

The Origins and Developments of Dragon and Phoenix Worships in Ancient China

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Soleilmavis presented this paper at E-Leader Conference held in Jan 2023 by CASA (Chinese American Scholars Association) and Training Vision Institute, 52 Jurong Gateway Road, JEM Office Tower, Singapore.
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Abstract:

Shanhaijing tells that the earliest phoenix and dragon worships came from zoolatry. Ancient people regarded some kinds of birds as phoenixes and aquatic or amphibious animals as dragons, except the Fire Dragon (or Red Dragon).

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 (2070-1600BCE), Shang (1600-1046BCE), Zhou (1046-256BCE), Qin (221-207BCE) and Han (202BCE-220CE) Dynasties, they also regarded Nü Wa as the highest Goddess.

Due to helping the Zhou to destroy the Shang, the Huang Di's and Yan Di's offspring 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: blue dragon, white tiger, red Zhuque (phoenix) and black tortoise and snake. Phoenix ranked the first and Dragon ranked the fourth, recorded in *Shuoyuan*.

From the Shang, Zhou and Han to the Tang Dynasty (618-907CE), phoenix was the sign of the imperial power, while dragon was only used to be the metaphor of male elite (but not used on the imperial power).

Empress Wu Ze-tian (624-705CE) 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.

Dragon had evolved into the imperial symbol only since the Ming Dynasty (1368-1644), when Chinese emperors started wearing Dragon Robes and calling themselves "Son of God, The Real Dragon." Since then, dragon became a symbol of power, strength and good luck and even a totem of China as a whole in modern times.

Keywords: *Shanhaijing*; Neolithic China, Shao Hao, Huang Di, Dragon and Phoenix Worships, Ancient Chinese Civilization,

Introduction

Shanhaijing tells that the earliest phoenix and dragon worships came from zoolatry. Ancient Chinese people regarded some kinds of birds as phoenixes. 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. Offspring of the Nü He People believed the phoenix Yuan Chu controlled the sun and moon to make them rise in order. Offspring of the Di Jun People believed phoenix could reach gods.

Ancient people regarded some kinds of aquatic or amphibious animals as dragons, except the Fire Dragon (or Red Dragon). The earliest dragon worship came from the Huang Di People, who were located in Mount Zhang Wei in the north of the Chishui River, and worshipped **Fire Dragon** (or Red Dragon), who could control the weather; while offspring of the Ying Long People (the Huang Di's offspring), who went south after the wars, worshipped their ancestor-god Ying Long as a kind of dragon, which could control the rain. They believed that the Ying Long dragon made the southern China rainy.

Archaeologists and scientists have discovered Dong Yi Culture, firstly developed in the Shandong Peninsula, then spread out 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.

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, they also regarded Nü Wa 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 and Changjiang River valleys. The dragon outweighed other zoolatry worships and became one of the four spirit animals: blue dragon, white tiger, red Zhuque (phoenix) and black tortoise and snake. Phoenix ranked the first and it could reach gods, 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*.

From the Shang, Zhou and Han to the Tang Dynasty (618-907CE), phoenix was the sign of the imperial power, while dragon was only used to be the metaphor of male elite (but not used on the imperial power).

Empress Wu Ze-tian (624-705CE) 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.

However, since the Tang (618-907) and Song (960-1279) Dynasties, a large number of people believed that dragons had very low official rank and could control the rain and earth's aquatic areas in Buddhism, Taosim and the folklore.

Dragon had evolved into the imperial symbol only since the Ming Dynasty (1368-1644), when Chinese emperors started wearing Dragon Robes and calling themselves "Son of God, The Real Dragon." Since then, dragon became a symbol of power, strength and good luck and even a totem of China as a whole in modern times. However, in the folklore, dragon remained low official rank in the heaven, such as the novel *Feng Shen Bang (Investiture of the Gods)* and *A Journey to the West (Wu Cheng-en)* written in the Ming Dynasty. Meanwhile, every village had a Dragon Temple which was only ranked a little higher than the Village-god Temple.

Ancient Chinese Civilizations

Archaeologists and historians commonly agree that Neolithic China had two main

ancient cultural systems: the Yellow River Valley and Changjiang River Valley Cultural Systems. Starting from the lower reaches areas of the Yellow and Changjiang rivers, these cultures spread to surrounding areas.

The Yellow River Valley Cultural System

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





Di Qiang Culture

Di Qiang Neolithic Culture contained seven phases:

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

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

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 Aohan Banner;
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.

Xinglongwa sites 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.

The first Sanxingdui relics were discovered by a farmer in 1929 and excavation has continued ever since. During this period, generations of archaeologists have worked on the discovery and research of the Sanxingdui culture. In 1986, two major sacrificial pits were found and they aroused widespread academic attention around the world.

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.

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.

Shanhaijing, the Classic of Mountains and Seas

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

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

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

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

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

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

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

Where was the Great Wilderness recorded in *Shanhaijing*?

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

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

Shanhaijing uses Shui to name other rivers and waters.

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

Shanhaijing's name of river, lake and sea

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

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

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

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

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

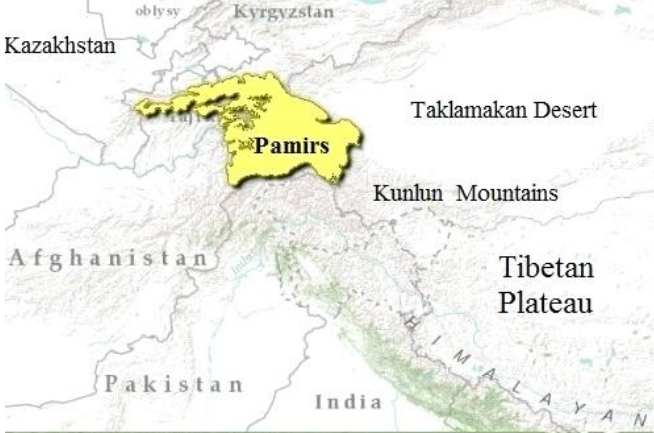
Where was Mount Buzhou?

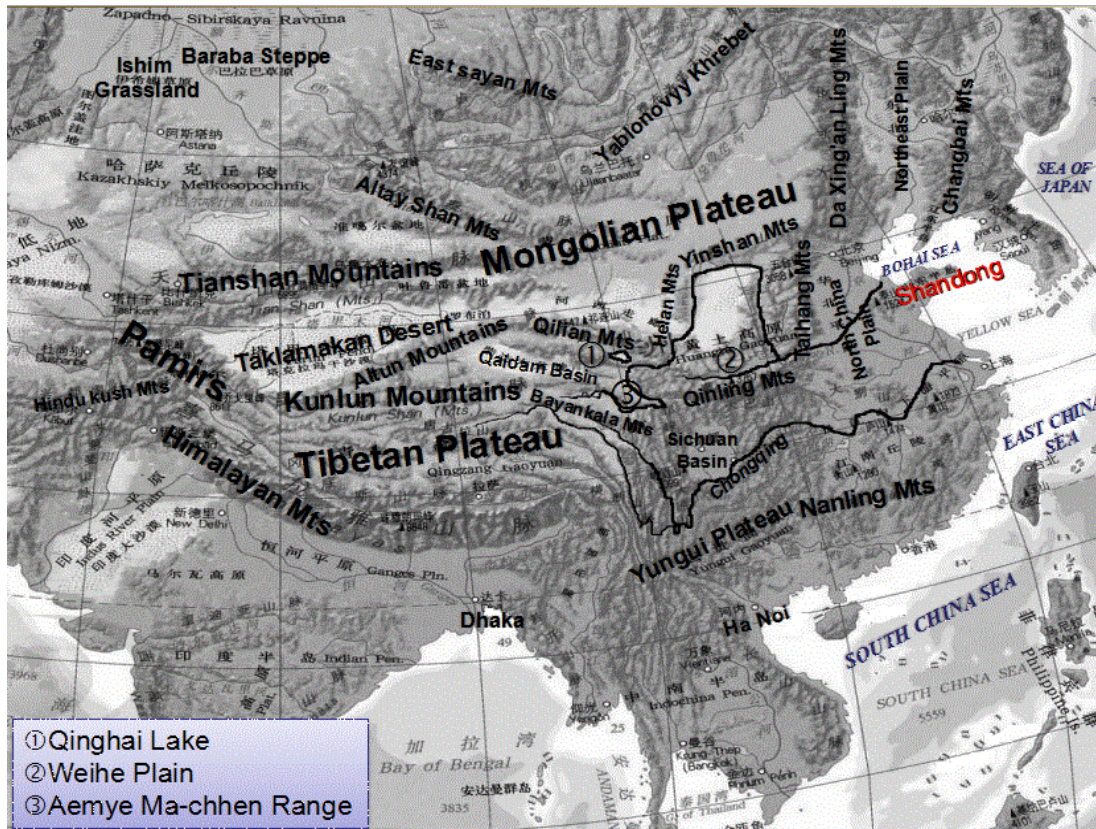
The Classic of the Mountains: West records, "Mount Buzhou is located in the northwest of Mount Chang Sha, 370 li away. Mount Zhu Bi is to the north and Mount Yue Chong is next to it; Lake Ao Ze lies to the east. From Mount Buzhou 420 li to the northwest is Mount Mi, where Huang Di lived in and ate jade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

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

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

Many current scholars believe that Mount Buzhou was located in the eastern Pamirs Plateau, to the west of the Kunlun Mountains, but the specific location is not confirmed.





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

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

Five Biggest Groups of Neolithic Chinese People had Lived in the Pamirs Plateau before They 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 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.

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.

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.

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, recorded in *The Classic of the Great Wilderness: West* and *The Classic of the Mountains: West*.

Neolithic Chinese People spread out from the Pamirs Plateau to the West of the Qinghai Lake and East of the Taklamakan Desert, then to other places.

The Huang Di, Zhuan Xu, Di Jun and Shao Hao People, and some other peoples, such as the Xuan Yuan, Xi (west) Zhou and Bei (north) Qi People, spread out from the Pamirs Plateau to the west of the Qinghai Lake and east of the Taklamakan Desert, lived nomadic lifestyle side by side, hunting animal, collecting millet and learning from each other. Within five to six generations, they had mastered many new sciences and technologies, Tai Zi Chang Qin (Zhuan Xu's great-grandson) was the progenitor of making music instruments and Shu Jun (Di Jun's grandson) was the progenitor of practicing cultivating grains.

After some wars, ancient Chinese people made some agreements. 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 the coastline to the south and north,

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.

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), reached the Sichuan Basin, (such as the Yu Fu People), and the Bay of Bengal, (such as the Huan Tou People).

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.

Of course, there were also possibly very few groups from the Di Jun, Zhuan Xu and Shao Hao going to the north, or going to the south; due to the fact that they were not the majority, we would not discuss them.

The Huang Di People

The Huang Di People spread out from Mount Mi in the Pamirs Plateau to the east of the Taklamakan Desert and west of the Qinghai Lake. After wars, the Huang Di People moved to the north of the Chishui River, excepting one group, the Ying Long People, who had killed the Chi You (the Zhuan Xu's offspring) and Kua Fu (the Zhuan Xu's offspring), went to the south and some of the Ying Long's offspring moved to the north of the eastern mountains.

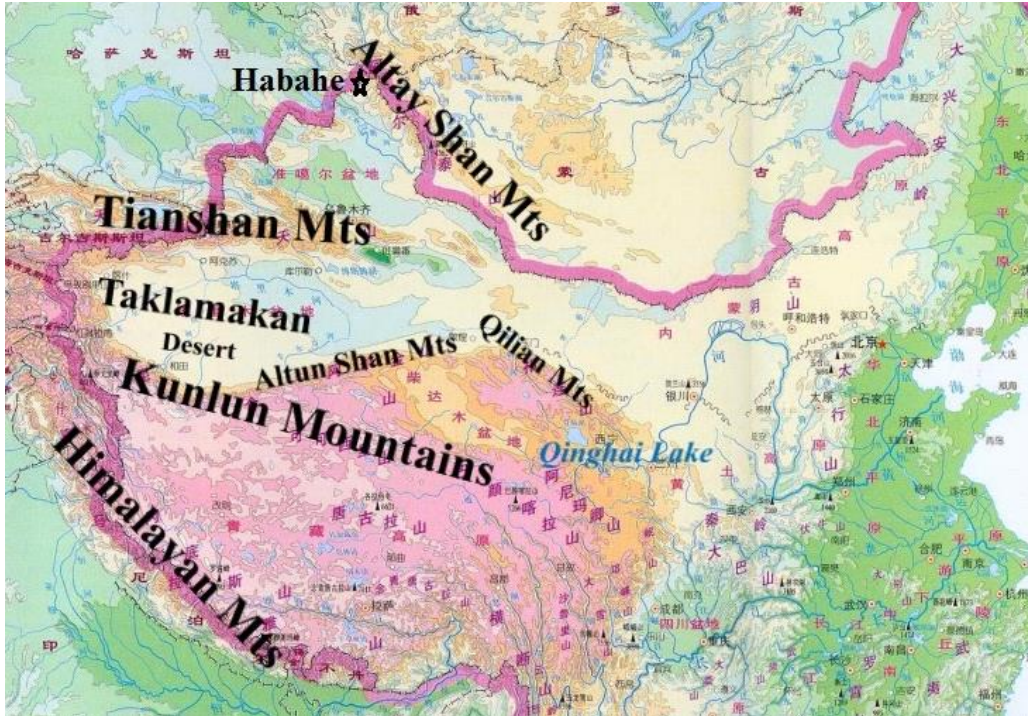
From the north of the Chishui River, the Huang Di People spread out to northern areas. Their migration routes were:

First, to the north of the Altun Mountains, Qilian Mountains, Helan Mountains, north of the middle reach of the Yellow River and Yinshan Mountains. Huang Di's offspring, who lived in these areas, were nomadic people and did not develop agriculture during the Neolithic Age.

The Mount Helan Rock Paintings, 56 kilometers north of Yinchuan of Ningxia, were created by artists living in the area in different periods from about 10,000-1,000 years BP, forming the historical accumulation of multi-cultures. Most of the Mount Helan Rock Paintings represent ancient hunting cultures from different northern nomadic groups. It is believed that Huang Di's offspring were the main source of those artists; however, some nomadic groups from the Di Jun, Shao Hao, or other peoples also had the ability to reach this area.

Second, to the north of the Kazakhskiy Melkosopchnik and its surrounding areas; further north to the Baraba steppe, Ishim Grassland, Yablonovyy Khrebet Mountains and further northern areas, also to the Tianshan Mountains, Altay Shan Mountains, further north and northeast to the Mongolian Plateau, then to the east to the Da Xing'an Ling Mountains, Northeast Plain and Changbai Mountains, until they reached the Bohai Sea, Sea of Japan and the Korean Peninsula, which was named Liu Bo Mountains in *Shanhaijing*.

Huang Di's offspring lived a nomadic lifestyle in the northwestern areas and did not develop agriculture during the early Neolithic Age. The microlithic sites, discovered in Qideharen of Habahe County in the northwestern Altay Shan Mountains, reveal that the Huang Di People had lived a nomadic lifestyle in this area from at least 12,000BCE to 2,000BCE and then began to develop some agriculture. The Duoerte Rock Paintings in Habahe County prove that the Huang Di People had lived in this area from 10,000 years BP.



Some groups of Huang Di's offspring, who moved to the east of the Da Xing'an Ling Mountains, turned from nomadic to agricultural lifestyles.

Archaeologists discover that Xiaohexi (6500BCE), Xinglongwa (6200-5400BCE) and Zhaojiagou (5200-4400BCE) cultures in Aohan Banner of Inner Mongolia Autonomous Region in the southeast of the Da Xing'an Ling Mountains, and Hongshan Culture (4000-3000BCE), which have been found in an area stretching from Inner Mongolia to Liaoning, had built farming civilizations of mainly cultivated millet and had reared livestock. These cultures match the inhabitation areas of the Yu Hu and Yu Jing People (the Huang Di's offspring).

The Shao Hao People

The Shao Hao People spread out from Mount Changliu in the western Pamirs Plateau to the east of the Taklamakan Desert and west of the Qinghai Lake, then to the Weihe River Vellay, to the lower reach of the Yellow River, today's Shandong Peninsula and the eastern seashore, from where, along the coastline to the south (finally reach Polynesia) and the north (finally reach the Americas) during 16,000-14,000 years BP.

Shanhajing records many wars between different groups of people but no wars between the Shao Hao and other peoples in their early time; instead, the early Zhuan Xu People learning eagerly from the Shao Hao and having no time for their musical instruments, reveals the Shao Hao had mastered most advanced sciences and technologies, all other groups of Neolithic Chinese people would like to build close friendship with them. Thereby the Shao Hao had greatly influenced other groups of Neolithic Chinese people with their advanced technologies since their early time.

Around 11,000 years BP, Neolithic Chinese people went from gathering to cultivating millet. The Shao Hao People, who mastered the most advanced sciences and technologies during the Neolithic Age, were the leading founders of Di Qiang Culture, including

Laoguantai Culture (6000-5000BCE), Qin'an Dadiwan First Culture (6200-3000BCE) in Qinan County of Gansu and its successor, Yangshao Culture (5000-3000BCE), centered in Mount Hua, and the Cishan-peiligang Culture (6200-4600BCE), another origin of Yangshao Culture, in modern-day Henan and southern Hebei. However, these areas also lived the Di Jun's offspring, therefore, the Di Jun People were also the contributors of these cultures.

Mount Hua in Huayin City of Shaanxi Province was the center of Yangshao Culture, which existed in the middle reach of the Yellow River. 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. The god of Mount Hua was Shao Hao, the White Ancestor-God, suggesting the people lived in the areas of Mount Hua were offspring of the Shao Hao People, thus the Shao Hao were the leading developers of Di Qiang Culture.

The Shao Hao People, who moved to today's Shandong Peninsula and the eastern seashore, branched out to many groups, living a nomadic lifestyle during about 16,000-14,000 years BP. About 11,000 years BP, they went from gathering to cultivating millet and soon developed the most advanced Neolithic cultures in the Shandong Peninsula, including Baishi Culture (7,000 years BP), a coastal culture in Yantai and its successors, Dawenkou-Longshan cultures in the eastern Shandong Peninsula; and Houli Culture (6400-5700BCE), a millet-growing culture in Linzi, and its successors - Beixin Culture (5300-4100BCE), a millet-growing culture in Tengzhou, Dawenkou (4100-2600BCE) and Longshan (3200-1900BCE) cultures in the western Shandong Peninsula.

The technologies of making black potteries were developed only in the Shandong Peninsula and later spread out to other places of China. The potteries discovered in Houli Culture are main painted-potteries, but also have some black potteries, which used more advanced technologies. Houli, Beixin and Dawenkou cultures and their successor Longshan Culture were named "Dong Yi Culture" by modern archaeologists and historians, who also agree that Dong Yi Culture was the most advanced culture in Neolithic China.

In order to commemorating the Shao Hao People's great contribution to the founding and development of Di Qiang Culture and Dong Yi Culture, ancient Chinese people named Mount Hua in Huayin City of Shaanxi Province, the West Sacred Mountain, where the Shao Hao's offspring were the leading founders of Di Qiang Culture; while named Mount Tai in Shandong Province, the East Sacred Mountain, where the Shao Hao's offspring were the founders of Dong Yi Culture. Qingshihuang (259-210BCE) was the first emperor who offered sacrifice to Mount Tai and Hua. Emperors of the Han, Tang, Song, Ming and Qing all offered sacrifices to Mount Tai and Hua.

Along the coastline, the Shao Hao People spread out from today's Shandong Peninsula and the eastern seashore to the north to today's Liaodong Peninsula, Korea Peninsula, Japanese archipelago, Kamchatka Peninsula, Aleutian Islands and Americas during about 16,000-14,000 years BP.

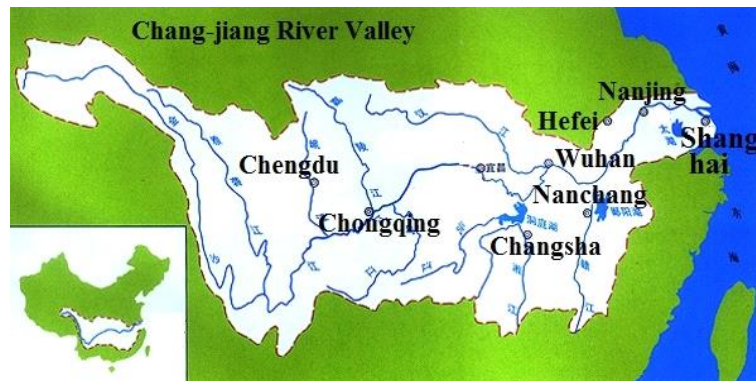
The Shao Hao were the leading founders of the millet-growing cultures in the southeast of the Da Xing'an Ling Mountains, such as, Xiaohexi (6500BCE), Xinglongwa (6200-5400BCE) and Zhaojiagou (5200-4400BCE) cultures in Aohan Banner of Inner Mongolia Autonomous Region, and Hongshan Culture (4000-3000BCE), which have been found in an area stretching from Inner Mongolia to Liaoning, had built farming civilizations of mainly cultivated millet and had reared livestock. However, these areas also

lived the Huang Di's offspring, therefore, the Huang Di People were also the contributors of these cultures.

Along the coastline, the Shao Hao People spread out from today's Shandong Peninsula and the eastern seashore to the south to the Changjiang River estuary, Southeastern China, including Taiwan and southeast Asia, Malaysia, Philippines, Indonesia, Polynesia and Australia during about 16,000-14,000 years BP.

The Shao Hao were the leading founders of the rice-growing cultures in the lower reach of the Changjiang River, including Hemudu (5000-3300BCE) in Yuyao of Zhejiang, Majiabang (5000-4000BCE) in Jiaxing of Zhejiang and its successors, Songze (3800-2900BCE) in Qingpu District of Shanghai, and Liangzhu (5300-4200BCE) near Taihu of Zhejiang. However, these areas also lived the Di Jun's offspring, who lived in the west of the Shao Hao's territories, therefore, the Di Jun People were also the contributors of these cultures.

The Jade Statues in Lingjiatan Culture (3500-3300BCE) in Hanshan County of Anhui Province have big eyes with double eyelids, the obvious non-Mongoloid characteristics, suggesting the Shao Hao were direct founders of this culture.



The Shao Hao were the leading founders of Dabenkeng (4000-3000BCE) Culture. Archaeologists confirm that rope figure potteries found in Dabenkeng were similar with Hemudu, Majiabang and Liangzhu cultures.

Due to the sea level rising during 16,000-10,000 years BP, many territories of the Shao Hao's offspring were drowned by sea water and did not leave many archaeological remains for us. When the Holocene began in about 10,000 years BP, the sea level rose again.[4] As about 6,000 years BP, the sea level was two to five meters higher than today's present sea

level, as about 5,500 years BP, the sea level was two to five meters lower than present sea level, the consequences of this climate change led to another large-scale migration of the Shao Hao from the Shandong Peninsula to the south (to Polynesia) and north (to the Americas) along the coastline.

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

Meanwhile, Dawenkou Dong Yi Culture spread out from the Shandong Peninsula to the south to the lower reach of the Changjiang River, the inhabitation areas of Dabengkeng (4000-3000BCE) Culture, and southeast Asia, Malaysia, Philippines, Indonesia and Polynesia and turned these regions into outposts of Dong Yi Culture.

Many painted-potteries and a large numbers of black potteries discovered in the lower reach of the Changjiang River, prove the deep influence by Dawenkou Culture.

Archaeological discoveries match the Shao Hao's inhabitation areas recorded in *Shanhaijing*, which also reveal that the sea level rising forced the Shao Hao to move. *The Classic of the Great Wilderness: South* records the Bei People (Shao Hao's offspring) fought with the Di Jun People for territory, lost the fight and moved to the Mei Yuan Lake. This story tells us that the Shao Hao People, who had moved to the south of the Changjiang River, moved to the west when the sea level rising, entered the territories of the Di Jun People and caused conflicts.

The Di Jun People

The Di Jun People spread out from the Pamirs Plateau to the east of the Taklamakan Desert and west of the Qinghai Lake. They spread out to the Altun Mountains, Qilian Mountains and Helan Mountains, then to the Loess Plateau and the Northern China Plain.

Following the Shao Hao People, the Di Jun People spread out to the Weihe River Valley and then to the lower reach of the Yellow River, lived a nomadic lifestyle in the west of the Shao Hao's inhabitation areas, collecting millet and hunting animals. Around 11,000 years BP, they went from gathering to cultivating millet.

The Di Jun and Shao Hao People were the contributors of the Weihe River Valley Di Qiang Culture and the Shao Hao People took the leading position.

The Di Jun People spread out from the Yellow River to the Changjiang River in their middle and lower reaches, then to the south of the Changjiang River before 14,000 years BP. The Neolithic archaeological sites in Dao County of Hunan Province have discovered cultivated rice about 12,000BCE.

The lower reach of the Changjiang River Valley Cultural System, a rice-growing system, includes: Hemudu (5000-3300BCE), Majiabang (5000-4000BCE), Songze (3800-2900BCE) and Liangzhu (5300-4200BCE) Cultures, matching the inhabitation areas of the Shao Hao People, but the Di Jun People also had the ability to reach there and lived in the west of the Shao Hao's territories, which were near the coastline.

Archaeologists have identified the remains of several skeletons in Hemudu sites have high and wide cheekbones, shovel-shaped incisor, flat nasal bone, concave nasal bridge and low orbit, bearing clearly Mongoloid racial characteristics, suggesting they were offspring of the Di Jun People. Also the Jade Statues in Lingjiatan Culture (3500-3300BCE) in

Hanshan County of Anhui Province have big eyes with double eyelids, the obvious non-Mongoloid characteristics, suggesting they were offspring of the Shao Hao People.

The middle reach of the Changjiang River Valley Cultural System, a rice-growing system, includes: Pengtoushan (8200-7800BCE) in Li County of Hunan, Qujialing (2550-2195BCE) in Jingshan of Hubei and Daxi (4400-3300BCE) in Chongqing in the southwest of the Sichuan Basin. Pengtoushan and Qujialing matched the inhabitation areas of the Di Jun People, while both the Di Jun and Zhuan Xu People had the ability to reach Daxi and the Di Jun lived in the east of the Zhuan Xu's territories, which were near the Tibetan Plateau.

The potteries found in Pengtoushan were only painted potteries, a little resemblance with the early Di Qiang Culture, suggesting the Changjiang River Valley cultures were influenced by the Yellow River Valley cultures. The potteries in Daxi Culture were mostly painted potteries but also many black potteries and in Qujialing Culture were main black potteries, suggesting that Yangshao Di Qiang Culture (5000-3000BCE) had deeply influenced Daxi Culture and Longshan Dong Yi Culture (3200-1900BCE) had deeply influenced Qujialing Culture.

The Zhuan Xu People

The Zhuan Xu People spread out from Mount Buzhou in the Pamirs Plateau to the east of the Taklamakan Desert and west of the Qinghai Lake during around 16,000-15,000 years BP.

Shanhaijing records many wars between different groups of the Zhuan Xu People, such as the Xing Tian fought with the Zhuan Xu People for the status of their Ancestor-god, recorded in *The Classic of Regions Beyond the Seas: West*, suggesting the Zhuan Xu had different factions. The famous legend of Gong Gong fighting with the Zhuan Xu for the leadership but losing, bumping his head against Mount Buzhou in anger, was also due to the faction conflict.

Shanhaijing also records many wars between the Zhuan Xu and Huang Di People and those wars ended with the Zhuan Xu's defeat, such as the Ying Long killed the Chi You with help from the Ba and later killed the Kua Fu. The Ying Long and Ba were the Huang Di's offspring while the Chi You and Kua Fu were Zhuan Xu's offspring.

Shanhaijing has no record of the Zhuan Xu having war with the Shao Hao, instead, *The Classic of the Great Wilderness: East* records that the Shao Hao People nurtured the more immature Zhuan Xu People and the Zhuan Xu discarded their musical instruments - Qin and Se, suggesting the Zhuan Xu had built close friendship with the Shao Hao since their early time and learned eagerly the most advanced technologies from the Shao Hao.

The Classic of the Great Wilderness: North says Zhuan Xu and nine wives were buried in Mount Fuyu, which was located between the Yellow River beyond the northeast sea (Qinghai Lake). The Mount Fuyu is located in today's Aemye Ma-chhen Range, which is located inside the U-shaped turn of the Yellow River.

The Aemye Ma-chhen Range is very near to the Weihe River Valley. Some of the Zhuan Xu People possibly followed the Shao Hao and Di Jun People to enter the Weihe River Valley. However, *Shanhaijing* records many wars between the Zhuan Xu and Di Jun People since their early time and those wars ended with the Zhuan Xu's defeat. For an example, the Yu People fought with the Gong Gong in the Guo Mountain near Mount Buzhou. Due to the overwhelming majority of the Di Jun People moving to the eastern

China, they did not allow the Zhuan Xu People to enter the Weihe Plain and move to the east to grab territories from them. This matches *Shanhaijing* having no records of the Zhuan Xu People living in the eastern China. The Di Jun People lived in the east of the Zhuan Xu's territories, which were near the Tibetan Plateau.

The famous Dzopa stone discs, which were made about 12,000 years BP and discovered in 1938 in the Bayankala Mountains, were the evidence of the Zhuan Xu lived near the Tibetan Plateau about 13,000-12,000 years BP, when scientists believed that the temperature there was fit for human habitation.

However, about 11,000 years BP, the Younger Dryas Event happened, the temperature in the Tibetan Plateau dropped nearly three degrees, meanwhile, the rapid uprising of the Tibetan Plateau began since 10,000 years BP. During this period, there were many earthquakes. The famous legend of Gong Gong fighting with the Zhuan Xu for the leadership and bumping his head against Mount Buzhou, was one of the earthquakes. The Zhuan Xu People in the Tibetan Plateau almost perished due to the great changes of environment; most of them had to move to other places, only a few groups of people were able to survive disasters. *The Classic of the Great Wilderness: West* says that the San Mian People, who had three faces and one arm, lived in the northern Tibetan Plateau and did not die. They survived during the environment changes.

Shanhaijing has many records of the Zhuan Xu People living near the Tibetan Plateau and later moving to the south. The Zhu Rong People moved from the west to the east of the Chishui River and lived in the far south of the Di Mountain, recorded in *The Classic of Regions Beyond the Sea: South*, hinting us that the Zhuan Xu's offspring moved to the south along the east of the Tibetan Plateau. The Huan Tou People, who were offspring of Gun (Zhuan Xu's offspring) and used to live in the west of the Qinghai Lake, moved to the south of the Tibetan Plateau due to the great environment changes and settled near the sea, highly possible today's Dhaka of Bangladesh. From that area, the Huan Tou People had the ability to spread out to today's India, South Asia, Malaysia, Indonesia, Polynesia and Australia.

The Zhuan Xu People lived in the south and west of the Di Jun People's territories. Both the Zhuan Xu and Di Jun People had the ability to reach today's Chongqing, where Daxi Culture (4400-3300BCE) was developed.

A famous record in *The Classic of the Great Wilderness: West* goes, the Yu Fu People (the Zhuan Xu's offspring), who lived in the west and north of the Taklamakan Desert, were nearly erased due to the great natural disasters. They moved to the south of the Taklamakan Desert. "The Zhuan Xu People recovering from death" hints us that the Yu Fu moved to the Aemye Ma-chhen Range, where the Zhuan Xu used to live and were buried, and claimed they were the Zhuan Xu People. They changed their totem from a snake (or animal) to a fish.

Some legends said that the ancestors of Sanxingdui came from the north along the rivers. The Yu Fu People moved from the Aemye Ma-chhen Range, which is exactly in the north of the Sichuan Basin, to the south and entered Sichuan Basin. Archaeologists believe that the Yu Fu mentioned in *Shanhaijing* left remains at the archaeological site of Sanxingdui in Guanghan City in the northwestern Sichuan Basin. Archaeologists have discovered remains of human activity in Sanxingdui about 12,000 years BP. The Yu Fu Culture in *Shanhaijing* was the ancestor of the Yu Fu Culture whose remains were found in Sanxingdui. The cultural relics of Jinsha Culture (about 1250-650BCE), 50 kilometers

to Sanxingdui, 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.

山海经 (Shanhaijing) 中的鱼妇(Yu Fu), 就是三星堆 (Sanxingdui) 中的鱼鳧(Yu Fu)氏的祖先.

蚕丛(Chan Chong)氏, 柏灌(Bo Guan)氏, 鱼鳧(Yu Fu)氏, 是古蜀国(Ancient Nation Shu)五代蜀王的三个氏族.

Dalongtan Culture (about 4500BCE), situated at Long’an County of Guangxi Province, was on the moving route of the Zhuang Xu’s offspring, who moved from the north of the Tibetan Plateau to the south, until reached the sea during about 16,000-14,000 years BP.

Both of the founders of Sanxingdui and Dalongtan were the Zhuang Xu People, but the Yu Fu People were not ancestors of the Dalongtan People.



Cultures	Founders
Here, Shao Hao refers to Shao Hao's offspring, so do Di Jun, Zhuan Xu and Huang Di.	
<p>Yellow River Di Qiang Culture</p>	<p>Laoguantai (6000-5000BCE) Qin'an Dadiwan First (6200-3000BCE) Cishan-Peiligang (6200-4600BCE) Yangshao (5000-3000BCE) Majiayao (3000-2000BCE)</p> <p style="text-align: center;">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 style="text-align: center;">Shao Hao</p>

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.)

The Nü He People

The Nü He People and Their Earliest Migration Routes

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

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

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

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

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

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

Shanhajijing tells the Nü He People and the phoenix Yuan lived near the East End of the Earth in the easternmost seashore, suggesting they were offspring of the Shao Hao People. Also the Nü He living near the seashore suggests they were the main groups (Shao Hao’s offspring), who moved along the coastline to the north to the Arctic Circle and Americas and south to the lower reach of the Changjiang River, southeastern China, Malaysia, Indonesia, Philippines, Polynesia and Australia during 16,000-14,000 years BP, when the world’s sea level was about 120 meters lower than today, and today’s Bohai Sea

did not exist and the Eastern China connected with the land of today's Japan.

The early inhabitation areas of the Nü He People covered a large areas including today's eastern Shandong Peninsula and its east areas, also spread out to the north to today's Liaodong Peninsula, Korea Peninsula, Japanese archipelago, Kamchatka Peninsula, Aleutian Islands and Americas, and south to Eastern and Southeastern China, including Taiwan, then to Southeastern Asia, Polynesia and Australia.

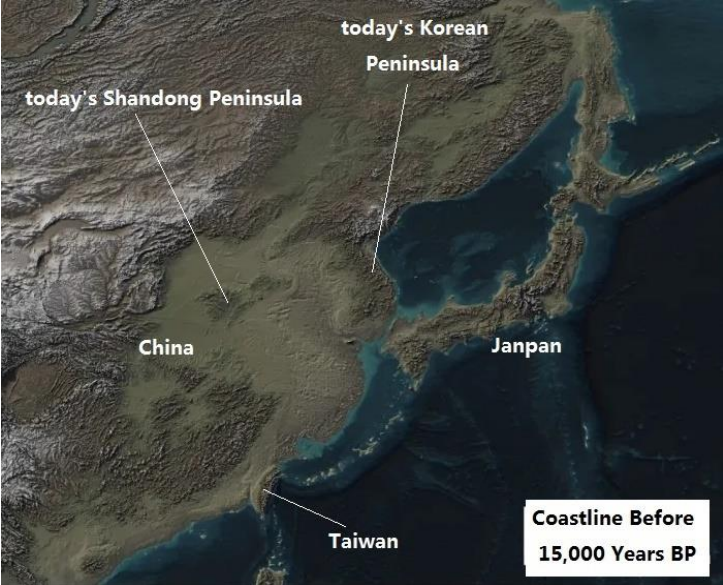
During 18,000-10,000 years BP, the glaciers melted quickly and the sea levels rose from about 130 meters lower than today to about today's level. The sea level rising drowned most of the Nü He's inhabitation areas and at last stopped their migration along the coastline to the Americas and Polynesia.

Clearly, the Nü He People, who lived along coastline, turned from nomadic to coastal and maritime lifestyles, developed the earliest coastal and maritime cultures.

Archaeologists agree that the Baishi Culture (about 7,000 years BP), a kind of coastal culture, had its own sources - the earliest Neolithic coastal and maritime cultures, which were built by the Baishi's ancestors (one group of the Nü He People) along the coastline in the Jiaodong Peninsula and were drowned by sea water during the sea level rising.

When the Holocene began in about 10,000 years BP, the sea level rose again. The sea level rose to two to five meters higher in about 6,000 years BP and dropped to two to five meters lower in about 5,500 years BP, then rose again to present level in about 5,000 years BP. The rising sea level forced the Nü He People to move again along coastline.

In *Studying Prehistoric Human-face Petroglyphs of the North Pacific Region*, Song Yao-liang discovered that Aleutians in northwestern America exhibit similarities in religion culture with Dawenkou Dong Yi Culture (4100-2600BCE).[5] Similar human-face petroglyphs, which were named Northwest Coastal Petroglyphs, appeared numerously in the eastern China, South Korea, the Heilongjiang River Valley in eastern Russia, the West Coast of North America, from Alaska down the west coast of Canada, through American states to northern California, suggesting another large-scale migration of the Shao Hao and Nü He People in about 4,000 years ago brought these prehistoric human-face petroglyphs to America. The common view of the migration route was that it came via the Bering. However, another theory suggests that people from East Asia moved to South Korea, Japan, Aleutian Islands and the Americas.





The Nü He, Xi He and Chang Xi Built Ten Groups of the Ri (sun) People and Twelve Groups of the Yue (moon) People.

Shanhaijing tells the Nü He People were Mothers of Yue (moon), meanwhile, *Shanhaijing* records the Chang Xi women, who found the Di Jun men to be their husbands, gave birth to twelve groups of the Yue (moon) People, who lived in the western Kunlun Mountains. Both the Nü He and Chang Xi were mothers of the Yue (moon), suggesting the Chang Xi and Nü He originally belonged to the same group and the Chang Xi came from the Nü He, who lived in the eastern Shandong Peninsula.

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

Zhaoyang and Weishan.

Both Chang Xi and Xi He had the same word “Xi” in their names and both Xi He and Nü He had the same word “He” in their names, suggesting the Nü He, Chang Xi and Xi He shared the same origin. The Chang Xi and Xi He came from the Nü He, who lived in the eastern Shandong Peninsula. The Nü He’s, Xi He’s and Chang Xi’s locations were in today’s Shandong Peninsula and they were the Shao Hao’s offspring.

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

The Nü He People Took the Vital Role in Developing Dong Yi Culture. Houli Culture (about 6400-5700BCE) originated in Linzi of Shandong.

Archaeologists regard Houli Culture (about 6400-5700BCE), whose typical site is Houli of Linzi, which was located in the Zi River Valley in the northeast of the Taishan Mountains, as the earliest phase of Dong Yi Culture.

Houli Culture is a millet-growing culture, centered in Houli of Linzi, spread out to Zouping and Zhangqiu areas, around the northern and northeastern Taishan Mountains, also to Changqing in the northwest of Tai’an and Hanting of Weifang.

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

The Lai’s ancestors were surely the Shao Hao People, who lived in the Gan (today’s Taishan and Yimengshan) Mountains as early as about 16,000-14,000 years BP. Around 11,000 years BP, Neolithic Chinese people went from gathering to cultivating millet. The Lai’s ancestors moved to the Zi and Wei river valleys and developed Houli Culture (6400-5700BCE), and much later changed their name to Lai during Longshan Culture (3200-1900BCE).

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

Archaeologists agree that **Baishi Culture** (about 7,000 years BP), which was named after the village of Baishi of Yantai, whose altitude is 23 meters today, was a kind of coastal culture in the Jiaodong Peninsula and had influences to the Liaodong Peninsula, Korea Peninsula and Japanese archipelago.

Baishi Culture was more developed than Banpo Di Qiang Culture (about 6800-6300 years BP) of Xi’an. Baishi **coastal** culture and Beixin (about 5300-4100BCE), an **inland** culture in the western Shandong, were in the same period, had some similarities, but had major differences, suggesting that Baishi Culture had its own resources - the advanced earliest Neolithic coastal and maritime cultures along the coastline in the Jiaodong Peninsula. However, most sites of the earliest coastal and maritime cultures were drowned

by sea water during the sea level rising, but Baishi site was the rare survivor. Baishi Coastal Culture proves that the Jiaodong Peninsula was the important birthplace of Chinese Neolithic coastal and maritime cultures, which had influences to the Liaodong Peninsula, Korea Peninsula, Japanese archipelago, Kamchatka Peninsula, Aleutian Islands and Americas. [6]

During 18,000-10,000 years BP, the glaciers melted quickly and the sea levels rose from about 130 meters lower than today to about today's level. The sea level rising drowned most of the Nü He's inhabitation areas. One group of the Nü He People in today's eastern Shandong Peninsula lived along coastline, carried forward and develop the Neolithic Coastal and Maritime Culture. They were founders of Baishi Culture, and its successors - Dawenkou-Longshan Culture in the eastern Shandong Peninsula.

When the Holocene began in about 10,000 years BP, the sea level rose again to two to five meters higher in about 6,000 years BP and dropped to two to five meters lower in about 5,500 years BP, then rose again to present level in about 5,000 years BP. The rising sea level forced the Nü He People moved again along coastline. The Nü He People moved along coastline and brought the most advanced Dawenkou Culture (4100-2600BCE) from the Eastern Shandong Peninsula to the south and north to the South Korea, Japan, Aleutian Islands and Americas.

Beixin Culture (5300-4100BCE) originated in Tengzhou and Qufu of Shandong.

Beixin Culture, a millet-growing culture, 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 the north of the Taishan mountains, turned the inhabitation areas of Houli Culture into outposts of Beixin Culture, also spread out to the south to Lanlin, Linshu, Juxian, Lianyungang and Tanxi County of Anhui.

The birth places of Beixin Culture in the southwestern Taishan and Yimengshan Mountains, matched the inhabitation areas of the Xi He People, thus, the Xi He were the founders of Beixin Culture.

Shanhajijing and historical records reveal that the Xi He and Chang Xi came from the Nü He People. We can grasp some historical truths from *Shanhajijing's* records and archaeological discoveries. During the sea level rising between 10,000 - 5,000 years BP, one group of the Nü He People, who lived in the Jiaodong Peninsula, still worried about the sea level keeping rising to drown the whole Shandong Peninsula. They 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; also 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 movement of the Chang Xi and Xi He People surely happened before 5300BCE, when the Beixin Culture began.

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).

Archaeologists regard Beixin Culture as Houli's successor, but Beixin Culture has significant similarities with Baishi Culture in Yantai. Those similarities suggest the Beixin (Xi He) People and Baishi (Nü He) People had interflow. Such interflow was because the Xi He, who came out from the Nü He, regarded themselves as an invariable tributary group to the Nü He and kept close connections with the Nü He.

Archaeologists agree Beixin Culture (5300-4100BCE), an **inland** culture, and Baishi Culture (about 7,000 years BP), a **coastal** culture, were in the same period, had similarities, but also had major differences. The differences tells that Baishi Culture in Yantai had its own sources - the earliest coastal and maritime cultures along the coastline in the Jiaodong Peninsula, which had been drowned by sea water during the sea level rising. However, Beixin Culture had two sources – Baishi and Houli Cultures.





Dawenkou Culture (about 4100-2600BCE) originated in Tai'an of Shandong.

Archaeologists regard Dawenkou Culture, whose main food was millet, as Beixin's successor. 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 is located in Tai'an, where was the inhabitation area of the Xi He People. The Xi He People were the founders of Dawenkou Culture.

Longshan Culture (about 3200-1900BCE) originated in the southwestern Taishan Mountains.

Archaeologists regard Longshan Culture as Dawenkou's successor. Longshan Culture (about 3200-1900BCE) was centered on the central and lower Yellow River, including Shandong, Henan and Shaanxi provinces. During Longshan Culture, wheat was widely cultivated in the Shandong Peninsula and spread out to eastern Henan. The typical site of Longshan Culture is located in the town of Longshan in Jinan, where was the inhabitation area of the Xi He People. The Xi He People were the leading founders of Longshan Culture.

We can conclude that the Nü He People, who lived in the Jiaodong Peninsula, were the founders of Baishi Culture, its sources - the earliest coastal and maritime cultures, and its successors - Dawenkou-Longshan Culture in the Jiaodong Peninsula. The Xi He People (one group of the Nü He), whose inhabitation areas were in the southwestern Taishan and Yimengshan Mountains to surrounding areas, were the founders of Beixin Culture and its successors - Dawenkou-Longshan Culture in the western Shandong Peninsula.

By accepting exogamy with the Di Jun People and setting up ten groups of the Ri (sun) People, the Xi He (Nü He) People expanded their territories, spread their most advanced

sciences, technologies and cultures to the Di Jun and other peoples. This helps Dong Yi Culture spread out from the Shandong Peninsula to the whole China.

Shanhaijing's Records of the Earliest Worships

The Classic of the Five Hidden Mountains records the earliest 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.
West Mts	First Chain: Their god was the god of Mount Hua. (The god of Mount Hua was Shao Hao.) 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. Third Chain: Their god had a sheep body with a human face. Fourth Chain: Their gods had a horse body or bird body with a human face.
North Mts	First Chain: Their god had a snake body with a human face. Second Chain: Their god had a snake body with a human face. 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 body with a snake tail, eight feet.
East Mts	First Chain: Their god had a human body with a dragon head. Second Chain: Their god had an animal body with a human face, wearing deer horns. Third Chain: Their god had a human body with ram's horns. Fourth Chain: (NIL)
Central Mts	First Chain: (NIL) Second Chain: Their god had a bird body with a human face. Third Chain: The god, Tai Feng, had a human body with a tiger tail, clothing in the light. It could change the weather. Fourth Chain: Their god had an animal body with a human face. Fifth Chain: (NIL) Sixth Chain: Their god was the god of Mount Hua. (The god of Mount Hua was Shao Hao.) Seventh Chain: Sixteen of their gods had a pig body with a human face; three of their gods had three heads with human faces. Eighth Chain: Their god had a bird body with a human face. Ninth Chain: Their god had a horse body with a dragon head. Tenth Chain: Their god had a dragon body with a human face. Eleventh Chain: Their god had a pig body with a human head. Twelfth Chain: Their god had a bird body with a dragon head.

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, regarded Nüwa as the highest Goddess since their early time.

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 Nüwa as the highest Goddess.

The Earliest Phoenix and Dragon Worships Came from Zoolatry.

Shanhaijing records the phoenixes more than 16 times. 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.

Ancient Chinese people believed that seeing a phoenix was a propitious sign of a peaceful and harmonious world. They also claimed that the phoenixes had more excellent moral characters, such as: De (good virtue), Shun (obedience), Li (manner and etiquette), Yi (righteousness and justice), Xin (credit and trustworthiness) and Ren (benevolence).

***Shanhaijing* records the dragons 13 times.** Five of them record the people riding the dragons; Three of them record the people worshiping the god with a dragon body and human face; Two of them record the people worshiping the god with a dragon body and bird head; One of them records the people worshiping the god with a bird body and dragon head. All of these dragon worships were located in some southern or central to southern mountains.

Meanwhile *Shanhaijing* records the snakes many times. Clearly, in *Shanhaijing*'s time, snakes and dragons were different species.

Clearly, the earliest phoenix and dragon worships came from zoolatry and they did not outweigh other zoolatry worships, such as, tiger, sheep, cow, horse, bird, tortoise, snake and fish, etc.

There were a lot of records of seeing phoenix during the Shang, Zhou and Han Dynasties.

1) The oracle bones character records the Shang Emperor captured five phoenixes in their nets.

2) The early Zhou's bronze inscription "Zhong Ding" records, they presented a living phoenix to the King. Archaeologist Guo Mo-ruo (1892-1978, former President of University of Science and Technology of China) confirmed that it was a living phoenix.

3) *Hanshu*, written by Ban gu (32-92CE), records, during the time of Han Emperor Xuan (91-49BCE), several phoenixes gathered together. The phoenix was about 5-6 Chi. (One Chi was about 23.2 centimeters in the Han Dynasty.)

4) *Houhanshu*, written by Fan Ye (398-445CE), records, the seventeenth year of Han Emperor Guangwu (6BCE-57CE), five phoenixes were seen in Shan County of Yingchuan. The phoenix was above 6 Chi.

Clearly, until the Shang (1600-1046BCE), Zhou (1046-256BCE) and Han (202-220BCE) Dynasties, people still regarded some kinds of colourful birds as phoenixes and believed that seeing them was a good sign.

There were a lot of records of seeing or killing dragons during the Xia, Zhou and Han Dynasties.

1) *Zuozhuan.Zhaogong Twenty-ninth Year* records a story of Huan Long's and Yu Long's (Liu Lei) families in the Xia Dynasty(2070-1600BCE), who fed and even ate dragons.

(Archaeologists have discovered the oracle bones character Long (dragon) for more than 41 times. Long in the oracle bones does not refer to a kind of animal. Instead, Long (dragon) was the name of a country Long Fang, who fought with the Shang. Also Long (dragon) was used to name some farmlands.)

2) *Zuozhuan.Zhaogong* records the State of Zheng was in flood and people believed that the dragons made the flood. Zi Chan(?-522BCE) did not allow to offer sacrifices to the

dragons.

3) *Master Lü's Spring and Autumn Annals* records Ci Fei of the State of Chu killed a Jiao Long (a kind of dragon) in the Changjiang River.

4) *Shiyilu*, written by Wang Jia (Zi-nian, ?-385CE), records, “Han Emperor Zhao (94-74BCE) fished in the Weishui River and captured a white Jiao (long), which looked like a snake with teeth out of lip. He ordered the chef to cook it. It was very delicious. The Jiao’s bone was blue and meat was purple. Therefore, Jiao Long (dragon) was edible.”

5) *Hanshu* records Emperor Wu (156-87BCE) killed a Jiao Long (dragon) in the Xunyang River.

6) One of the most famous expert in traditional Chinese Medicine, Li Shi-zhen (1518-1593), who was called the Saint of Medicine, recorded in his book, *Bencao Gangmu*, “According to *Guangzhouji*, written by Pei Yuan in the Jin Dynasty (265-420CE), Jiao (long) was about one *Zhang* (about 3.33 meters) in length, looked like a snake but had four legs.”

Clearly, until the Xia (2070-1600BCE), Shang (1600-1046BCE), Zhou (1046-256BCE) and Han (202BCE-220CE) Dynasties, people still regarded some kinds of animals as dragons. They killed and ate dragons. Some people believed that the dragons were harmful, could control the rain or make disasters.

The Nü He People Worshipped Phoenix and Made Phoenix the Top Worship in Ancient China.

The Nü He People Enhanced the Phoenix’s Power and Made it the Top Worship in Ancient China.

The most famous records of phoenixes were two in the *Four Classic of the Great Wilderness:East*.

(1) There were birds bearing five colors, rotating and dancing; they were Ancestor-god Di Jun’s friends in the human world. Di Jun had two sacrificial altars in the human world and the colourful birds supervised them. Clearly, some of the Di Jun’s offspring worshipped phoenix. They believed that phoenix could reach gods.

(2) There were the Nü He People, called Mother of Yue (moon). Someone was named Yuan, living in the East End of the Earth and controlling the sun and the moon to make them rise in order. Guo Pu (276-324CE, the most famous Philology and astronomer in the Jin Dynasty) said, Yuan was a kind of phoenix. This suggests that the Nü He People worshipped the Yuan (phoenix) and they claimed the phoenix Yuan had more power – controlling the sun and moon.

The Xi He, Ri (sun), Chang Xi 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. We can say in another way, that the Nü He controlled the Ri (sun) and Yue (moon) Peoples. Later’s ancient people compiled the stories of the Nü He, Xi He, Chang Xi, Ri (sun) and Yue (moon) People, into a myth story of Nü He being the mother of the Sun and Moon in the sky, and Nü He and Phoenix Yuan Chu controlling the Sun and Moon in the sky.

Dawenkou (4100-2600BCE) and Longshan (3200-1900BCE) 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. Also 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 Nü Wa as the highest Goddess.

The Types of Phoenixes Kept Changing in Ancient China.

The types of phoenixes from more than ten in *Shanhaijing* to a few in the Shang and Zhou dynasties, such as: Luan (blue), Feng Huang, Yuan Chu (golden like the sunlight), Zhuque (red phoenix).

Xiaoxue Ganzhu, the books written for children in the private school by Wang Yinglin (1223-1296) in the Song Dynasty, Book Ten, says, “There were five kinds of phoenixes. Feng (red), Yuan Chu (golden or yellow), Luan (blue), Yue Zhuo (purple, looks like wild goose) and Hong Hu (white, looks like wild goose).”

Archaeological Discoveries about Phoenix

1. Wood Bird (Phoenix) hairpin	7200 years ago	Shenyang Xinle	Xinle Culture (5300-4800BCE)	沈阳新乐
2. Pottery phoenix cup	6800 years ago	Neimenggu Chifeng, Zhaojiagou	Zhaojiagou (5200-4400BCE)	内蒙古赤峰赵家沟
3&4. Phoenix pattern on the White Pottery	7400 years ago	Hubei Hongjiang City Gaomiao	Chang-jiang River Valley Culture	湖南省洪江市高庙文化遗址
5. Two phoenixes around the sun on the Ivory butterfly utensil	7000 years ago	Zhejiang Ningbo Hemudu	Chang-jiang River Valley Culture	浙江宁波余姚河姆渡遗址
6. Bird-shaped GUI	6500 years ago	Shandong Yantai, Changdao	Dawenkou Dong Yi Culture-Beizhuang (4000-3500BCE)	山东烟台长岛北庄鸟形鬻 guī
7. Phoenix pattern on the Jade Cong (a long hollow piece of jade with rectangular sides)	4200 years ago	Ningxia Guyuan Xiji County	Qijia Di Qiang Culture 2000-1900BCE	宁夏固原市西吉县齐家文化
8. Jade Phoenix	5500 years ago	Liaoning, Lingyuan, Niulianghe	Hongshan Culture	辽宁凌源市牛河梁遗址墓葬。
9. Jade phoenix	4700 years ago	Hubei Tianmen City	Chang-jiang River Valley Culture	湖北省天门市石家河镇罗家柏岭
10. Jade phoenix of Fuhao wife of Wuding (?-1192BCE)	Shang Dynasty (1600-1049BCE)	Henan Anyang	Shang	河南安阳妇好墓
11. Phoenix bronze wine vessel	Western Zhou (1046-771BCE)		Zhou	西周凤鸟青铜尊



The Appearance and Birth of Phoenix Became More Mythification since the Zhou Dynasty.

Since the Zhou Dynasty, more people believed that phoenix was not like any birds that they had ever seen. The appearance of phoenix became more mythification in some written records.

Zhuangzi: Qiushui (written by Zhuang Zi, 369-286BCE) says, “There are birds, named Yuan Chu in the south, they only rest on the Chinese parasol, eat seeds of bamboo and drink water of the Li spring water.”

Shuowen Jiezi (written by Xu Shen 58-147CE in the Eastern Han Dynasty) firstly records the common endorsement of the phoenix’s appearance.

“Phoenix bears five colors. Looking a phoenix from different angles and parts of its body, it looks like: kylin (front), deer (rear), snake (head), fish (tail), dragon (patterns), tortoise (back), swallow (jaw) and chicken (beak). It comes from the noble people’s country, soaring beyond the seas, flying over the Kunlun Mountains, drinking the Dizhu’s water, washing in the Ruoshui River, resting in the caves of the winds. Seeing a phoenix is a propitious sign of a peaceful and harmonious world.”

The phoenix’s birth also became more mythification since the Zhou Dynasty. *Huainanzi*, written by Liu An (179-122BCE), records, “Yu Jia (all flying animals’ ancestor) gave birth to the flying dragon, who gave birth to phoenix. Phoenix gave birth to Luan Bird, who gave birth to Shu Bird, The Shu Bird gave birth to all kinds of birds.” *The Buddhist Scriptures* or *Great Scriptures* say, “Jia Yu (Yu Jia) gave birth to Ying Long, who gave birth to phoenix.”

Phoenix Became a Powerful Spirit Animal since the Shang, Zhou and Han Dynasties.

The oracle bones character records the Shang Emperor offered sacrifices to the red phoenix with three sheeps, three pigs and three dogs, suggesting the Shang had regarded phoenix as a powerful spirit animal.

Since the Zhou Dynasty, phoenix was regarded as one of the four spirit animals: Kylin, Phoenix, Tortoise and Dragon, recorded in *Liji.Liyun*. Other records of the Zhou, including the brones, show the four spirit animals: Tiger, Zhuque (red phoenix), Dragon and deer or fish or tortoise.

Since the late Western Han Dynasty, the four spirit animals became: Blue dragon (who

took control of the east), White tiger (who took control of the west), Red Zhuque (phoenix) (who took control of the south) and black tortoise and snake (who took control of the north). They could protect the peace of the four seasons and four directions. Below are the eave tiles of the four spirit animals during Wang Mang's time (8-23CE).



青龙
Blue Dragon



白虎
White Tiger



朱雀
Red Zhuque



玄武
Black Tortoise and Snake

Shuoyuan, written by Liu Xiang (77-6BCE), records, “Phoenix ranks the first of the four spirit animals. Phoenix masters the universe, links up to god’s blessings and reaches the truth. It masters both the pen and the sword. It sets the country to the right and leads people to the right way. Its sights cover all the world and every coners. Seeing a phoenix is a blessing. There would be disasters without the phoenix.

Kylin presents the Ren (benevolence) and Yi (righteousness and justice).

Tortoise predicts the surviving or perishing.

Dragon ranks the fourth of the four spirit animals. Its size is changeable. It can be both visible and invisible, but it does not have the abilities which phoenix has.”

Phoenix Became the Sign of the Imperial Power Since the Shang, Zhou and Han Dynasties.

Since the Shang emperor offered sacrifices to the red phoenix, phoenix became the sign of the imperial power.

Phoenix sang in Mount Qishan, where Emperor Wen (Jichang 1152-1056BCE) became the first emperor of the Zhou Dynasty, recorded in *Shijing:Daya* and *Guoyu:Zhouyu*. The phoenix was the metaphor of Emperor Wen.

Hanfeizi:Yulao and *Shiji* record the story of King Zhuang of Chu, saying he was like a phoenix, which did not sing for three year, then suddenly amazed the world when it sang.

The *Old Tangshu*, written by Liu Xu (887-947CE), records, Emperor Tang Gaozong Li Zhi, changed his reign title from Gaozong Shangyuan Third Year to Yi Feng (or Feng

Yi, literally means Phoenix Manner) First Year, after the official of Chenzhou having reported that a phoenix appeared in Wanqiu (today's Zhoukou of Henan).

Shangshu and *Shiji:Xiabenji* record, (in the Xia Dynasty) when phoenix danced with its impressive and dignified manner, all animals danced together, celebrating the peace.

Shuoyuan, written by Liu Xiang (77-6BCE), says that "Phoenix, the leader of all animals, likes the emperor leads all officials."

Clearly, phoenix was the sign of the imperial power until the Tang Dynasty (618-907CE).

Since Wu Ze-tian, Phoenix Became the Metaphor of the Imperial Power of Empress and Female Ruler, While Dragon Became the Metaphor of the Imperial Power of Emperor.

In 690CE, Wu Ze-tian (624-705CE) had Emperor Ruizong (her youngest son, Li Dan, ruling from 684-690CE) yield the throne to her and established the Wu Zhou Dynasty (690-705) with herself as the ruler.

She built ancestral temples for the Wu families, (who were offspring of the Zhou Dynasty 1046-256BCE,) in the capital Shendu (today's Luoyang), enthroned people from the Wu families to be princes and princesses, and gave the honorific title of Primogenitor Emperor to Zhou Emperor Wen (Ji Chang, 1152-1056BCE).

Wu Ze-tian renamed Zhongshu Sheng to Feng Ge (literally means Phoenix Minister) and Menxia Sheng to Luan Tai (literally means Phoenix Minister). Zhongshu Sheng, Menxia Sheng and Shangshu Sheng were three highest administrative offices of the country.

Wu Ze-tian 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. Dragon began to be used to decrate emperor's robe. Meanwhile in order to get more supports for her being a ruler of the country which emphasized Confucianism, Wu Ze-tian praised highly Buddhism and claimed herself to be the metempsychosis of Buddha Maitreya.

The empress' coronets were decreated with only flowers before Wu Ze-tian's time. After Wu Ze-tian, the Tang began to decreate the emperor's robes and crowns with dragon and the empress' coronets with phoenix. The Song Dynasty (960-1279) did not decreate the emperor's robes and crowns with dragon but decreated the empress' coronets with both phoenix and dragon. The Ming Dynasty (1368-1644) decreated the emperor's robes and crowns with dragon and the empress' coronets with both phoenix and dragon. While the Qing Dynasty (1636-1912) decreated the emperor's robes and crowns with dragon and the empress' coronets with only phoenix.

Clearly, 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.

Meanwhile, since the Zhou Dynasty (1046-256BCE) until today, people often used phoenix to be the metaphor of both male and female elite and be the auspicious sign for common people, such as, Pang Tong (179-214CE) was called Young Phoenix and Zhuge Liang (181-234CE) was called Hidden Dragon. People called twins "Luan Zi" or "Luan Feng" (two phoenixes) of "Long Feng twins (only since the Qing Dynasty).

The Earliest Dragon Worship Came from The Huang Di People.

The most famouse records of dragons were **Fire Dragon**, also called Light Nine

Darkness, or Light Darkness, recorded in *The Classic of the Great Wilderness: North*, “In the west of the Qinghai Lake and north of the Chishui River, there was Mount Zhangwei. There was a god with a human face and snake body and was red. It was Fire Dragon. Its body length was one thousand li(s). It had vertical eyes. Its eyes opened, it was the day time; its eyes closed, it was the night. It did not eat, sleep and rest. It could swallow the wind and rain.”

Mount Zhangwei was located in the north of the Chishui River, the inhabitation areas of the Huang Di People. Therefore, the earliest dragon worship came from the Huang Di People.

The Four Classic of the Great Wilderness:North records a war between the Ying Long People (Huang Di’s offspring) and the Chi You People (Zhuan Xu’s offspring). The Ancestor-god Huang Di sent his daughter, Fairy Ba, a heavenly fairy, who ordered the Ba People, to help the Ying Long. After the Ying Long had killed the Chi You and later killed the Kua Fu People (Zhuan Xu’s offspring), they went south, this was why the south was rainy. Later the Ancestor-god Huang Di put the Ba People to the north of the Chishui River.

Offspring of the Ying Long People worshipped their ancestor-god Ying Long as a kind of dragon, which could control the rain.

Due to the Ying Long People going south after the wars, and being the reason of the south rainy, the dragon worships appeared in few southern and central near the southern mountains, such as, the god with a dragon body and a human face, or a dragon body and a bird head or a bird body and a dragon head, recorded in *The Classic of the Five Hidden Mountains*.

Archaeological Discoveries about Dragon

There were no records of dragon’s types and appearances before the Zhou Dynasty. However, from archaeological discoveries, we could find out what the early dragons looked like.





1. stone dragon	8000 years ago	Liaoning, Fuxin, Chahai	Xinglongwa Culture (6200-5400BCE)	辽宁阜新查海
2. Mussel shell dragon	6400 years ago	Henan, Puyang,	Yangshao Culture (5000-3000BCE)	河南濮阳
3. Cobblestone dragon	6000 years ago	Hubei, Huangmei, Jiaodun	Chang-jiang River Valley Culture	湖北黄梅焦墩
4. Pottery dragon	5500 years ago	Gansu, Gangu, Xiping	Yangshao Culture (5000-3000BCE)	甘肃甘谷西坪
5. Pottery dragon	4300 years ago	Shanxi, Xiangfen, Taosi	Taosi (Longshan Culture (4300-3900 years ago)	山西襄汾陶寺
6. Jade dragon	5000 years ago	Neimenggu, Wengniute	Hongshan Culture (4000-3000BCE)	内蒙古翁牛特旗
7. Pottery fish dragon	5500 years ago	Shaanxi, Baoji, Beishouling	Yangshao Culture (5000-3000BCE)	陕西宝鸡北首岭
8. Pottery bird dragon	5400 years ago	Henan, Sanmenxiao, Miaodigou	Yangshao Culture (5000-3000BCE)	河南三门峡庙底沟
9. Turquoise dragon	3700 years ago	Henan, Yanshi, Erlitou	Erlitou Culture (1700-1400BCE)	河南偃师二里头
10. Jade dragon	5300 years ago	Anhui ,Hanshan, Lingjiatan	Lingjiatan Culture (3400-3200BCE)	安徽含山凌家滩
11. Jade dragon	4200 years ago	Hubei, Tianmen, Shijiahe	Shijiahe Culture (2100-1900BCE)	湖北天门石家河
12. Jade drago of Fuhao , wife of Wuding (?-1192BCE)	Shang Dynasty	Henan Anyang	Shang	河南安阳妇好墓

The Appearance and Birth of Dragon Became More Mythification since the Zhou Dynasty.

Since the Zhou Dynasty, more people believed that dragon was not like any animals that they had ever seen. The appearance of dragon became more mythification in some written records.

Shuowen Jiezi (written by Xu Shen 58-147CE in the Eastern Han Dynasty) firstly records the common endorsement of the dragon's appearance: "Dragon is the leader of scaled animals. Its size is changeable. It can be both visible and invisible. It flies to the heaven in the Spring Equinox and lurks under the abyss in the Autumnal Equinox." (This hints us that ancient people believed that dragon needed hibernation.)

The dragon's birth also became more mythification since the Zhou Dynasty. *Huainanzi*, written by Liu An (179-122BCE), records, "Yu Jia (all flying animals' ancestor) gave birth to the flying dragon, who gave birth to phoenix." *The Buddhist Scriptures* or *Great Scriptures* say, "Jia Yu (Yu Jia) gave birth to Ying Long, who gave birth to phoenix."

Since the Zhou dynasties, the types of dragons became more. *Hetu* says, "There are Yellow, Blue, White and Black dragons." *Guangya*, (written by Zhang Yi during the three kingdoms period 220-265CE) says, "Jiao Long has scales, Ying Long has wings, Qiu Long has horns, Chi Long has no horns."

Dragon Became a Powerful Spirit Animal since the Zhou and Han Dynasties.

The oracle bones character has no records of the Shang Emperors offering sacrifices to dragon, suggesting the Shang people did not regard dragon as a powerful spirit animal.

Since the Zhou Dynasty, dragon was regarded by some people as one of the four spirit animals: Kylin, Phoenix, Tortoise and Dragon, recorded in *Liji.Liyun*. Other records of the Zhou, including the brones, show the four spirit animals: Dragon, Tiger, Zhuque (red phoenix) and deer or fish or tortoise.

Historians commonly agree that the rulers of the Zhou Dynasty (1046-256BCE) united China with help from the Huang Di People (especially, Bei Di and Xi Rong People) and 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 in the earliest records of *Shanhaijing*, Yan Di, Huang Di, Zhuan Xu, Di Jun and Shao Hao were different groups of Neolithic Chinese people.

Due to helping the Zhou to destroy the Shang, the Huang Di's and Yan Di's offspring, who formerly lived in the far north of the Yellow River, entered the Yellow River Valley, became aristocrats of the Zhou and brought the dragon worship, which originated in the Huang Di People, to the Yellow River and Changjiang River valleys. The dragon outweighed other zoolatry worships and became one of the four spirit animals.

The early Han Dynasty, whose emperors were offspring of the Xi He People and originally worshipped phoenix, did not take dragon seriously, until the late time of the Western Han Dynasty (202BCE-8CE), when the imperial power was controlled by the Eunuch and Empress Wang Zheng-jun's relatives. The country suffered economic

recession and social turbulence; the Wang family and Wang Mang praised dragon; people sought spiritual sustenance and sought superstitious beliefs, dragon became a powerful spirit animal.

Since the late Western Han Dynasty and Xin Dynasty (8-25CE), the four spirit animals became: blue dragon (who protected and controlled the east), white tiger (west), red Zhuque (phoenix) (south) and black tortoise and snake (north). They could protect the peace of the four seasons and four directions.

Shuoyuan, written by Liu Xiang (77-6BCE), records that “Phoenix ranks the first and it can reach God, set the country to the right and lead people to the right way; while Dragon ranks the fourth, its size is changeable, it is both visible and invisible, but it does not have the abilities which phoenix has.”

Phoenix was the metaphor of the imperial power since the Shang, Zhou and Han dynasties, while since the Zhou Dynasty, people began to use dragon to be the metaphor of male elite (but not used on the imperial power). Such as, Confucius said that Lao Zi was profound and mysterious, like a powerful dragon. Zhuge Liang (181-234CE) was called Hidden Dragon.

Song Chao of the Editorial Department of History Studies, Beijing, claims that only since the latter stage of the Western Han Dynasty (202BCE-9CE), when it entered social upheaval, and during the Xin (8-25CE) and Eastern Han Dynasty (25-220CE), was the image of Nüwa changed from that of an indeterminate Goddess to a creature with a snake tail and human face. [4]

Liu Bang (256-195BCE), the First Emperor of the Han Dynasty, and Dragon.

The Records of the Grand Historian: Gaozu Benji record, “Auntie Liu was taking a nap at the slope of the bank of a big lake. As she lay there sleeping, she met the “Shen (GOD)” in a dream. Suddenly, the skies darkened and thunder and lightning erupted. Concerned, the woman’s husband came to find her. However, he saw a Jiao Long (dragon) above her head. Shortly after that, she became pregnant and gave birth to Gaozu (Liu Bang).”

The Records of the Grand Historian state only two times at which a dragon appeared near Liu Bang. The second record was, “Wufu and Auntie Wang claimed that they saw a dragon above Liu’s head when he slept after becoming drunk in their bistro.”

The Records of the Grand Historian include a famous story that Liu Bang killed a big white snake after drinking. Other people came to the place where Liu Bang had killed the snake and saw an old woman, who claimed that Liu Bang was the son of the “Hong Di (Red King, or red dragon)” and had killed her son, the white snake, son of the “Bai Di (White King or white dragon).”

Although Sima Qian wrote about a dragon appearing near Liu Bang and his mother and some scholars considered this a link between the Dragon and the emperor, Liu Bang was the son of God, not the dragon. We can verify this from the following aspects.

(1) The literal meaning of the Chinese Character “Shen” is God and “Long” is dragon. Sima Qian said Liu Bang’s mother dreamed of the Shen (God) and used a Chinese word “ze,” literally means “however or but,” before saying her husband saw the Long (dragon). Sima Qian was very precise in wording. He used two distinct words, Shen (God) and Long (dragon), when telling the story of Liu Bang’s birth. Shen, in this story, was absolutely not the Long. If Shen was a Long, Sima Qian would not have used two different

words to refer to that individual in the same story.

(2) Liu Bang's non-biological father was an offspring of Liu Lei, who was a Dragon Tamer in the Xia Dynasty and regarded dragons as likeable animals that could be tamed and even eaten, recorded in *Zuozhuan.Zhaogong Twenty-ninth Year*. They did not worship dragons and never regarded dragons as gods, instead, they could defeat dragons.

(3) A large number of people believed that dragon was harmful and made disasters during the Zhou and Han Dynasties, particularly offspring of the Shao Hao (Nü He and Xi He) and Di Jun, who originally worshipped phoenix.

(4) *Shanhaijing* and archaeological discoveries reveal that the Xi He People lived in the southwestern Taishan and Yimengshan Mountains, where Beixin Culture (5300-4100BCE) in Tengzhou was discovered. The Xi He People spread out from there to the surrounding areas. Some Xi He women moved to the lower reach of the Ganshui River, found the Di Jun men to be their husbands and set up ten groups of the Ri (sun) People near the Four Lakes of Nanyang, Dushan, Zhaoyang and Weishan.

According to the Zhou's strict hierarchical system, people who lived in cities were called Guo Ren, or state people. The slaves in the lowest class were often regarded as livestock; the main source of slaves was from prisoners of wars. The Ye Ren in the second-lowest class had no political rights, no rights to build a school or study in a school, and no rights to write a book; the main source of Ye Ren was from conquered lands. Most of the descendants of the Shao Hao (including the Xi He) and Di Jun peoples, who lived in the middle and lower reaches of the Yellow River and Changjiang River valleys, became the Zhou's Ye Ren.

Feng Town, which was near the Four Lakes, was in the territory of the State of Song (1114-286BCE). The Song's first king, who was a brother of the Shang's last emperor, led some of the previous Shang's people and peerages to surrender to the Zhou, thus he became the first king of the Song and those people became the Zhou's and Song's Guo Ren(s) and peerages and lived in the cities. Most of the Xi He and Ri People lived in the countryside and became the Zhou's and Song's Ye Ren(s).

Liu's mother, his non-biological father and their families were illiterate people and farmers for generations, lived in Feng Town's countryside and were socially inferior, suggesting they were the Zhou's Ye Ren, Zhou's conquered people. Therefore, they were offspring of the Xi He or Ri (sun) People, who originally worshipped phoenix. They believed that dragon was harmful and made disasters.

(5) Liu Bang's non-biological father saw a Jiao Long near his mother. What was Jiao Long?

Jiao Long was a kind of dragon with scales, recorded in *Guangya*, (written by Zhang Yi during the three kingdoms period 220-265CE), "Jiao Long has scales, Ying Long has wings, Qiu Long has horns, Chi Long has no horns."

Shiyilu, written by Wang Jia (Zi-nian, ?-385CE), records, "Han Emperor Zhao (94-74BCE) fished in the Weishui River and captured a white Jiao (long), which looked like a snake with teeth out of lip. He ordered the chef to cook it. It was very delicious. The Jiao's bone was blue and meat was purple. Therefore, Jiao Long (dragon) was edible."

Hanshu records Emperor Wu (156-87BCE, the great-grandson of Liu Bang) killed a Jiao Long (dragon) in the Xunyang River.

One of the most famous expert in traditional Chinese Medicine, Li Shi-zhen (1518-1593), who was called the Saint of Medicine, recorded in his book, *Bencao Gangmu*,

“According to *Guangzhouji*, written by Pei Yuan in the Jin Dynasty (265-420CE), Jiao (long) was about one *Zhang* (about 3.33 meters) in length, looked like a snake but had four legs.”

Clearly, during the Zhou (1046-256BCE) and Han (202BCE-220CE) Dynasties, many people regarded a kind of aquatic or amphibian animal, which looked like a scaled snake with teeth out of lip, about three meters in length, and had four legs, as Jiao Long. (Is it sounded like a crocodile?)

Liu Bang’s family and the Han’s emperors believed that Jiao Long (dragon) was harmful and they killed Jiao Long. If Emperors Zhao and Wu believed that Liu Bang was the son of a Jiao Long, they would worship Jiao Long as ancestors instead of killing and eating them.

(6) Phoenix was the sign of the imperial power since the Shang, Zhou and Han Dynasties. Although the Zhou Dynasty had risen dragon to be one of the four spirit animals, the early Han Dynasty did not take it seriously, until the late time of the Western Han Dynasty (202BCE-8CE) and the Xin Dynasty (8-25CE, ruling by Wang Mang).

Shuoyuan, written by Liu Xiang (77-6BCE, a descendant of Liu Bang’s family), says that “Phoenix ranks the first of the four spirit animals, while dragon ranks the fourth.” Clearly, the Han Dynasty respected phoenix more than dragon. Therefore, if Liu Bang, whose ambition was to be the emperor of China, wanted to claim himself to be the son of one of the four spirit animals, he would choose phoenix, not dragon.

(7) Liu Bang, his families and the Han’s emperors never claimed Liu Bang being the son of a dragon publicly and privately. The Han emperors did not worship dragon. There were no historical records of Liu Bang’s non-biological father and his family members, including Liu Bang’s mother, worshipping dragon. It was the old woman, who made up a story, which claimed that Liu Bang was the son of the “Red Dragon (Red King).”

Phoenix was regarded as the metaphor of the imperial power during the Shang, Zhou and Han Dynasties. Meanwhile, at the time of Liu Bang’s birth, most of people still had the thoughts of hierarchical system. Falsely fabricating Liu Bang being the son of a dragon, the old woman was to downgrade Liu Bang. She was implying that Liu Bang was a man, who was a Ye Ren (the second lowest class in the hierarchical system), did not have the hierarchical qualification of being an emperor of the country. She wanted people to believe that Liu Bang was not a phoenix and a man, who could lead the country, liked a phoenix, but only a dragon and a man with some abilities, liked a dragon.

Due to the above reasons, the truth of Liu Bang’s birth is that Liu Bang’s mother met God in her dream and became pregnant. However, a Jiao Long (dragon) came to harm her. But her husband came to find her and the dragon dared not to harm her.

Liu Bang was the son of God, not the dragon. The more reasonable interpretation of the red dragon appearing near Liu Bang and his mother was that the dragon wanted to harm them.

Dragon Worship Bloomed Twice in Ancient China.

Dragon worship first bloomed in the northern China during the Southern and Northern Dynasties (420-589CE), a prolonged stand-off between the southern dynasties who controlled the southern territories of China and the northern dynasties who controlled the northern territories of China. During this period, Confucianism declined and people who suffered a lot from the wars and social turbulence sought spiritual sustenance. Buddhism,

which promoted seeking deliverance through ascetic, flourished in China. Meanwhile, the dragon worship bloomed in the northern China due to most of the rulers of the northern dynasties coming from the northern nomadic people, who were the Huang Di's offspring and worshipped dragon.

The Qingzhou (Shandong) Buddhas, which discovered in 1996 in the Longxing (dragon rising) Temple, have dragon engraving on the buddhas' statues, which were made during the Southern and Northern Dynasties, revealing the attempts to blending the dragon worship and Buddhism.

Dragon worship flourished again in China during the Five Dynasties and Ten Kingdoms (907-979), when China fell into another period of disarray, wars and insurrection. Confucianism, which had flourished during the Sui (581-618) and Tang (618-907) dynasties, declined again and Buddhism flourished again in many places of China.

In the Leifeng Tower of the Westlake in Hangzhou in 2001, archeologists discovered a bronze statue of Buddha with a dragon pedestal in the underground basement, which was built by Qian Hong-chu (929-988), King of Wuyue State, proving the blending of dragon worship and Buddhism had spread to the southern China.

Dragon Became One of the Metaphors of the Imperial Power of Emperor since Wu Ze-tian.

During the Southern and Northern Dynasties (420-589CE), Buddhism flourished in China, meanwhile a large number of people believed in Taosim. The conflicts between the different beliefs were sharp. In order to mollify severe social contradictions, the Tang Dynasty (618-907CE), who emphasized Confucianism, implemented a policy of the reconciling and simultaneous development three beliefs: Confucianism, Buddhism and Taosim, which were called "Three Saints (or Three Religions) Temple," and had three main gods: Jade Emperor (Taoism), Gautama Buddha (Buddhism) and Confucius (Confucianism).

In these beliefs and folklore, dragons had very low official rank and could control the rain and earth's aquatic areas under the leadership of the Heaven. The Tang Dynasty (618-907) had a famous folklore story of the Jinghe Dragon tampering the god's order of rain and Wei Zheng (580-643CE, a high official) killing the dragon in his dream.

After Wu Ze-tian took in charge of the imperial power, she 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, the Tang began to decorate the emperor's robes and crowns with dragon and the empress' coronets with phoenix. The Tang's records also tell that Li Long-ji, Emperor Tang Xuanzong (685-762CE) of the Tang, gave bronze mirrors carved with dragons as awards to meritorious statesmen. However, emperors of the Tang still respected phoenix more than dragon, until its late stage near the imminent doom.

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. Phoenix and dragon appeared on emperor's robes and crowns and empress' coronets during the Song (960-1279), Ming (1368-1644) and Qing (1636-1912) Dynasties.

Dragon Became the Top Metaphor of the Imperial Power only Since the Ming and Qing Dynasties.

Dragon had evolved into the imperial symbol only since the Ming (1368-1644) and Qing (1636-1912) Dynasties, when Chinese emperors started wearing Dragon Robes and calling themselves “Son of God, The Real Dragon.” The Ming’s and Qing’s emperors rose dragon to be the top metaphor of the imperial power, the metaphor of emperor, while phoenix to be the second metaphor of the imperial power, the metaphor of empress. Since then, dragon became a symbol of power, strength and good luck and even a totem of China as a whole in modern times.

However, dragon did not become the main god in common people. In the Three Saints beliefs, common Chinese people believed that the dragons were in charge of rain, rivers, waters and oceans, under the leadership of the Jade Emperor in Heaven and lived in oceans on Earth. Such common people’s beliefs were recorded in the novels *Investiture of the Gods* (*Feng Shen Bang*, author unknown) and *A Journey to the West* (written by Wu Cheng-en, 1500-1583), both written during the Ming Dynasty. The Three Saints (or Three Religions) Temple, which became very popular since the Tang Dynasty, were built widely since the Ming Dynasty and lasted until 1940s. Most of the Three Saints Temples were demolished in the late 1940s and early 1950s.

Many places built Dragon King Temples, but in most villages, the dragon temples were as small as the Village God Temple. In rural area, people kept their tradition and believed that there was one GOD in Heaven who was in charge of everything. At their homes they offered sacrifices to GOD, all spirits and ancestors during festivals, but no one offered sacrifices to the dragons.

Conclusion

Due to the long-time of the matriarchal clan society, it was difficult to ascertain an individual’s patriarchal clan. However, almost all groups of ancient Chinese People accepted only endogamy during the Neolithic Age, enabling *Shanhaijing* to identify about 150 groups of people, who came from the five biggest groups of people and had played important roles in making ancient Chinese civilization. The five most famous groups were the Zhuan Xu, Di Jun, Huang Di, Yan Di and Shao Hao. They used to live in the Pamirs Plateau, soon gathered in the area in the west of the Qinghai Lake and north of the Tibetan Plateau, then moved to other places of China.

The Shao Hao People, who spread out along the Weihe River Valley to today’s Shandong Peninsula and the eastern seashore, branched out to many groups, including the Nü He People, who worshipped the phoenix Yuan and lived near the east end of the earth and from the Jiaodong Peninsula and eastern seashore spread out to the south and north along coastline during about 16,000-14,000 years BP.

Worrying the sea level rising, the Nü He sent the Chang Xi People to the western Kunlun Mountains and set up twelve groups of the Yue (moon) People, and sent the Xi He People to move to the southwestern Taishan and Yimengshan Mountains and set up ten groups of the Ri (sun) People. The Nü He and Xi He were the main founders of the most advanced Dong Yi Culture first in the Shandong Peninsula, later spread to the Yellow River and Chang jiang River valleys and other places, greatly influenced the development of other early cultures and had the leading role in making the Yellow River Valley Cultural System the root of ancient Chinese civilization.

The phoenix worship, which came from the Nü He People, the main founders of Dong

Yi Culture, became the first worship in ancient China until the Tang Dynasty (618-907CE). Nü Wa was regarded as the highest Goddess.

Due to helping the Zhou to destroy the Shang, the Huang Di's and Yan Di's offspring 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: blue dragon, white tiger, red Zhuque (phoenix) and black tortoise and snake. Phoenix ranked the first and Dragon ranked the fourth, recorded in *Shuoyuan*.

From the Shang, Zhou and Han Dynasties to the Tang Dynasty (618-907CE), phoenix was the sign of the imperial power, while dragon was only used to be the metaphor of male elite (but not used on the imperial power).

Empress Wu Ze-tian (624-705CE) 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.

Dragon had evolved into the imperial symbol only since the Ming Dynasty (1368-1644), when Chinese emperors started wearing Dragon Robes and calling themselves "Son of God, The Real Dragon." Since then, dragon became a symbol of power, strength and good luck and even a totem of China as a whole in modern times. However, common Chinese people believed that dragons were in charge of rain, rivers, waters and oceans, under the leadership of the Jade Emperor in Heaven and lived in oceans on Earth.

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