Ten spirits" came from Nüwa and under her jurisdiction. This record lets us know that all ancient Chinese people regarded Nüwa as the Goddess in their early time, when they lived near Mount Buzhou in the Pamirs Plateau about 16,000 years BP.

Goddess Nüwa was named Nüe in the Shang Oracle bone script.

In the brief summary, before and during the Shang Dynasty (1600-1046BCE),

(1) Nüwa was the highest Goddess. Nüwa's name was Nüe during the Shang Dynasty.

(2) There are no written records of Fu Xi.

II. During the Western Zhou Dynasty (1046-770BCE)

The earliest written story of Da Hao (Fu Xi) was from the fourth original book of *Shanhaijing: Classic of Regions Within the Seas*, written during the Western Zhou Dynasty (about 1046-770BCE), which says, "There was a tree with cyan leaves, black flowers, yellow fruits and purple tree-trunk, which had no branches within hundreds meters. It was Jian Tree. There were nine bent branches on its top and nine intertwining roots. Huang Di had planted it and Da Hao had ever climbed it and went and back the Heaven and Earth." "Da Hao begat Xian Niao, who begat Cheng Li. Cheng Li begat Hou Zhao, who begat the Ba People, the ancestors of the Ba State (near today's Chongqing of Sichuan)."

Many scholars agree that the ancestors of the Ba People moved from the Basui Mountains (today's Bayankala) in the southeastern Kunlun Mountains to Sicuan Basin and lived near Chongqing. The Ba People claimed that they were offspring of Da Hao (Fu Xi) (an imaginary character that was fabricated by the Xi He, Ri, Chang Xi and Yue People), suggesting they were offspring of the Chang Xi and Yue (moon) People, who spread out from the western to eastern Kunlun Mountains and lived in the Bayankala Mountains.

Why Da Hao (Fu Xi) became an ancient king later than Huang Di in the Western Zhou Dynasty?

(1) The Zhou controlled the publication very strict and destroyed all historical records of the conquered states.

First of all, the Zhou burned all historical records of the conquered states. Below is an example of the Zhou destroying the conquered state's historical records.

The biggest states in the Shandong Peninsula were Qi (1046-221BCE, first King Jiang Zi-ya ?-1016BCE, the prime minister of the Zhou Emperor Wu ?-1043BCE) and Lu (1043-255BCE, first King Zhougong Dan, brother of the Zhou Emperor Wu ?-1043BCE). There were also some small states, which were offspring of the Shao Hao, Nü He, Xi He

and Ri(sun) People and originally worshipped phoenix/birds, such as, Ren, Su, Xuju, Zhuanyu, Lai (?-567BCE, the biggest Dong Yi state) and Ji (?-690BCE). Since the Spring and Autumn Period (770-476BCE), they were slowly merged or destroyed by the State of Qi and Lu.

The State of Qi completely destroyed the Ji nation in 690BCE and the Lai nation in 567BCE, eliminating all the force of army, killing many people, burning their capital and taking control of the whole territory. Not only the cities and temples, but all historical records of the Lai and Ji were burned. Afterwards, only a little of the record of these ancient nations, such as words carved on bronze wares, survived.

Secondly, the Zhou did not allow the conquered people to get education and write book.

During the Western Zhou Dynasty (1046-770BCE), the Zhou set up strict hierarchical system. The slaves in the lowest class were often regarded as livestock; the Ye Ren in the second-lowest class had no political rights, no rights to join the army, no rights to build a school or study in a school, and no rights to write a book. The main source of slaves was from prisoners of wars; the main source of Ye Ren was from conquered lands. Most of the descendants of the Di Jun, Shao Hao, Nü He, Xi He and Ri (sun) peoples, who lived in the middle and lower reaches of the Yellow River and Changjiang River valleys, became the Zhou's Ye Ren, and they were not allowed to get education and write book, therefore, their real history was not able to be written down.

The history of the slave and Ye Ren became legend and was passed from mouth and mouth in folklore. Da Hao (Fu Xi), an imaginary character, had been fabricated and passed from mouth to mouth among offspring of the Xi He, Ri (sun), Chang Xi and Yue (moon) People to be their common male ancestor.

(2) The policy of the Zhou was to use barbarous people to subjugate their own races. After the Zhou had subjugated the Ba People and the Shandong People, who claimed that they were offspring of Da Hao (Fu Xi), the Zhou's ruling class had to accept their common ancestor Da Hao (Fu Xi) to be an ancient king.

(3) 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.

Despite of Huang Di, Yan Di, Zhuan Xu, Di Jun and Shao Hao being different groups of people, and the Shang having no written records of Da Hao (Fu Xi), the Zhou accepted Da Hao (Fu Xi) to be an ancient king, but later than Huang Di.

In the brief summary, in the Western Zhou (1046-770BCE),

(1) Da Hao (Fu Xi) was an ancient king later than Huang Di;

(2) Da Hao (Fu Xi) was the ancestor of the Shandong People, also the ancestor of the Ba People near Chengdu of Sichuan. Da Hao (Fu Xi) and his offspring worshipped phoenix/bird.

(3) Nüwa was the highest Goddess.

III. During the Spring and Autumn Period (770-476BCE)

Guanzi.Fengshan, author Guan Zhong (723-645BCE), the precursor of Legalism,

enumerates and sequences ancient kings, WuHuai, Fu Xi, Shen Nong, Yan Di, Huang Di, Zhuan Xu, Di Ku (Di Jun), Yao, Shun, Yu and Emperor Cheng (?-1021BCE) of the Zhou Dynasty. When they succeeded to the throne, they held the large-scale ceremonies that sacrificed heaven (called Feng in Taishan Mountain of today's Shandong) and earth (called Shan in Yunyun, Tingting, Kuaiji or Sheshou, places near today's Mount Taishan of Shandong) in ancient times.

Guanzi.Qingzhongwu, author Guan Zhong (723-645BCE), is the first book, which agrees that Fu Xi invented the Eight-hexagrams, arithmetic and nine-nine multiplication recipe.

Zuozhuan (author Zuo Qiu-ming), which records the history during 722-454BCE, says that the State of Ren (today's Rengcheng of Jining), Su(today's Dongping of Shandong and later moved to Suzhou of Anhui), Xuju (today's Liangshan of Shandong) and Zhuanyu (today's Pingyi of Linyi), whose surname was Feng (literally means: wind/phoenix), were the descendants of Da Hao (Fu Xi) and were in charge of holding the ceremonies that sacrificed Da Hao (Fu Xi) and Youji, the god of Jishui River.

The territories of Ren, Su, Xuju and Zhuanyu had been the inhabitation areas of the Xi He and Ri (sun) People, hinting us that the imaginary character king "Fu Xi" had been fabricated by offspring of the Xi He and Ri (sun) People to be their common ancestor.

Zuozhuan is the first official record, saying that Da Hao (Fu Xi) was marked with dragon and named his officers with dragons; while Shao Hao was marked with bird and named his officers with birds.

Why Fu Xi was risen to be an ancient king earlier than Huang Di in some books since the Spring and Autumn Period (770-476BCE)?

During this period, the Zhou Dynasty turned from strong to weak, the power of the royal family was sidelined and the control of the publication was no longer very strict. Some folklore stories of Fu Xi began to appear in books.

Due to Dong Yi Culture, which was developed by the Nü He and Xi He People, being the root of the Xia, Shang and Zhou Dynasties, since this period, when the control of the publication was no longer very strict, the Zhou's aristocrats not only accepted Fu Xi to be an ancient king, but also agreed that Fu Xi, the common ancestor of the Dong Yi People, was more important than Huang Di and Yan Di, therefore, they rose Fu Xi to be an ancient king earlier than Huang Di.

The Nü He and Xi He, who developed Dong Yi Culture, were the founders of the earliest Neolithic Chinese astronomy, Calendar, Eight hexagrams, arithmetic and nine-nine multiplication recipe, therefore, Fu Xi became the inventor of all these.

Why ancient kings held the ceremonies in Mount Tai?

The southwestern Taishan Mountains were the birth place of the most advanced Dong Yi Cultures - Beixin (5300-4100BCE) and its successors - Dawenkou (4100-2600BCE) and Longshan (3200-1900BCE), which were first developed by the Xi He People. In order to commemorate the great contribution of the Xi He People, the ancient Shandong People held the large-scale ceremonies that sacrificed the heaven in Mount Tai and sacrificed the earth in Yunyun, a place near Mount Tai.

Due to Dong Yi Culture being the root of the Xia, Shang and Zhou Dynasties, Emperor Cheng (?-1021BCE) of the Zhou Dynasty held the ceremonies in Mount

Tai. Therefore, the Zhou's aristocrats agreed that all ancient kings had held the ceremonies in Mount Tai, including WuHuai, Fu Xi, Shen Nong, Yan Di, Huang Di, Zhuan Xu, Di Ku (Di Jun), Yao, Shun, Yu. *Guanzi* endorsed this. (**Please note:** In *Guanzi's* records, Yan Di and Shen Nong were not the same person, but in the later's historical books, they became the same person.)

Why since the Spring and Autumn Period (770-476BCE) people changed Fu Xi from phoenix mark to dragon mark?

Guanzi records that the surname of Fu Xi's offspring was Feng.

In the Ancient Chinese Phonology system, Feng (literally means: wind) came from Feng (literally means: phoenix) and they were interchangeable, suggesting people with the surname of Feng, who claimed Fu Xi being their common ancestor, originally worshipped phoenix, coinciding with the offspring of the Nü He, Xi He and Ri (sun) People worshipping phoenix.

The earliest dragon worship came from the Huang Di People. Due to helping the Zhou to destroy the Shang, the Huang Di's and Yan Di's offspring, who became aristocrats of the Zhou, brought the dragon worship to the Yellow River and Changjiang River valleys. The dragon outweighed other zoolatry worships and became one of the four spirit animals. When the Zhou's aristocrats, who worshipped dragon, accepted Fu Xi to be an ancient king earlier than Huang Di, they changed Fu Xi from phoenix mark to dragon mark in their books.

In the brief summary, during the Spring and Autumn Period (770-476BCE), many scholars commonly agreed that,

(1) Nüwa was the highest Goddess.

(2) Fu Xi was an ancient king earlier than Huang Di— WuHuai, Fu Xi, Shen Nong, Yan Di, Huang Di, Zhuan Xu, Di Ku (Di Jun).

(3) Fu Xi had the surname of Feng, originally worshipped phoenix but later worshipped dragon.

(4) Fu Xi invented the Eight hexagrams and arithmetic and nine-nine multiplication recipe.

IV. During the Warring States Period (476-221BCE)

The Warring States Period (476-221BCE) was a period of serious and enduring confrontation between states, but also a period of rising of the hundred schools and thoughts. The governments no longer controlled the publication.

Lunyu, which records the words of Confucius (551-479BCE) and his disciples, *Mozi* (author Mo Di 372-289BCE) and *Mengzi* (author Meng Ke 385-304BCE) did not mention Fu Xi.

Xunzi (author Xunkuang 313-238BCE) and *Zhuangzi* (author Zhuang Zhou 369-286BCE) mentioned Fu Xi as a great ancient king, earlier or later than Huang Di, suggesting many legends of Fu Xi were still under creation. Also many new creation of Nüwa and Fu Xi legends began to appear in the books.

During the early stage of this period, Nüwa was the highest Goddess, Fu Xi and Shen Nong were ancient human kings.

However, due to the male-dominated culture, some people thought that the highest god should be a male instead of a female; therefore, they rose Fu Xi to be a god, higher than Nüwa.

Liezi records two ideas. (1) Nüwa was the highest Goddess while Fu Xi and Shen Nong were ancient human beings/kings. (2) Fu Xi, Nüwa (Nüdi), Shen Nong and Xia Hou were four gods and ancient kings. However, *Liezi* did not say which idea was correct.

Liezi, written during the early stage of Warring States Period(476-221BCE), is a book that mainly recording the myths. Lie Yu-kou (450-375BCE), author of *Liezi*, was a famous toist and lived in today's Zhengzhou of Henan. *Liezi* is the second (while *Shanhaijing* is the first) book, which records the story of Nüwa.

(1)*Liezi, chapter Five: Questions of Tang* Paragraph One, *Nüwa Repairs the Heavens*, describes Nüwa repairing the imperfect Heavens. “There are things on the sky and under the ground. Everything would have its deficiencies. Therefore, in the past, (when the heavens became imperfect,) Nüwasmelted five colored stones to repair the imperfect Heavens, cut the legs off a turtle and used them as struts to establish the four Corners of the Earth (four Ends of the Earth). Long afterward, Gong Gong fought with Zhuan Xu for the leadership. When Gong Gong saw that he was losing, he bumped his head against Mount Buzhou in anger. The pillar of the Earth collapsed, the immovable ropes of the land broke and caused the Earth to tilt towards the northwest. The sun, moon and stars moved their positions. The southeast land of China sank lower and waters changed their flow to the southeast.”

The myth *Nüwa Repairs the Heavens* also appears in *The Bamboo Annals*, (a historical book written during about 475-221BCE.)

*The Bamboo Annals*also records, “There was a Mountain, called Heaven Platform, outside the East Sea. A ladder led to the Heaven and to the platform, where human beings could be transformed into spirits. People with wings lived there. Heaven Platform was a mountain carried by a turtle that swam around the sea for many years. When Nüwa cut the legs off a turtle and used them as struts to establish the four Corners of the Earth, she saw the Spirit Mountain was unsteady, then moved it to Langya beach.” *Shanhaijing:Classic of Regions Within the Seas: East* says, “Langya Platform was in the Bohai Sea, east to Langya.”

Meanwhile, *Liezi.Questions of Tang* records, “God was angry and made the Longbo People short. During the time of Fu Xi and Shen Nong, the height of the Longbo People was still more than ten *Zhang* (30 meters).” In this record, ancient human kings were Fu Xi and Shen Nong (human beings), no Nüwa.

(2)*Liezi.Huangdi*is the first myth book that says,“Fu Xi,Nüwa (Nüdi), Shen Nong and Xia Hou were four ancient kings, all had snake body with human face, bull head and tiger nose, (half god half human). They did not look like human beings, but their appearances revealed holy virtue.”

*Liezi.Huangdi*is the first book, which records the land of myth – the Huaxu State. Huang Di had a day-time nap, dreaming of a state, named Huaxu, where the Huaxu people would not die in the water and not feel hot inside the fire; not get hurt when cut them with knife or drubbed them with cudgel. They walked in the air liked on the ground and laid in the air liked on the bed.

Literally, Xu means all together. The Chinese character Hua is the same with Mount Hua, hinting us that the myth place Hua(xu) alluded Mount Hua.

Mount Hua, whose god is Ancestor-god Shao Hao, was an important habitat area of the Shao Hao People, when they spread out from the Pamirs to the Shandong Peninsula, in where they branched out to many groups, including the Nü He and Xi He People. Mount Hua was the birth place of Yangshao Di Qiang Culture, which was first developed by offspring of the Shao Hao People.

During the middle stage of this period, (1) at first, the story of Fu Xi being

Nüwa's brother/husband began to appear first in myth book; (2) later, history books began to take in the myth stories as real history.

(1) Such myth was circulated on rumour mill in folklore, such as, *Part B of the Chu Silk Manuscript*, which was excavated in September, 1942 in a bullet depot of the State of Chu in Changsha of Hunan in the middle reach of the Changjiang River. It says that after the Big Flood, the whole world only left Fu Xi (surname Feng) and his sister Nüwa (surname Feng). They had to get married to pass on mankind generation. They gave birth to four children and made calendar. *The Chu Silk Manuscript* does not say that Fu Xi and Nüwa had snake body with human face.

Fu Xi's and Nüwa's surname was Feng, suggesting their legend originally came from the people who had phoenix worship. Archaeologists commonly agree that the State of Chu had phoenix worship. The Chu People and aristocrats were offspring of the Shao Hao, Nü He, Xi He, Ri (sun) and Di Jun People, who worshipped phoenix/birds.

(2) History books began to take in the myth stories as real history.

The history book, *The Bamboo Annals*, says "Pao Xi's (Fu Xi) mother lived in an islet of the Huaxu State." Due to this history book also includes some myths, it is believed that the author of this book was a polytheist.

The Shao Hao People spread out from the Pamirs to the west of the Qinghai Lake, then to the Weihe River Valley and lived near Mount Hua, then to the Shandong Peninsula, therefore, in legend, people claimed that Fu Xi's mother (the ancestor of the Nü He and Xi He People) lived in Huaxu.

During the later stage of this period, history books began to take in the myth stories as real history. *Shiben* is the first book that regards many myths of Fu Xi and Nüwa as real history.

Shiben (author unknown and was edited by Liu Xiang 77-6BCE) records the history from Huang Di to the Spring and Autumn Period (770-476BCE). Many scholars believe that *Shiben* was written during the Warring States Period (476-221BCE), but the original version of *Shiben* had been lost long times ago.

Due to the original version of *Shiben* had been lost, we could not find *Shiben*'s records of Nüwa repairing the heavens, also not sure whether the author of *Shiben* was theism or atheism. However, *Shiben* regarding most of the myths of Fu Xi and Nüwa as real history, suggests that *Shiben*'s author was an atheism.

First of all, *Shiben* is the first book that says that Fu Xi (the first king), Nüwa (Nüdi), Shen Nong and Xia Hou were ancient humankings. They were human beings instead of gods.

Secondly, *Shiben* is the first book that says, Fu Xi was Nüwa's brother. Their surname was Feng and they were marked with dragon and snake.

Thirdly, *Shiben* is the first book that says, Huaxu was the name of Fu Xi's and Nüwa's mother, instead of the name of a place. *Shiben* records, "Huaxu gave birth to Fu Xi, whose grandson Shao Dian married with Jiao and gave birth to Huang Di and Yan Di."

Another historical book *Guoyu*, which records the history during 990-453BCE, agrees *Shiben*'s records of Fu Xi's birth. Some Scholars of the Han Dynasty, including Sima Qian (145-90BCE), Ban Gu (32-92CE) thought that *Guoyu* was written by Zuo Qiu-ming, however, current scholars believe that it was written during the Warring States Period (476-221BCE) by unknown authors.

Other arguments during this period included Nüwa did not have a body and Nüwa had snake body with human head.

The polytheism scholars and folklore endorsed that Fu Xi and Nüwa had snake body with human head, however, there were still a lot of scholars, who believed that Nüwa was the highest Goddess and did not have a body. Qu Yuan (340-278 BCE), a great poet from the State of Chu (about 1042-223 BCE), wondered about image of Nüwa. In *Chu Ci: Questioning Heaven*, he asked, "If Nüwa has a body, who makes it?"

Clearly, Fu Xi and Nüwa legends were gradually fabricated during the Warring States Period (476-221 BCE) by many people, first in myth, then some scholars turned those myths into real history and recorded in their history books.

In the brief summary, during the Warring States Period (476-221 BCE), many scholars agreed that,

(1) Nüwa was the highest Goddess and had repaired the heavens.

(2) Fu Xi invented the Eight-hexagrams and arithmetic and Nine-nine multiplication recipe.

(3) At first, in the myth, Fu Xi, Nüwa (Nüdi), Shen Nong and Xia Hou were four ancient kings, four gods, not human beings and had snake body with human face, bull head and tiger nose.

Later, some historical books turned the four ancient kings into real history and say, they were real human beings, who were marked with dragon/snake.

(4) At first, in the myth, Fu Xi and Nüwa with the surname of Feng were brother and sister and got married to pass on mankind generation.

Later, some historical books turned such story into real history and say, Fu Xi and Nüwa were brother and sister and they worshipped phoenix at first and then dragon.

(5) Huaxu was a place of myth (recorded in the myth book *Liezi*), later became the homeland of Fu Xi's mother (recorded in the history book *The Bamboo Annals*), later became the name of Fu Xi's mother (recorded in the history book *Shiben* and *Guoyu*).

V. During the Qin (221-207 BCE) and Western Han (202 BCE-8 CE) Dynasties

During this period, scholars consulted historical books of the Zhou and lots of folklore, kept the credible stories and removed those implausible legends in their books.

(1) Nüwa was the highest Goddess, who had repaired the Heavens. Nüwa has nothing to do with Fu Xi.

In the book of *Huainanzi, Chapter Six: Lanmingxun* (written by Liu An 179-122 BCE), the chapter *Nüwa Repaired the Heavens* records, "In remote antiquity, the four corners (four Ends of the Earth) collapsed and the Earth descended into chaos: the firmament was no longer able to cover everything and the Earth was no longer able to support itself; fire burned wild and waters flooded the land. Fierce beasts ate common people and ferocious birds attacked the old and the weak. Hence, Nüwa melted the five-colored stone to repair the Heavens, cut off the feet of the great turtle to establish the four Corners of the Earth, killed the black dragon to help the Earth and gathered the ash of reed to stop the flood. After Nüwa finished her tasks, the Heavens were repaired and the four Ends of the Earth were established. The flood waters dried and China became peaceful. Evil animals died and good people grew. Then, Nüwa left the Square Earth and enfolded (went to) the Round Heaven. However, Nüwa did not highlight her meritorious deed and make a name for herself. She concealed herself among immortals and was obedient to original laws of the Heavens and the Earth."

These stories are also recorded by *The Bamboo Annals* and *Liezi. Tangwen*.

The Festival of Tianchuan or Tiancang, which was for commemorating Nüwa repairing the Heavens, began as early as the Qin and Han (or Zhou) Dynasties.

(2) Ancestor-god Fu Xi was a heavenly god, who was in charge of the spring and east.

Master Lü's Spring and Autumn.Mengchunji (author Lü Bu-wei ?-235BCE) records, "Tai Hao (Fu Xi) was in charge of the spring."*Huainanzi.Tianwenxun* (author Liu An 179-122BCE)records, "Fu Xi, a god, and his assistant Gou Mang were in charge of the spring; Fu Xi held a Gui (a tool that rectify the circle)."*Huainanzi.Shizexun*records "Fu Xi and his assistant Gou Mang were in charge of the east."

(3) Fu Xi was an ancient king earlier than Huang Di. Fu Xi invented the Yi Eight-hexagrams, nine-nine multiplication recipe and acupuncture.

The Book of Changes – the Great Appendix comprehensively and systematically narrated the great contributions of Fu Xi, including, observing astronomy, geography and myriads of things, summarizing the laws of nature and making the Yi Eight-Hexagrams; teaching people to make nets for hunting and fishing and teaching people the farm. Shen Nong succeeded Fu Xi instead of Nüwa. *The Book of Changes* had enormous implications to posterity historians. It was spuriously claimed that Confucius (551-479BCE) was the author of *The Book of Changes*. However, historians commonly agree that it was written during the Qin and Han Dynasties by many scholars.

Sima Qian (145-90BCE) was a methodical and skeptical historian. He documented his research in the archives and imperial records. He also interviewed people and travelled around China to verify the information and ensure the records were accurate. Sima Qian deserved high praise for recording accurate history that was never deceptively pleasing, nor disguised any ugliness. Historians came to consider his records as true chronicles. Sima Qian thought that those ancient legends of Fu Xi were not accurate and did not write a chapter for Fu Xi in his book *The Records of the Grand Historian*. He endorsed only two legends of Fu Xi. (1) Fu Xi was one of the ancient kings (recorded in *Guanzi*): Wu Huai, Fu Xi, Shen Nong, Yan Di, Huang Di, Zhuan Xu, Di Ku (Di Jun), Yao, Shun, Yu; (2) Fu Xi invented the Eight-Hexagrams, tasted all Chinese medical herbs and invented acupuncture.

The first one, who rose Fu Xi to be the first human King, was Liu Xin (50-23BCE, son of Liu Xiang). His book *Shijing* records, "Pao Xi (Fu Xi) upheld divine providence and became a human king, the first king of all kings. His first virtue began with the virtue of wood (the virtue of God nurturing plants), therefore, he was called Tai Hao."

In the brief summary, during the Qin (221-207BCE) and Western Han (202BCE-8CE) Dynasties, scholars agreed that,

- (1) Nüwa was the highest Goddess and had repaired the Heavens. Nüwa has nothing to do with Fu Xi.
- (2) Ancestor-god Fu Xi was a heavenly god, who was in charge of the spring and east.
- (3) Fu Xi was an ancient king earlier than Huang Di. Fu Xi invented the Yi Eight-hexagrams, nine-nine multiplication recipe and acupuncture.
- (4) Fu Xi was the first King, instead of others, such as Wu Huai, recorded in *Guanzi*.

VI. During the Xin (9-23CE) and Eastern Han Dynasty (25-220CE).

During the Xin (9-23CE) and Eastern Han (25-220CE) Dynasties, intense battle happened between the polytheism, theism and atheism.

(1) Theists believed that Nüwa was the highest Goddess.

Theists believed that Nüwa was the highest Goddess, who had repaired the Heavens. They also believed that Nüwa was the creator of human beings and everything.

Fengsu Tongyi, author Ying Zhao (about 153-196CE), the prefecture chief of Taishan of the Eastern Han Dynasty, records the social customs and dispels the superstitions. It was the first book to record how Nüwa made humans with loess. It says, "In the

beginning, there were no humans; it was Nüwa who made humans with loess. Later, she was too tired, then she soaked a rope in the wet loess, swung the rope and mud spots fell to the ground to become humans.”

ShuowenJiezi, author Xu Shen (58-147CE), is the first Chinese dictionary with character analysis, as well as the first to organize the characters by shared components. *ShuowenJiezi* says, “Nüwa, the ancient Goddess, was the creator of everything.”

Theists believed that Nüwa did not have a body. They disagreed that Nüwa had a human face and snake body.

Huainanzi: Shuolinpian (written during 179-122BCE) states, “Nüwa had seventy metamorphoses.” Wang Yi, who annotated *Chuci* of Qu Yuan (340-278BCE), argued, “It circulated widely in folk literature that Nüwa is half person and half snake and her body changes seventy times a day. If this is true, who made Nüwa?” Gao You in the Eastern Han Dynasty said, “Nüwa, Goddess, helped Fu Xi (a legendary ancient human king) to govern people.” There is another explanation of Gao You’s words today - “Nüwa, Goddess, with the help of Fu Xi, governed mankind.”

Theists disagreed personal gods and they agreed that Fu Xi was an ancient human being.

Xu Shen (58-147CE), author of *ShuowenJiezi*, did not agree that Nüwa was an ancient human king and Fu Xi was Nüwa’s brother. He said in the preface of *ShuowenJiezi*, the first human king was Fu Xi, the second human king was Shen Nong (also recorded in *The Book of Changes*) and the third human king was Huang Di. He also agreed that Fu Xi invented the Eight-Hexagrams and made the Se musical instrument.

By the way, due to the male-dominated culture, the male-dominated theists, who said that Fu Xi was an human beings, thought that the highest God should be a male instead of a female. The Pangu legend began to circulate on rumour mill in folklore. Pangu was regarded as God, who started the universe from an initial formless state, while Nüwa appeared after Pangu opened up the universe.

Due to the Han Dynasty having already built the Silk Road, a road travelled a long way to Jerusalem, Christianity’s stories began to be known by Chinese people; it was highly possible that Pangu’s story was influenced by Christianity’s story of God creating the universe and the earth, but also influenced by ancient Chinese philosophy.

The first writer to record the myth of Pangu was Xu Zheng (220-265CE), an government official who was in charge of sacrifices during the Three Kingdoms (220-280CE) period, in the book of *SanwuLiji*, or *Three Five Historic Records*. “In the beginning there was nothing in the universe except a formless chaos. However, Pangu separated the sky from the Earth and created everything.”

(2) Atheists believed that Nüwa was a human being and an ancient human king after Fu Xi.

Wang Chong (27-97CE), who opposed myth, was a famous toist, atheist, materialist and monist. In his book *Lunheng Chapter 11 Talking about the Heaven*, he criticized the myths of Gong Gong bumping his head against Mount Buzhou and Nüwa repairing the heavens. He believed that Gong Gong and Nüwa were all ancient human beings, their stories were not real. He agreed with *Shiben* that Huaxu gave birth to Fu Xi and Nüwa, whose surname was Feng. They originally worshipped phoenix, but later worshipped

dragon/snake. Nüwa was a human king after Fu Xi.

Ying Zhao annotated *Shiben Shixing*, “King (Fu Xi) enfeoffed the south of Rushui River to (Nü) Di, who became a king, called Nü Huang (literally means: female king) and her offspring had the surname of Nü.” Nü Huang was Nüwa.

Fengsu Tongyi records Fu Xi used the blue dragon to name his spring official, the red dragon to name his summer official, the white dragon to name his autumn official, the black dragon to name his winter official and the yellow dragon to name his central dragon.

Fengsu Tongyi records four widespread versions of three ancient kings.

First, Fu Xi, Nüwa and Shen Nong, recorded in the Chenwei book *Chunqiu yundoushu* and other books;

Second, Fu Xi, Zhu Rong and Shen Nong, recorded in *Lihao Shiji*.

Third, Fu Xi, Sui Ren and Shen Nong, recorded in the Chenwei book *Liwei Hanwenjia*.

Fourth, Sui Ren, Fu Xi and Shen Nong, recorded in *Shangshu*.

(3) Polytheists believed that Fu Xi and Nüwa were brother/sister and the first and second human kings; they had human head with snake body (half god half human).

The rhapsody for the Lingguang Hall of the Lu State, author Wang Yan-shou (140-165CE), records, “Fu Xi’s body has squamae and Nüwa has a snake body.”

The Chenwei Book was the mythology and divination book, which was far-fetched to Confucians Classic book *Liji*.

Chenwei books, *Chunqiu Wei*, *Hetu Wei* and *Xiaojing Wei*, record the birth of Fu Xi, “During the time of Sui Ren, the giant footprints appeared near the Leize Pool, Huaxu set feet on them, became pregnant and then gave birth to Fu Xi.” *Qianfulun Wudezhi*, author Wang Fu (85-163CE), a famous non-government scholar, endorsed this story, “The giant footprints appeared near the Leize Pool, Huaxu set feet on them and gave birth to Fu Xi.” According to *Shanhaijing. Classic of Regions Within the Seas: East*, written in the early Zhou Dynasty, “The god of thunder lived in the Leize Pool. He had a dragon body and a human head.” Therefore, in the myth, people claimed that the god of thunder in the Leize Pool was Fu Xi’s father and was the original reason of Fu Xi having human head with snake body.

Polytheists also believed that Ancestor-god Fu Xi was the god of spring and the east.

The polytheism had deep impact on the folklore. In many murals of the late Eastern Han Dynasty, Fu Xi and Nüwa were portrayed as having snake-like tails interlocked, such as, the Wuliang Temple, Wu’s family plot, in Jiexiang County of Shandong Province. Fu Xi held a Gui (a tool that rectify the circle) and Nüwa held a Ju (a tool that rectify the square).



Wuliang Temple Rubbings
Fuxi and Nüwa
武梁祠(东汉)石碑拓片:伏羲女娲

(4) The government official verdicts

In order to dispel the differences of historical records, Emperor Zhang of Han, Liu Da (57-88CE) held a meeting, which lasted for more than one month, to discuss the different records of historical books. Most famous scholars of the country attended the meeting. As an official historian, Ban Gu (32-92CE), whose father, uncle, brother and even sister were all famous scholars of the country, was in charge of recording and organizing the meeting minutes, named *BaihuTongyi*.

The government official verdicts endorsed Liu Xin and agreed that:

Fu Xi, Nüwa and Shen Nong were the ancient three human beings and the first to three human kings and later there was Huang Di.

Fu Xi's and Nüwa's surname was Feng. They originally worshipped phoenix, but later worshipped dragon/snake. Fu Xi named his officials with dragons.

Fu Xi was the ancestor of humanity, set up the marriage system and invented the Eight-hexagrams and nine-nine multiplication recipe.

Ban Gu agreed these government official verdicts in his book *Hanshu*.

Due to the outsize impact of *BaihuTongyi* and *Hanshu*, most scholars of the Eastern Han Dynasty (25-220CE), agreed with these government official verdicts. Most of the Chenwei books also agreed with *BaihuTongyi*, such as *Shangshu*, *Zhonghouchisheng*, *ChunqiuYundoushu* and *Chunqiuwei*.

(5) The Huaxu Legend changed a lot from the Zhou to the Eastern Han Dynasty.

Huaxu was the name of a myth place, recorded as myth in *Liezi.Huangdi*, which did not say that Fu Xi was born in Huaxu, (during the early stage of the Warring States Period 476-221BCE).

Huaxu became the homeland of Fu Xi's mother, first recorded as real history in *The Bamboo Annals*, (during the middle stage of the Warring States Period 476-221BCE)

Huaxu became the name of Fu Xi's mother and Huaxu gave birth to Fu Xi and Nüwa, first recorded as real history in *Shiben* and *Guoyu*, (during the later stage of the Warring

States Period 476-221BCE).

Huaxu lived near the Leize Pool, set feet on the giant footprints (of the thunder god) and gave birth to Fu Xi; later, Huaxu gave birth to Nüwa, recorded as myth by the Chengwei books during the Eastern Han Dynasty (25-220CE), but such myths were not agreed by the government official scholars.

In the brief summary, during the Eastern Han (25-220CE) Dynasty,

(1) Theists believed that Nüwa was the highest Goddess. She did not have a body. She had repaired the Heavens. She was the creator of human beings and everything.

(2) Atheists believed that Nüwa was a human being and an ancient human king after Fu Xi. Fu Xi's and Nüwa's surname was Feng. They originally worshipped phoenix, but later worshipped dragon/snake.

(3) Polytheists believed that Fu Xi and Nüwa were brother/sister and the first to second human kings and they had human head with snake body, half god half human.

Huaxu set feet on the giant footprints of the thunder god, who had a dragon body and a human head, near the Leize Pool and gave birth to Fu Xi. Later Huaxu gave birth to Nüwa.

Ancestor-god Fu Xi was the god of spring and the east.

(4) The government official verdicts agreed that:

Fu Xi, Nüwa and Shen Nong were three ancient human beings and the first to three human kings and later there was Huang Di.

Fu Xi's and Nüwa's surname was Feng. They originally worshipped phoenix, but later worshipped dragon/snake. Fu Xi named his officials with dragons.

Fu Xi was the ancestor of the humanity, set up the marriage system and invented the Eight-hexagrams and nine-nine multiplication recipe.

Ban Gu agreed these government official verdicts in his book *Hanshu*.

VII. During the Jin Dynasty (266-420CE)

The Jin's scholars summarized those historical records from both government and non-government books.

Theists still believed that Nüwa was the highest Goddess and did not have a body. She had repaired the Heavens. She was the creator of human beings and everything.

Diwang Shiji, author Huangpu Mi (215-282CE), was regarded as an authoritative history book by scholars at that time.

Huangpu Mi included many myths in his book, suggesting he was a polytheist.

(1) First King, Sui Ren, a god.

After Sui Ren, Fu Xi (half god half human) became the first human king.

After Fu Xi, Nüwa (female) (half god half human) became a human king, then her offsprings became human kings, including: King Da Ting, Po Huang, Zhong Yang, Lu Li, Li Liang, He Xu, Zun Lu, Kun Dun, Hao Ying, You Cao, Zhu Xiang, Ge Tian, Yin Kang and Wu Huai. They all surnamed Feng.

After Wu Huai, human kings were Yan Di (another name Shen Nong) and his offsprings. Yan Di's offsprings: King Ting Tan, Lin, Cheng, Ming, Zhi, Lai, Shuai, Yu Wang;

After Yu Wang, human kings were Huang Di (another name Xuan Yuan) and his offsprings.

(Please note: in the early stage of the Zhou Dynasty, *Guanzi* records the list of ancient kings, Wu Huai, Fu Xi, Shen Nong, Yan Di, Huang Di, Zhuan Xu, Di Ku (Di Jun.)

The capital of Fu Xi and Shen Nong was in Chen.

(2) During the time of Sui Ren, Huaxu set feet on the giant footprints (of the thunder god) near the Leize Pool and give birth to Fu Xi and Nüwa in Chengji. Fu Xi and Nüwa had snake body with human head (half god half human).

(3) Ancestor-god Fu Xi was the god of the east and spring.

(4) The great contributions of Fu Xi were inventing the Eight-Hexagrams; engraving inscriptions on bamboo and wood tablets; making the Se musical instrument; setting up the marriage system and farming livestock for food. While Nüwa made the Sheng and Huang musical instruments.

(5) Huangpu Mi also explained why, in *The Book of Changes*, Fu Xi and Shen Nong being the first and second human kings, not including Nüwa (female), -Nüwa had the virtue of water (the virtue of God nourishing all things with water); Nüwa did not succeed Fu Xi (the virtue of God nurturing plants)

bysequentially.

Shanhaijing. Classic of Regions Within the Seas:East says, “The god of thunder lived in the Leize Pool. He had a dragon body and a human head.” Guo Pu (276-324CE), the most famous Philology and astronomer in the Jin Dynasty, annotated, “Huaxu set feet on the giant footprints near the Leize Pool and give birth to Fu Xi.” Guo Pu also said, “Fu Xi and Nüwa had snake body with human head. And Nüwa had seventy metamorphoses within a day.”

Shiyiji (a myth novel), author Wang Jia (?-390CE), endorsed these stories of Fu Xi and Nüwa.

VIII. During the Tang (618-907), Song(960-1279), Yuan (1271-1368), Ming (1368-1644) and Qing (1636-1912) Dynasties

Theists still believed that Nüwa was the highest Goddess and did not have a body. She had repaired the Heavens. She was the creator of human beings and everything. Many of them believed that Nüwa was accompanied by phoenix instead of dragon.

The Festival of Tianchuan began as early as the Qin, Han or Zhou Dynasty and lasted until the end of the Qing Dynasty (1636-1912). Many books had records of the Festival of Tianchuan, such as, *Shiyiji* (a myth novel), author Wang Jia (?-390CE), *JingchuSuishiji* (a book records solar terms, seasons, festivals and customs by Liang Zong-lin), Su Shi (1037-1011), a famous poet of the Song Dynasty, and *GuisiCunlu*, author Yu Zheng-xie (1775-1840) in the Qing Dynasty.

On the other hand, historians still tried to rationalize the legends of Fu Xi and Nüwa.

Sima Zhen (679-732) was regarded as an authoritative historian by scholars in the Tang Dynasty. Sima Zhen (679-732) endorsed most records of *DiwangShiji*, written by Huangpu Mi (215-282CE), and wrote the book *Shiji. Supplement of Three Kings*.

In Sima Zhen’s book, Fu Xi and Nüwa were not brother/sister, but two groups of people. They both surnamed Feng. Sima Zhen agreed that after the throne had been passed down through multiple generations of Fu Xi’s offspring, Nüwa became a king, therefore, he excluded the story of Fu Xi being Nüwa’s brother and *Nüwa Making Humans with Loess*, recorded in *FengsuTongyi* by Ying Zhao (about 153-196CE).

Sima Zhen further explained why *Guanzi* and *The Book of Changes* said Shen Nong succeeding Fu Xi instead of Nüwa (female) succeeding Fu Xi.

First reason (Huangpu Mi’s explanation), Nüwa had the virtue of water (the virtue of God nourishing all things with water). Nüwa did not succeed Fu Xi (the virtue of God nurturing plants) by sequentially.

Second reason, after several times of the circulation of Metal, Wood, Water, Fire and Earth, due to Nüwa’s meritorious achievements, Fu Xi’s offspring elected Nüwa to be the king. Therefore, Nüwa also had the virtue of wood (the virtue of God nurturing plants). During the reign of King Nüwa, Gong Gong fought with Zhu Rong and lost. Gong Gong bumped his head against Mount Buzhou and caused great disasters, including a flood. Hence, Nüwa melted the five-colored stone to repair the Heavens, cut off the feet of the great turtle to establish the four Corners of the Earth.

Despite the time of *Nüwa Repairing the Heavens*, recorded in *Liezi* (about 475-221BCE), *The Bamboo Annals* (written during about 475-221BCE) and *Huainanzi. Lanmingxun* (written by Liu An 179-122BCE), was much earlier than the time of *Gong Gong bumping his head against Mount Buzhou*, Sima Zhen said that Gong

Gong bumping his head against Mount Buzhou happened earlier than Nüwa repairing the Heavens.

Due to the impact of Sima Zhen, many government official scholars of the Tang endorsed Sima Zhen's records of Fu Xi and Nüwa. However, other scholars and the folklore still debated those legends of Fu Xi and Nüwa, including, Fu Xi being Nüwa's brother and husband, Nüwa Repairing the Heavens, and Gong Gong bumping his head against Mount Buzhou.

The myth novel, *Duyizhi* (written by Li Rong in the Tang Dynasty), which records the folklore story of Hua Mu-lan, also records the story of Nüwa and her brother getting married, "At the beginning, there were only two human beings, Nüwa and her brother, who lived in the Kunlun Mountains, they had to get married to pass on mankind future generation." Although Li Rong did not mention that Fu Xi was Nüwa's brother, this story in some ways coincided with *the Chu Silk Manuscript* of the State of Chu, Fu Xi (surname Feng) and his sister Nüwa (surname Feng) were the only two left after the big flood and had to get married to pass on mankind future generation.

A poem about *make friend with Ma Yi (Yu Mayi Jiejiaoshi)*, authored by Lu Tong (795-835CE) in the Tang Dynasty (618-907CE), endorsed, "Nüwa was Fu Xi's wife."

Luyi Ji, authored by Du Guang-ting (850-933CE), a famous toist, also endorsed, "There was the temple of Fu Xi and Nüwa in Chenzhou."

The myth of Fu Xi and Nüwa, who were brother and sister and got married after the big flood, recorded in *the Chu Silk Manuscript* (in the later stage of the Zhou Dynasty), also appeared in the Dunhuang Documents – *Diwang Ji*, which was written during 851-1036, when the Cao family ruled Dunhuang areas.

Since the Song Dynasty (960-1279), the legends of Fu Xi and Nüwa no longer increased. However, the disagreements of Nüwa worship and Fu Xi Legend had never been reconciled during such a long time.

The Change in the Image of Nüwa and Fu Xi

I. Before and During the Shang Dynasty (1600-1046BCE)

Nüwa was the earliest worship and the highest Goddess of all ancient Chinese People and Nüwa did not have a body. While Fu Xi did not appear in any written records.

II. During the Western Zhou Dynasty (1046-770BCE)

Nüwa was the highest Goddess and Nüwa did not have a body.

Fu Xi was an ancient human king later than Huang Di. Fu Xi was the ancestor of the Shandong People and the Ba People near Chengdu of Sichuan. Fu Xi and his offspring worshipped phoenix/bird.

III. During the Spring and Autumn Period (770-476BCE)

Nüwa was the highest Goddess and Nüwa did not have a body.

Fu Xi was not only the ancestor of the Shandong People, but also an ancient human king earlier than Huang Di. Fu Xi's surname was Feng (literally means wind and phoenix), suggesting they originally worshipped phoenix.

Due to helping the Zhou to destroy the Shang, the Huang Di's and Yan Di's offspring, who became aristocrats of the Zhou, brought the dragon worship to the Yellow

River and Changjiang River valleys. When the Zhou's aristocrats, who worshipped dragon, accepted Fu Xi to be an ancient king earlier than Huang Di, they changed Fu Xi from phoenix mark to dragon mark.

IV. During the Warring States Period(476-221BCE).

At first, Nüwa was the highest Goddess and Nüwadid not have a body; Fu Xi was an ancient king earlier than Huang Di and Fu Xi worshipped dragon (some people) or phoenix (others).

Later, people rose Fu Xi to a position higher than Nüwa. Fu Xi, Nüwa (Nüdi), Shen Nong and Xia Hou were ancient kings, but they were not human beings, they were gods. They had snake body with human face, bull head and tiger nose.

On the other hands, some people endorsed that Huaxu gave birth to Fu Xi and Nüwa, who had snake body with human head and they were first two kings of human beings.

V. During the Qin (221-207BCE) and Western Han (202BCE-8CE) Dynasties.

Nüwa was the highest Goddess and Nüwadid not have a body.

Fu Xi was an ancient king earlier than Huang Di.

Ancestor-god Fu Xi was a heavenly god, who was in charge of the spring and east.

VI. During the Xin (9-23CE) and Eastern Han (25-220CE) Dynasty.

During this period, intense battle happened between the polytheism, theism and atheism. There were several disagreements.

(1) Theists believed that Nüwa was the highest Goddess and did not have a body, while Fu Xi was an ancient human king, endorsed by Liu An, Wang Yi, Gao You, Xu Shen (58-147CE), etc.

(2) Some theists agreed that Nüwa, the highest Goddess, was accompanied by phoenix instead of dragon; and Fu Xi, an ancient human king, worshipped phoenix instead of dragon.

(3) Atheists endorsed that Huaxu gave birth to both Fu Xi and Nüwa, whose surname was Feng and who worshipped dragon. Fu Xi, Nüwa and Shen Nong were human beings and were three ancient kings.

(4) Polytheists endorsed that Huaxu gave birth to both Fu Xi and Nüwa who had snake body with human head. Fu Xi, Nüwa and Shen Nong were three ancient kings, half human half god. The polytheism had deep impact on the folklore. Fu Xi and Nüwa were portrayed as having snake-like tails interlocked in many murals.

VII. From the Jin Dynasty (266-420CE) to the Qing Dynasty (1636-1912)

The disagreements of Nüwa worship and Fu Xi Legend had never been reconciled during such a long time.

Conclusion

In traditional Chinese worship culture, Nüwa, the highest Goddess, had been the earliest and only worship of all ancient Chinese people in their earliest time recorded in *Shanhaijing*. After ancient Chinese people had spread out from the Pamirs Plateau to the whole China, they developed many worships, which were from the force of nature, most

of them were zoolatry.

Theists believed that Nüwa was the highest Goddess, who did not have a boy, had created human beings, repaired the heavens and stopped the big flood, until the end of the Qing Dynasty (1636-1912). The Festival of Tianchuan, which was for commemorating Nüwa repairing the heavens, began as early as the Qin (221-207BCE) and Han (202BCE-220CE) (possibly the Zhou 1046-256BCE) dynasties and lasted until the end of the Qing Dynasty.

In traditional Chinese Legend, one of the most important legends - Fu Xi Legend had appeared in many historical books since the Zhou Dynasty (1046-256BCE). Fu Xi could not be proved by archaeology, but was described as the first king while Nüwa being an female king after Fu Xi in many historical chronicles.

The Xi He's and Chang Xi's offspring, who worshipped Nüwa (the highest Goddess) and phoenix, fabricated an imaginary character king "Fu Xi" to be their common male ancestor, when they entered into the patriarchal clan society. Therefore, the name of Fu Xi does not appear in the Shang Oracle bone script and in the first to three books of *Shanhaijing*, which have the records of Xi He, Ri (sun), Chang Xi and Yue (moon) instead of Fu Xi. Also Fu Xi's surname was Feng (literally means wind and phoenix).

The Shang Dynasty has the records of Xi He and Chang Xi instead of Fu Xi. In the early Zhou's records, Fu Xi was an ancient king later than Huang Di.

People began to fabricate Fu Xi's legend since the Spring and Autumn Period (770-476BCE), Fu Xi became an ancient king later than Huang Di; meanwhile, due to Huang Di's and Yan Di's offspring, who became aristocrats of the Zhou, bringing the dragon worship to the Yellow River and Changjiang River valleys, Fu Xi was changed from phoenix mark to dragon mark.

During the Warring States Period (476-221BCE), due to the male-dominated culture, some people rose Fu Xi to be a god, higher than Nüwa, the Goddess, and they both worshipped dragon/snake. Later some historical books began to say that Fu Xi and Nüwa were ancient human beings and human kings; they worshipped dragon/snake; Huaxu gave birth to Fu Xi and Nüwa.

The Western Han (202BCE-8CE) scholars thought that the ancient legends of Fu Xi and Nüwa were not accurate. They only accepted that Nüwa was the highest Goddess and did not have a body; while Fu Xi was an ancient human king earlier than Huang Di.

During the Eastern Han Dynasty (9-220CE), intense battle happened between the polytheism, theism and atheism. There were several disagreements.

(1) Theists believed that Nüwa was the highest Goddess and did not have a body, while Fu Xi was an ancient human king.

(2) Atheists endorsed that Huaxu gave birth to both Fu Xi and Nüwa. Fu Xi, Nüwa and Shen Nong were human beings and were three ancient kings. They worshipped dragon/snake.

(3) Polytheists endorsed that Huaxu gave birth to both Fu Xi and Nüwa who had snake body with human head. Fu Xi, Nüwa and Shen Nong were ancient kings, half human half god.

From the Jin Dynasty (266-420CE) to the Qing Dynasty (1636-1912), the disagreements of Nüwa worship and Fu Xi Legend had never been reconciled during such a long time.

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