

南山經圖




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

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E-Leader Conference held by CASA (Chinese American Scholars Association) and Prague University of Economics and Business, Prague, Czech Republic

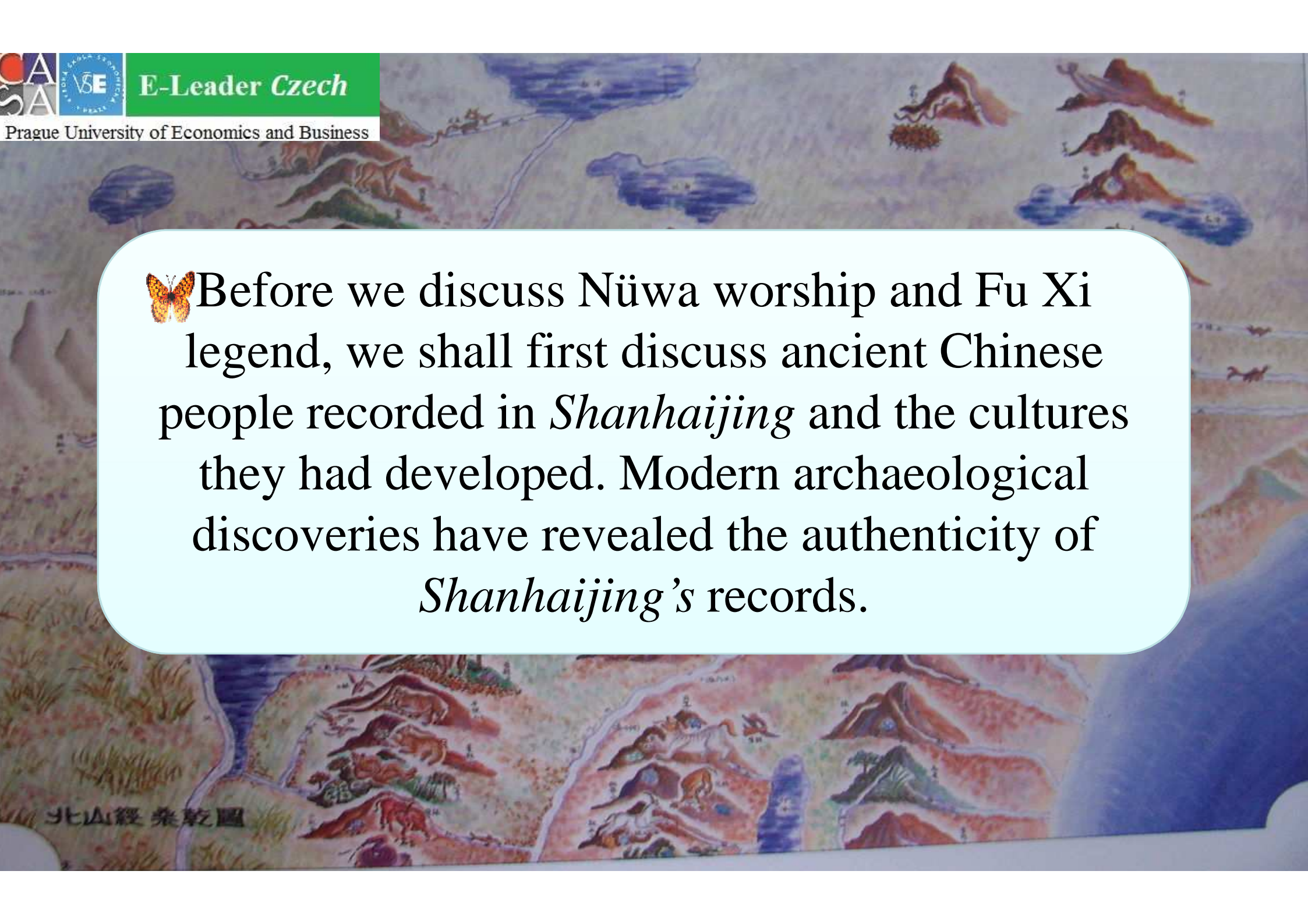



In traditional Chinese worship culture, Nüwa was the earliest worship of all ancient Chinese people and remained the highest Goddess until the end of the Qing Dynasty (1636-1912).

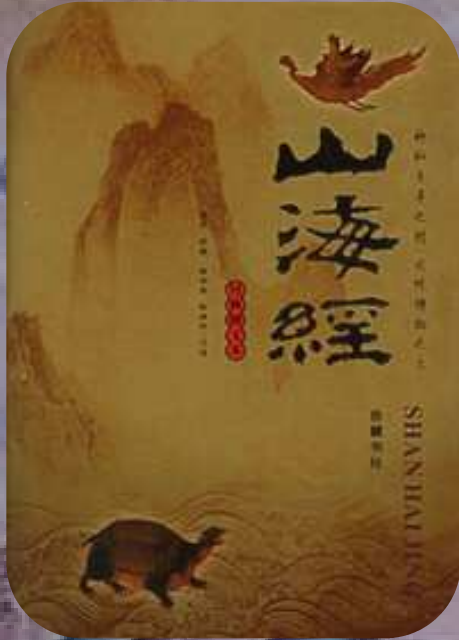
In tradition  Chinese legend, one of the most important legends - Fu Xi Legend had appeared in many historical books since the Zhou Dynasty (1046-256BCE). Fu Xi could not be proved by archaeology, but was described as the first king while Nüwa being an female king after Fu Xi in many historical chronicles.

So, which statement is the right? –

- (1) Nüwa was the highest Goddess and Fu Xi was an ancient human king? Or,
- (2) Fu Xi and Nüwa were humans beings and two ancient kings?



 Before we discuss Nüwa worship and Fu Xi legend, we shall first discuss ancient Chinese people recorded in *Shanhaijing* and the cultures they had developed. Modern archaeological discoveries have revealed the authenticity of *Shanhaijing's* records.



Shanhaijing, or The Classic of Mountains and Seas,
the first geography and history book in China.

31,000 words

Eighteen Sections

First editor: **Liu Xiang** (77-6BCE),
grandson of Emperor Liu Bang's
younger brother in the Han Dynasty,
who was particularly well-known
for his bibliographic work in
cataloging and editing the extensive
imperial library.

Four Original Books

Classic of the Five Hidden Mountains

Passed from mouth to mouth in the Great Yu's Time (before 2200BCE)

Four Classic of Regions Beyond the Seas

Passed from mouth to mouth during the Xia Dynasty (2070-1600BCE)

Four Classic of the Great Wilderness

written during the Shang Dynasty (1600-1046BCE)

Five Classic of Regions Within the Seas

written during the Zhou Dynasty (1046-256BCE)

In *Shanhaijing*:

The Chinese Character: He (河, literally means river) only refers to the Yellow River.

The Chinese Character Jiang (江, literally means river) only refers to the Changjiang River.

Other rivers were named Shui (水, literally means water and river).

Shanhaijing uses Hai (海, literally means sea) to name all seas and saltwater lakes.

The Northwest Sea refers to the Qinghai Lake (a saltwater lake).

The Mobile Desert refers to the Taklamakan Desert.

The Great Wilderness refers to the Tibetan Plateau.



The Size of the Qinghai Lake :

Very very big before the Han Dynasty (202BCE-220CE),

1,000 kilometers in perimeter in the

North Wei Dynasty (386-557CE),

400 kilometers in Perimeter in the Tang Dynasty (618-907CE)

360 kilometers in Perimeter today.

| 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

***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.**

| Name | Chinese character | Literal meaning | |
|----------|-------------------|-----------------------------|---|
| Shao Hao | 少昊 | Subordinate of Heaven | Shao Hao was called White King for having white skin colour, suggesting they had a clear Caucasoid racial characteristic - white skin. |
| Zhuan Xu | 顓頊 | Simple and Honest | had Mongoloid racial characteristic. |
| Di Jun | 帝俊 | Pretty and outstanding King | had Mongoloid racial characteristic. |
| Huang Di | 黄帝 | Yellow King | Huang Di was called Yellow King for having yellow skin colour, suggesting they had a clear Mongoloid racial characteristic - yellow skin. |
| Yan Di | 炎帝 | Burning-hot King | Suggesting they lived in the burning-hot places. They had Mongoloid racial characteristic. |

Archaeologists and historians agree:

Before 8,000 years BP people were in the Matriarchal Clan Society

After 8,000 years BP people were in the Patriarchal Clan Society

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 Huang Di Group, tried to compile their patriarchal clans and compile an imaginary character: Huang Di to be their common male ancestor.

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

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) 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.

Shanhaijing: Four Classic of the Great Wilderness: West records, near Mount Buzhou, there lived:

| | | |
|-----------------------------|--|--|
| Shu Shi | Zhuan Xu gave birth to Shu Shi. | <p>Zhuan Xu's and Di Jun's offsprings, such as Shu Shi, Gong Gong, Yu and Shun, lived near Mount Buzhou and they had wars, such as, the Yu People fought with Gong Gong in Mount Guo.</p> <p>Hou Ji lived near a big lake in the west of Mount Huai Jiang (in the east of Mount Changliu).</p> <p>These hint that Zhuan Xu and Di Jun lived near Mount Buzhou.</p>  |
| Gong Gong | Zhuan Xu's offspring | |
| The Yu People | Di Jun's offspring | |
| Hou Ji | Di Hun gave birth to Hou Ji. | |
| King Shun | Di Jun gave birth to Shun. | |
| Shao Hao (White King) | | Shao Hao was respected as Bai Di (White King) by people in Mount Changliu in the west of Mount Buzhou. The Chang Liu People were offspring of the Shao Hao. |
| Huang Di (Yellow King) | | Huang Di lived in Mount Mi, in the west of Mount Buzhou and east of Mount Changliu. |
| Ling Jia | Yan Di gave birth to a group of people, who gave birth to Ling Jia. The Ling Jia gave birth to Hu Ren. | Ling Jia and Hu Ren lived in the west of Taklamakan Desert, near Mount Buzhou, suggesting that Yan Di lived near Mount Buzhou. |
| Hu Ren | | |
| The Western Queen Mother | | The Western Queen Mother lived in Mount Yu, in the east of Mount Changliu. |
| Xuan Yuan | | Xuan Yuan lived in Mount Xuanyuan, in the west of Mount Yu and east of Mount Changliu. |

All ancient groups of Chinese people, including the five biggest ones: Huang Di, Yan Di, Di Jun, Zhuan Xu and Shao Hao, first lived near Mount Buzhou in the Pamirs Plateau, then spread to the east to other places of China.

The Western Mother Queen lived in Mount Yu.

Shao Hao lived in Changliu.

Mount Changliu

Xuanyuan Yu

Jishi Mound

200li

300li

480li

350li

400li

Huaijiang

320li

Taiqi

480li

To Tianshan Mts

Leyou

370li

Kunlun Mound

Zhong

420li

Mi

420li

Huang Di lived in Mount Mi and ate jade ointment.

Zhuan Xu lived near Mount Buzhou

Mount Buzhou

Di Jun (and Yu People) lived near Mount Buzhou.

Because the specific location of Mount Buzhou is not confirmed, here I can only presume its place.

To Himalayan Mts

To Kunlun Mts

The Location of Mount Buzhou

** *Shanhaijing: Four 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**, an author 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.

The Western Mother Queen lived in Mount Yu.

Shao Hao lived in Changliu.

Mount Changliu

Xuanyuan Yu

Jishi Mound

200li

300li

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Zhong

420li

Mi

420li

Mount Buzhou

Huang Di lived in Mount Mi and ate jade ointment.

Zhuan Xu lived near Mount Buzhou

Di Jun (and Yu People) lived near Mount Buzhou.

Because the specific location of Mount Buzhou is not confirmed, here I can only presume its place.

All groups of Neolithic Chinese people lived in the Pamirs Plateau before 16,000 years BP, soon moved to the east of the Taklamakan Desert, west of the Qinghai Lake and north of the Tibetan Plateau, later spread to other places of China during about 16,000-14,000 years BP.

To Tianshan Mts

To Himalayan Mts

To Kunlun Mts



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.

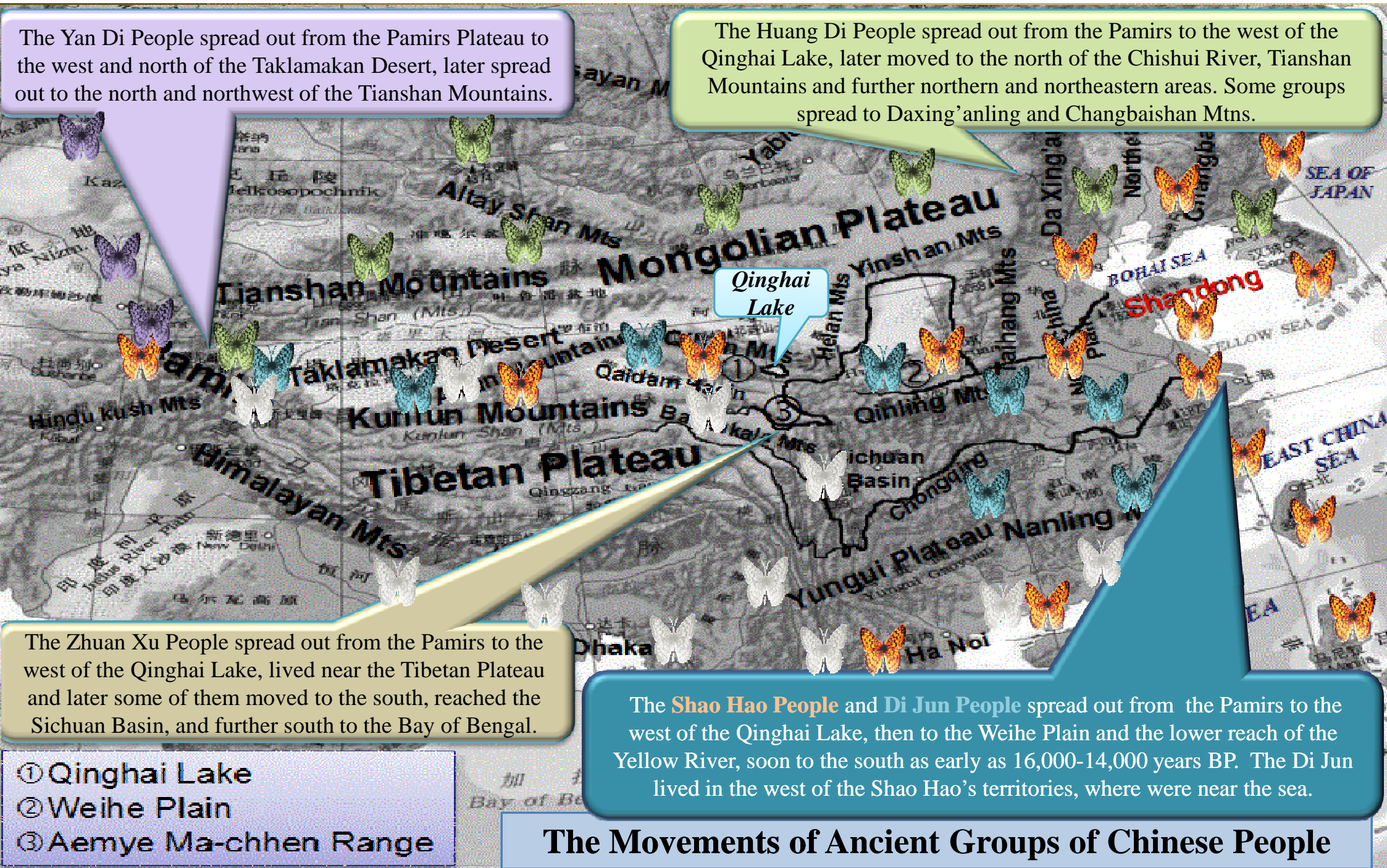
The Huang Di People spread out from the Pamirs to the west of the Qinghai Lake, later moved to the north of the Chishui River, Tianshan Mountains and further northern and northeastern areas. Some groups spread to Daxing'anling and Changbaishan Mtns.

The Zhuan Xu People spread out from the Pamirs to the west of the Qinghai Lake, lived near the Tibetan Plateau and later some of them moved to the south, reached the Sichuan Basin, and further south to the Bay of Bengal.

The **Shao Hao People** and **Di Jun People** spread out from the Pamirs to the west of the Qinghai Lake, then to the Weihe Plain and the lower reach of the Yellow River, soon to the south as early as 16,000-14,000 years BP. The Di Jun lived in the west of the Shao Hao's territories, where were near the sea.

- ① Qinghai Lake
- ② Weihe Plain
- ③ Aemye Ma-chhen Range

The Movements of Ancient Groups of Chinese People



Neolithic China had two main ancient cultural systems: the **Yellow River Valley Cultural System** and the **Changjiang River Valley Cultural System**. Starting from the lower reaches areas of the Yellow and Changjiang rivers, these cultures spread to surrounding areas.



The Yellow River Valley Cultural System included Di Qiang and Dong Yi cultures.



Di Qiang Culture contained seven phases:

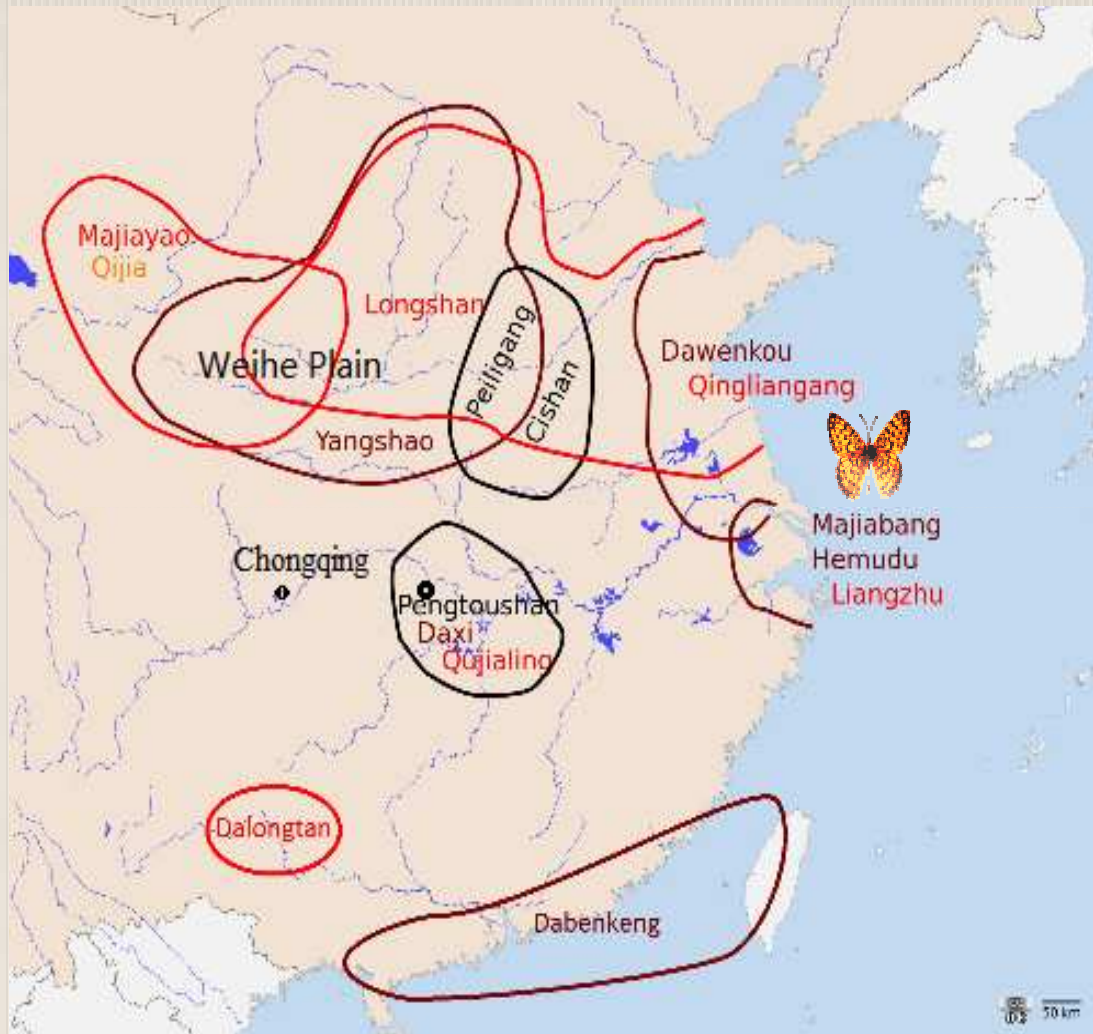
1. **Laoguantai Culture** (about 6000-5000BCE)
2. **Qin'an Dadiwan First Culture** (about 6200-3000BCE) included pre-Yangshao, Yangshao and Changshan Under-layer Cultures.
3. **Yangshao Culture** (about 5000-3000BCE), also called Painted-Pottery Culture.
4. **Cishan-peiligang Culture** (about 6200-4600BCE) . Yangshao Culture developed from this culture.
5. **Majiayao Culture** (about 3000-2000BCE)
6. **Qijia Culture** (about 2000-1000BCE) is also known as Early Bronze Culture.
7. **Siwa Culture** (about 1400-700BCE)

Dong Yi Culture was the most advanced culture in Neolithic China and built firstly in the Shandong Peninsula.

Dong Yi Culture contained five phases:

- Houli Culture** (about 6400-5700BCE)
- Beixin Culture** (about 5300-4100BCE)
- Dawenkou Culture** (about 4100-2600BCE)
- Yueshi Culture** (about 2000-1600BCE)
- Longshan Culture** (about 3200-1900BCE)

The Chang-jiang River Valley Cultural System



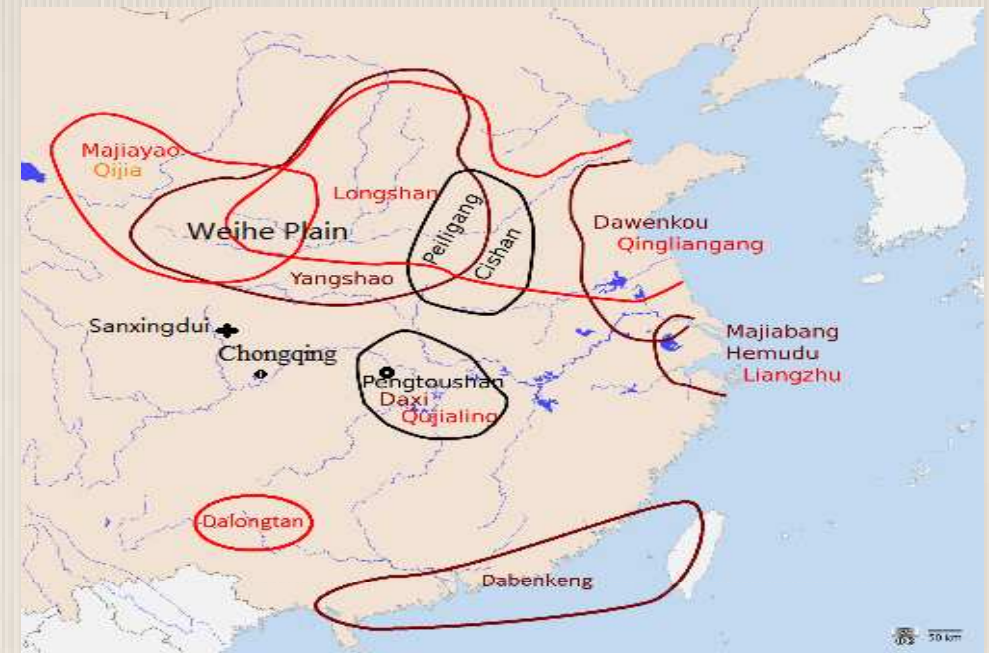
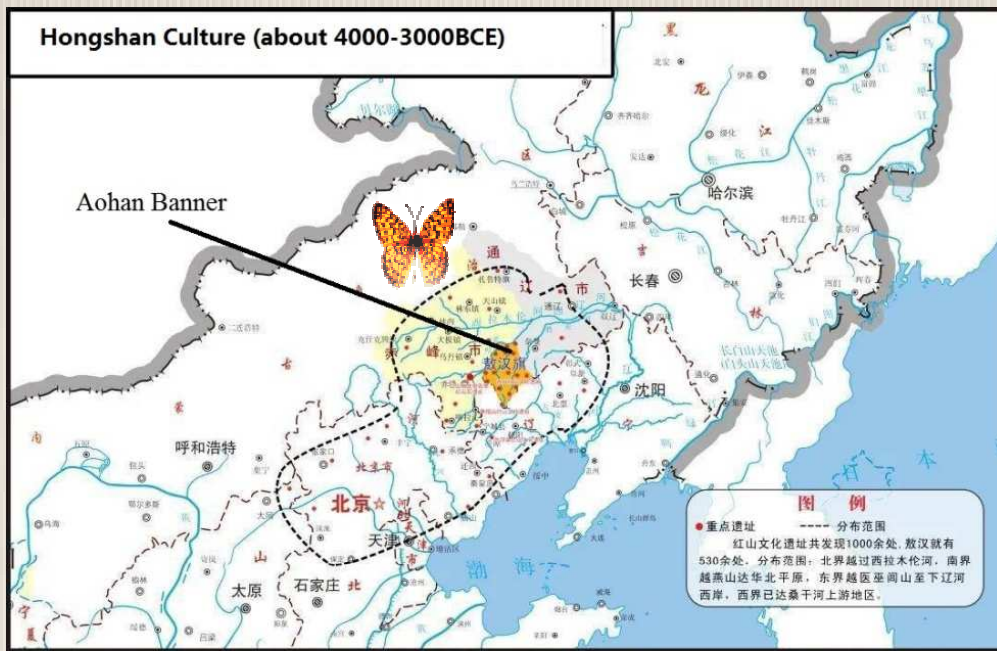
The rice-growing cultures in the lower reach of the Changjiang River:

Hemudu Culture (about 5000-3300BCE) in Yuyao of Zhejiang;
Majiabang Culture (about 5000-4000BCE) in Jiaxing of Zhejiang and its successors,
Songze Culture (about 3800-2900BCE) in Qingpu District of Shanghai, and
Liangzhu Culture (about 5300-4200BCE) near Taihu of Zhejiang.

The rice-growing cultures in the middle reach of the Changjiang River:

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.

Other Cultural Systems



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

Xiaohexi Culture (6500BCE) in Aohan Banner of Inner Mongolia Autonomous Region .

Xinglongwa (6200-5400BCE) in Xinglongwa Village of Baoguotu Township in Aohan Banner.

Zhaojiagou Culture (5200-4400BCE) in Aohan Banner .

Hongshan (4000-3000BCE) has been found in an area stretching from Inner Mongolia to Liaoning.


Dalongtan Culture (about 4500BCE) in Liuzhou of Guangxi


Dabenkeng Culture (4000-3000BCE) in the southeast coast, including Taiwan.

Sanxingdui Culture (12000-3000BCE) in Chengdu of Sichuan

| | Culture | Birth place of culture | People who lived in culture's birth place recorded in <i>Shanhaijing</i> |
|--|---------|------------------------|--|
|--|---------|------------------------|--|

Here, Shao Hao refers to Shao Hao's offspring, so do Di Jun, Zhuan Xu and Huang Di.

| | | | |
|------------------|-------------------------------------|---|--------------------------|
| Dong Yi Culture | Houli (6400-5700BCE) |  Linzi of Shandong | Shao Hao |
| | Beixin (5300-4100BCE) | Tengzhou of Shandong | Shao Hao |
| | Dawenkou (4100-2600BCE) | Original site in Tai'an of Shandong, spread to Shandong, Anhui, Henan and Jiangsu | Shao Hao lived in Tai'an |
| | Yueshi(2000-1600BCE) | Original site in Pengdu of Shandong, spread to Shandong, Henan and Shaanxi | Shao Hao lived in Pengdu |
| | Longshan(3200-1900BCE) | Original site in Jinan of Shandong, spread to Shandong , Henan and Shaanxi. | Shao Hao lived in Jinan |
| Di Qiang Culture | Laoguantai (6000-5000BCE) | Weihe River Valley, Shaanxi, Gansu | Di Jun and Shao Hao |
| | Qin'an Dadiwan First (6200-3000BCE) | Northwestern China | Di Jun and Shao Hao |
| | Yangshao (5000-3000BCE) | Centered in Huashan (Mount Hua), core areas were Guanzhong and northern Shaanxi. | Di Jun and Shao Hao |
| | Cishan-peiligang (6200-4600BCE) | Henan and Southern Hebei | Di Jun and Shao Hao |
| | Majiayao (3000-2000BCE) | central and southern Gansu Province | Di Jun and Shao Hao |
| | Qijia (2000-1000BCE) | central and southern Gansu Province | Di Jun and Shao Hao |
| | Siwa (1400-700BCE) | Gansu and Shaanxi | Di Jun and Shao Hao |

| | Cultures | Birth place of culture | People who lived in culture's birth place recorded in <i>Shanhaijing</i> |
|--|---------------------------|----------------------------|--|
| Here, Shao Hao refers to Shao Hao's offspring, so do Di Jun, Zhuan Xu and Huang Di. | | | |
| Cultures in the lower reach of the Chang-jiang River Valley  | Hemudu (5000-3300BCE) | Yuyao of Zhejiang | Shao Hao & a little Di Jun |
| | Majiabang (5000-4000BCE) | Jiaxing of Zhejiang | Shao Hao & a little Di Jun |
| | Songze (3800-2900BCE) | Qingpu of Shanghai | Shao Hao & a little Di Jun |
| | Liangzhu (5300-4200BCE) | Taihu of Zhejiang | Shao Hao & a little Di Jun |
| | Lingjiatan (3500-3300BCE) | Hanshan County of Anhui | Shao Hao & a little Di Jun |
| Cultures in the middle reach of the Chang-jiang River Valley | Pengtoushan(8200-7800BCE) | Li County of Hunan | Di Jun |
| | Daxi (4400-3300BCE) | Wushan County of Chongqing | Di Jun (Ba People were offspring of Chang Xi, who were offspring of Shao Hao) |
| | Qujialing (2550-2195BCE). | Jingshan County of Hubei | Di Jun |

Dabenkeng

| | Cultures | Birth place of culture | People who lived in culture's birth place recorded in <i>Shanhaijing</i> |
|---|----------------------------|-----------------------------------|--|
| Here, Shao Hao refers to Shao Hao's offspring, so do Di Jun, Zhuan Xu and Huang Di. | | | |
| Cultures in the southeastern Da Xing'an Ling Mountains  | Xiaohexi (6500BCE) | Aohan Banner | Shao Hao & Huang Di |
| | Xinglongwa (6200-5400BCE) | Aohan Banner | Shao Hao & Huang Di |
| | Zhaojiagou (5200-4400BCE) | Aohan Banner | Shao Hao & Huang Di |
| | Hongshan (4000-3000BCE) | Inner Mongolia to Liaoning. | Shao Hao & Huang Di |
| Southeast coast | Dabengkeng (4000-3000BCE) | Southeast coast, including Taiwan | Shao Hao & a little Zhuan Xu |
| The middle reach of the Zhujiang River | Dalongtan (4500BCE) | Longan County of Guangxi | Zhuan Xu |
| Sichuan Basin | Sanxingdui (12000-3000BCE) | Chengdu of Sichuan | Zhuan Xu |

Dabengkeng

Founders of Neolithic Chinese Cultures

| Cultures | Founders |
|---|--|
| <p>Here, Shao Hao refers to Shao Hao's offspring, so do Di Jun, Zhuan Xu and Huang Di.</p> | |
| <p>Yellow River Di Qiang Culture</p> | <p>Laogantai (6000-5000BCE) Qin'an Dadiwan First (6200-3000BCE) Cishan-Peiligang (6200-4600BCE) Yangshao (5000-3000BCE) Majiayao (3000-2000BCE)</p> <p>Shao Hao & Di Jun (Shao Hao was the leading founder.)</p> |
| <p>Yellow River Dong Yi Culture</p> | <p>Houli (6400-5700BCE) Beixin (5300-4100BCE) Dawenkou (4100-2600BCE) Longshan (3200-1900BCE)</p> <p>Shao Hao</p> |
| <p>Chang-jiang River Culture</p> | <p>Majiabang (5000-4000BCE) Hemudu (5000-3300BCE) Liangzhu (5300-4200BCE) Songze (3800-2900BCE)</p> <p>Shao Hao & Di Jun (Shao Hao was the leading founder.)</p> |
| | <p>Pengtoushan (8200-7800BCE) Daxi (4400-3300BCE) Qujialing (2550-2195BCE)</p> <p>Di Jun, but the later stages were influenced by Shao Hao</p> |
| <p>Southeast Coast</p> | <p>Dabenkeng (4000-3000BCE)</p> <p>Shao Hao</p> |
| <p>Zhujiang River</p> | <p>Dalongtan (4500BCE)</p> <p>Zhuan Xu</p> |
| <p>Chengdu of Sichuan</p> | <p>Sanxingdui (12000-3000BCE)</p> <p>Zhuan Xu</p> |
| <p>Da Xing'an Ling</p> | <p>Xiaohexi (6500BCE) Xinglongwa (6200-5400BCE) Zhaojiagou (5200-4400BCE) Hongshan (4000-3000BCE)</p> <p>Shao Hao & Huang Di (Shao Hao was the leading founder.)</p> |

The god of Mount Hua was Shao Hao, the white ancestor-god, suggesting the leading founders of Yangshao Culture (centered in Mount Hua) were offspring of the Shao Hao People.



Mount Hua, the West Sacred Mountain, in Huayin City of Shaanxi Province;
Mount Tai, the East Sacred Mountain, in Shandong Province.

The Nü He and Xi He People were the main founders of Dong Yi Culture. 歷史水圖

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 (one group of the Shao Hao 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.

The Nü He were the founders of Baishi coastal 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.

Dong Yi Culture, the most advanced Neolithic Chinese Culture, greatly influenced ancient China and had the leading role in making the Yellow River Valley Cultural System the root of ancient Chinese civilization. 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.

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 (4100-2600BCE) 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, then to Philippines and Polynesia, and turned these regions into outposts of Dong Yi Culture. German archaeologist Robert Heine Geldern thought that Dabengkeng Culture also spread out from Taiwan to Philippines and Polynesia.

Longshan (Dong Yi) Culture (3200-1900BCE) spread out from the Shandong Peninsula to the south to the lower reach of the Changjiang River and southeastern China, 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.

Dong Yi Culture was the Root of Ancient Chinese Civilization.



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

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

Dong Yi Culture was the root of the Qin Dynasty (221-207BCE). Ancestors of the Qin, the first centralization of authority in China, were the Shang's aristocracy and moved from Shandong to the Weihe Plain during the Shang Dynasty. The Shang and Qin's emperors had the same ancestry. The Qin's ancestors became the slaves of the Zhou when the Zhou destroyed the Shang. In 771BCE, the leader of Qin People became a duke of the Zhou Dynasty. The Qin united China in 221BCE.

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

Shanhaijing: Four Classic of the Great Wilderness: West records, near **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. This reveals that all ancient Chinese people, including the five biggest groups, regarded **Nüwa** as the highest Goddess since their earliest time.

The Nü He People and some offspring of the Di Jun People worshipped phoenix and they believed that phoenix had more power, according to *Shanhaijing's* records.

The earliest dragon worship came from the Huang Di People, according to *Shanhaijing's* records.

Ancient Chinese Worship Culture : *Shanhaijing's* records of the early worships (II)

經風水圖

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

Conclusion:

- (1) All ancient Chinese people worshipped **Nüwa** as the highest Goddess since their earliest time, when they lived near **Mount Buzhou** in the Pamirs Plateau about 16,000 years BP.
- (2) 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.
- (3) The phoenix and dragon outweighed other zoolatry worships and became two of the four spirit animals, then the top two worships.

The Nü He People were the leading founders of Dong Yi Culture, which 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, 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 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.

Theists believed that Nüwa was the highest Goddess since the earliest time of ancient Chinese people until the end of the Qing Dynasty (1636-1912). Nüwa did not have a body. She had repaired the Heavens. She was the creator of human beings and everything. 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), *Jingchu Suishiji* (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 *Guisi Cunlu*, author Yu Zheng-xie (1775-1840) in the Qing Dynasty.

Fu Xi's Name

西山經渭水圖

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 伏戏(通羲) 《庄子·大宗师》 庄周 369-286BCE

Fu Xi 虑(通愬)羲 《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(通慮)犧 《汉书·古今人表》东汉时期史学家班固32-92CE编撰

Pao Xi 炮(通庖)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

西山經嶺水圖

Original name: Nüwa(4) 女娃 meaning: beautiful lady.

In the Shang Oracle bone scripts: Nüe(3) 女娥 meaning: beautiful lady.

After the Shang Dynasty (1600-1046BCE): Nüwa(5) 女媧 meaning: beautiful lady.

| In this book | Wo(1) | Mu(2) | E(3) | Wa(4) | Wa(5) | Wa(6) |
|-------------------------------|--|---|---|-------|-------|-------|
| Simplified Chinese Character | 我 | 母 | 娥 | 娃 | 媧 | 媧 |
| Traditional Chinese Character | 我 | 母 | 娥 | 娃 | 媧 | 媧 |
| 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 | | | | | |
| 媧 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) | | | | | |

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).

The Nü He, Xi He, Chang Xi People and Fu Xi (I)

西山經水圖

Ancient Chinese people used “Xi” to name “Fu Xi.” The Xi He and Chang Xi People were the sources of the name and legend of Fu Xi. When offspring of the Xi He, Chang Xi, Ri (sun) and Yue (moon) People, who had female as leader, entered the patriarchal clan society (much later than other groups of people), they fabricated an imaginary character King “Fu Xi” to be their common male ancestor. The Xi He, Chang Xi and Fu Xi had the same word “Xi” in their names. They all originally worshipped Nüwa (the highest Goddess) and phoenix.



The Xi He People first lived in the southwestern Taishan Mountains; the Ri (sun) People first lived near the four lakes of Nanyang, Dushan, Zhaoyang and Weishan, later, they 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 Nü He, Xi He, Chang Xi People and Fu Xi (II)

西山經嶺水圖

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), 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).

People with the surname of Feng, who claimed that Fu Xi was their common ancestor, originally worshipped phoenix, coinciding with offspring of the Nü He, Xi He and Ri (sun) 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 Fu Xi, were offspring of the Xi He and Ri (sun) People. This hints 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.



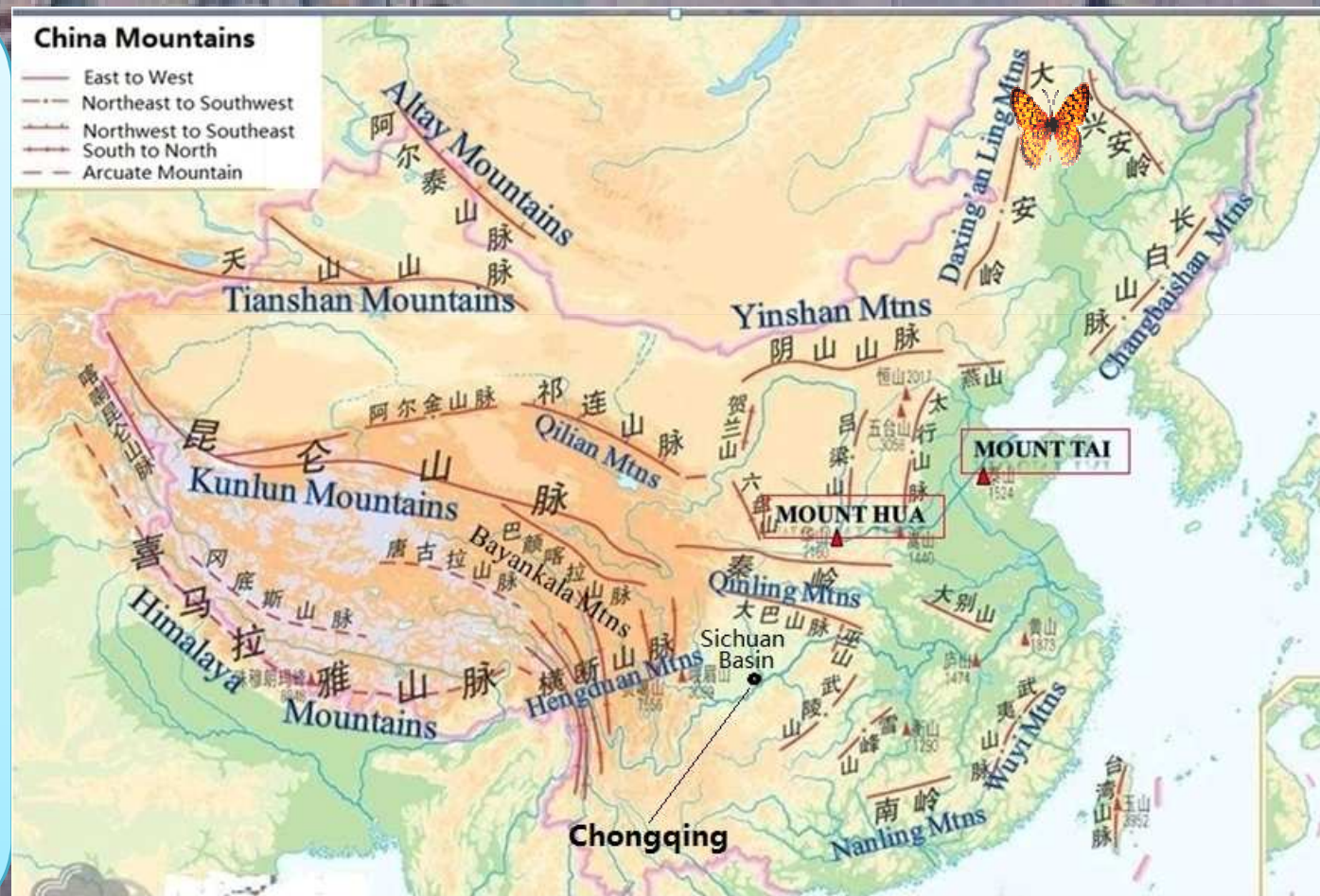
The Nü He, Xi He, Chang Xi People and Fu Xi (III)

西山經水圖

The Ba People, who lived near Chongqing of Sichuan during the early Zhou Dynasty, claimed that they were offspring of Fu Xi, recorded in *Classic of Regions Within the Seas*.

Many scholars agree that the Ba People had moved from the Basui (today's Bayankala) Mountains, which are located in the southeastern Kunlun Mountains, to Sicuan Basin and lived near Chongqing.

It hints us that some offspring of the Chang Xi and Yue (moon) People, who spread out from the western to eastern Kunlun Mountains, lived in the Bayankala Mountains and became the ancestors of the Ba People.



Historic Written Records of Fu Xi and Nüwa (I)

西山經水圖

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

Nüwa's named was Nüe and Nüwa was the highest Goddess.

There are no written records of Fu Xi.

The reason of Fu Xi's legend not appearing in the records before and during the Shang Dynasty:



Fu Xi was an imaginary character, which was fabricated by the Xi He, Ri (sun), Chang Xi and Yue (moon) People to be their common male ancestor.

Therefore, 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.

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).

Also, the name of Fu Xi (Da Hao or Tai Hao) does not appear in the Shang Oracle bone script.

Historic Written Records of Fu Xi and Nüwa (II)

西山煙鎖水圍

During the Western Zhou Dynasty (1046-770BCE)

Nüwa was the highest Goddess.

Fu Xi was an ancient king later than Huang Di.

Fu Xi was the ancestor of the Shandong People, recorded in *Guanzi*. Fu Xi and his offspring worshipped phoenix/bird.

Fu Xi was the ancestor of the Ba People near Chongqing of Sichuan, recorded in *Shanhaijing: Classic of Regions Within the Seas*.



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

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

First of all, the Zhou burned all historical records of the conquered states. For an example, the State of Qi completely destroyed the Dong Yi 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 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 controlled the publication very strict, 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 and the Ye Ren had no rights to join the army, get education and write book. 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. Only some legends, including Fu Xi's legend, were passed from mouth to mouth in folklore.

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

(3) The Zhou Dynasty united China with help from the Huang Di and Yan Di People. To encourage the assimilation of all Chinese people, the Zhou fabricated that 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. Therefore, the Zhou accepted Fu Xi to be an ancient king, but later than Huang Di.

Historic Written Records of Fu Xi and Nüwa (III)

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

- (1) Nüwa was the highest Goddess.
- (2) Fu Xi was an ancient king earlier than Huang Di – Wu Huai, 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.



Why Fu Xi was risen to be an ancient king earlier than Huang Di in many 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. Also 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 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 ceremony in Mount Tai?

The southwestern Taishan Mountains were the birth place of the most advanced Dong Yi Culture. Therefore, 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 Wu Huai, Fu Xi, Shen Nong, Yan Di, Huang Di, Zhuan Xu, Di Ku (Di Jun), Yao, Shun, Yu.

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 (phoenix and wind).

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.

During the Warring States Period (476-221BCE)

(1) Nüwa was the highest Goddess. She was the creator of human beings and everything. She 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 gods, four ancient kings, not human beings and had snake body with human face, bull head and tiger nose. Later, some historical books turned the four (gods) ancient kings into real history and said, they were real human beings, who worshipped 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 said, Fu Xi and Nüwa were brother and sister and marked with dragon/snake.

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

In conclusion, Fu Xi and Nüwa legends were gradually fabricated during the Warring States Period (476-221BCE) by many people, first in myth, then some historical books began to regard those legends as real history.

During the Qin (221-207BCE) and Western Han (202BCE-8CE) Dynasties, scholars consulted historical books of the Zhou and lots of folklore, removed implausible legends and kept those stories which they believed credible in their books. 

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

The Festival of Tianchuan, 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.

(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.

Historic Written Records of Fu Xi and Nüwa (VI)

西山經填水圖

During the Eastern Han Dynasty (25-220CE),

intense battle happened between the polytheism, theism and atheism.

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

(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 they worshipped dragon/snake.

(3) Polytheists believed that Fu Xi and Nüwa were brother/sister and they were the first two human kings and they had human head with snake body, half god half human. The polytheism had deep impact on the folklore. Fu Xi and Nüwa were portrayed as having snake-like tails interlocked in many murals.

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

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

(4) The government official verdicts agreed that:

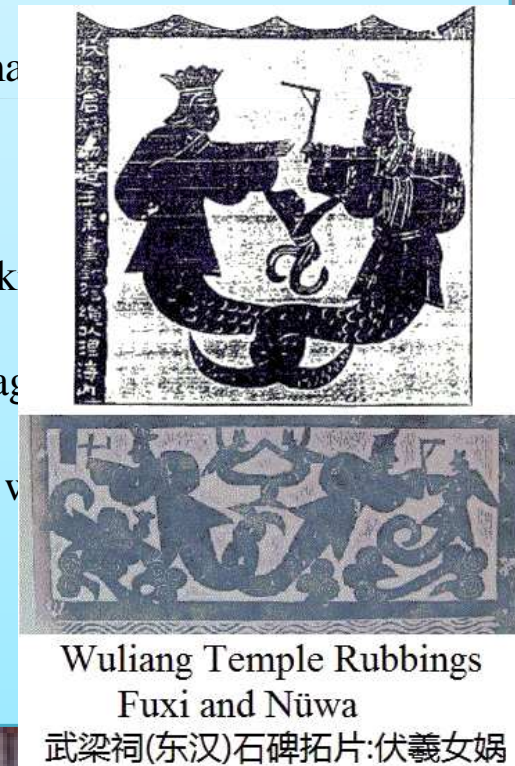
Fu Xi, Nüwa and Shen Nong were three ancient human beings and the first to three human kings. Fu Xi and Nüwa were brother and sister. Huang Di.

Fu Xi was the ancestor of humanity, set up the marriage system and invented the Eight-hexagram. He also invented the multiplication recipe.

Fu Xi's and Nüwa's surname was Feng. They originally worshipped phoenix, but later they worshipped dragon/snake.

Fu Xi named his officials with dragon.

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



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

Historic Written Records of Fu Xi and Nüwa (VII)

西山煙鎖水圖

During the Jin Dynasty (266-420CE),

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

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; but in the Jin Dynasty, Wu Huai became an offspring of Nüwa.)

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.

(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 marriage system and farming livestocks 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 two 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) by sequentially.



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

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



The Festival of Tianchuan or Tiancang, which was for commemorating Nüwa repairing the Heavens, began as early as the Qin, Han or Zhou Dynasty and lasted until the end of the Qing Dynasty (1636-1912). “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.”

Historians tried to rationalize the legends of Fu Xi and Nüwa, but the disagreements of Nüwa worship and Fu Xi Legend had never been reconciled since the Zhou Dynasty until today.

南山經圖



Thank You!

Have a Nice Day!



E-Leader Czech

Prague University of Economics and Business