

南山經圖



Chinese Bronze and Cultivated Wheat Came From Western Asia

Soleilmavis Liu

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Archaeologists commonly agree that Chinese bronze came from central and western Asia.

Also, scientists believe that ancient China did not have appropriate conditions for wild species to hybridize naturally and then evolve to *Triticum aestivum* L. (wheat). They believe that Chinese cultivated wheat and barley came from Western Asia only.

Who firstly cultivated wheat and made bronze in ancient China?
And When?



Before we discuss historical facts of ancient Chinese wheat and bronze coming from western Asia, we shall first discuss ancient Chinese people recorded in *Shanhaijing*, and cultures they had developed before and during the Neolithic Age. Modern archaeological discoveries have revealed the authenticity of *Shanhaijing*'s records.

北山經桑乾圖



E-Leader Bratislava

Comenius University, Bratislava, Slovak



According to the ASPRO chronology, the Neolithic period began in some parts of the Middle East about 18,000 years BP and later in other parts of the world and ended between 4500BCE and 2000BCE. Other scholars agree that the Neolithic Age began in about 10200BCE and ended in 2000BCE. In my book, I chose the first theory of the Neolithic Age (about 16000-2000BCE).



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

31,000 words

Eighteen Sections

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

Four Original Books

Classic of the Five Hidden Mountains

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

Four Classic of Regions Beyond the Seas

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

Four Classic of the Great Wilderness

written during the Shang Dynasty (1600-1046BCE)

Five Classic of Regions Within the Seas

written during the Zhou Dynasty (1046-256BCE)

In *Shanhaijing*:

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

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

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

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

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

The Mobile Desert refers to the Taklamakan Desert.

The Great Wilderness refers to the Tibetan Plateau.



The Size of the Qinghai Lake :

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

1,000 kilometers in perimeter in the

North Wei Dynasty (386-557CE),

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

360 kilometers in Perimeter today.

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

Shanhaijing's name of river, lake and sea

***Shanhaijing* records many Neolithic groups of people (or tribes) in Neolithic China, and identifies no more than 150 groups, which came from the five biggest groups:
Shao Hao, Di Jun, Zhuan Xu, Huang Di and Yan Di.**

Name	Chinese character	Literal meaning	
Shao Hao	少昊	Subordinate of Heaven	Shao Hao was called White King for having white skin colour, suggesting they had a clear Caucasoid racial characteristic - white skin.
Zhuan Xu	颛顼	Simple and Honest	had Mongoloid racial characteristic.
Di Jun	帝俊	Pretty and outstanding King	had Mongoloid racial characteristic.
Huang Di	黄帝	Yellow King	Huang Di was called Yellow King for having yellow skin colour, suggesting they had a clear Mongoloid racial characteristic - yellow skin.
Yan Di	炎帝	Burning-hot King	Modern genetics have proven that the Yan Di's offspring (Di Qiang People) had D spectrum (Negrito) gene.

Archaeologists and historians agree:

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

(a social system in which mother was head of the family and descent was traced through mother's side of the family, thus human knew only mother not father, had female as leader and accepted only endogamy within same race.)

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

Before 8,000 years BP, Huang Di group lived in matriarchal clan society and had female as leader, a male was not able to be a leader of his group. Therefore, originally, Huang Di was the name of a group, not a particular individual.




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

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

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

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

Shanhaijing: Four Classic of the Great Wilderness:West records the following groups lived near Mount Buzhou.

Shu Shi	The Zhuan Xu gave birth to Shu Shi near Mount Buzhou.	
Gong Gong	The Zhuan Xu gave birth to Gong Gong near Mount Buzhou.	
Yu People	The Di Jun gave birth to Yu People, who had wars with the Gong Gong in Mount Guo near Mount Buzhou, suggesting the Yu and Gong Gong People all lived near Mount Buzhou.	
Hou Ji	The Di Hun gave birth to Tai Xi and Hou Ji, who lived near a big lake in the west of Mount Huai Jiang and Buzhou (in the east of Mount Changliu).	
King Shun	The Di Jun gave birth to Shun in the northwestern Tibetan Plateau near Mount Buzhou.	
Shao Hao (White King)	Shao Hao was respected as Bai Di (White King) by people in Mount Changliu in the west of Mount Buzhou. The Chang Liu People were offspring of the Shao Hao.	
Huang Di (Yellow King)	The Huang Di lived in Mount Mi, in the west of Mount Buzhou and east of Mount Changliu.	
Ling Jia and Hu Ren	The Yan Di gave birth to a group of people, who gave birth to Ling Jia. The Ling Jia gave birth to Hu Ren. The Ling Jia and Hu Ren lived in the west of Taklamakan Desert, near Mount Buzhou, suggesting that the Yan Di lived near Mount Buzhou.	
The Western Queen Mother	The Western Queen Mother lived in Mount Yu, in the east of Mount Changliu.	
Xuan Yuan	The Xuan Yuan lived in Mount Xuanyuan, in the west of Mount Yu and east of Mount Changliu.	

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

The Western Mother Queen lived in Mount Yu.

Shao Hao lived in Changliu.

Mount Changliu

Xuanyuan Yu

Jishi Mound

200li

300li

480li

350li

400li

320li

Huaijiang

Taiqi

480li

Leyou

370li

Kunlun Mound

Zhong

420li

Mi

420li

Mount Buzhou



Huang Di lived in Mount Mi and ate jade ointment.

Zhuan Xu lived near Mount Buzhou

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

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

The Location of Mount Buzhou

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

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

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

To Tianshan Mts

To Himalayan Mts

To Kunlun Mts

The Western Mother Queen lived in Mount Yu.

Shao Hao lived in Changliu.

Mount Changliu

Xuanyuan Yu

Jishi Mound

Huaijiang

Taiqi

To Tianshan Mts

200li

300li

480li

350li

400li

320li

480li

Leyou

370li

Kunlun Mound

Zhong

420li

Mi

Huang Di lived in Mount Mi and ate jade ointment.

Desert

Zhuan Xu lived near Mount Buzhou

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

420li

Mount Buzhou

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

To Himalayan Mts

To Kunlun Mts

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

Movements of Ancient Chinese People

The Huang Di People spread out from the Pamirs Plateau to the west of the Qinghai Lake, later moved to the north of the Chishui River, Tianshan Mountains and further northern and northeastern areas. Later, a few groups spread to the Daxing'an Ling and Changbaishan Mountains.

The Shao Hao and Di Jun People spread out from the Pamirs Plateau to the west of the Qinghai Lake, the Weihe Plain and the lower reach of the Yellow River.

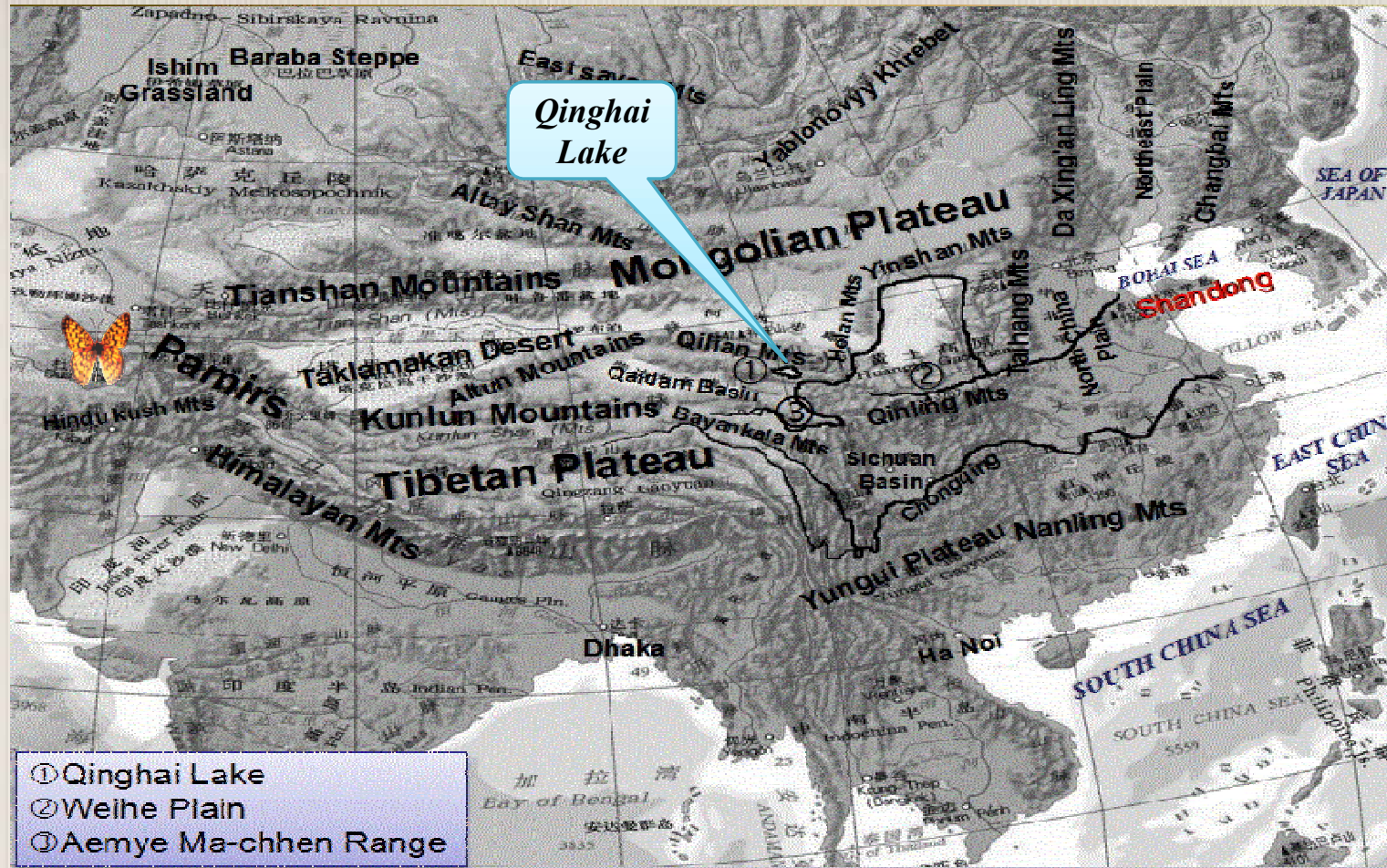
Then the Shao Hao spread out from the Shandong Peninsula along coastline to the south until reached Oceania and the north until reached the Arctic Circle and Americas. While the Di Jun spread out from the Yellow to the Changjiang River Valley and lived in the west of the Shao Hao's territories, where were near sea.

Qinghai Lake

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

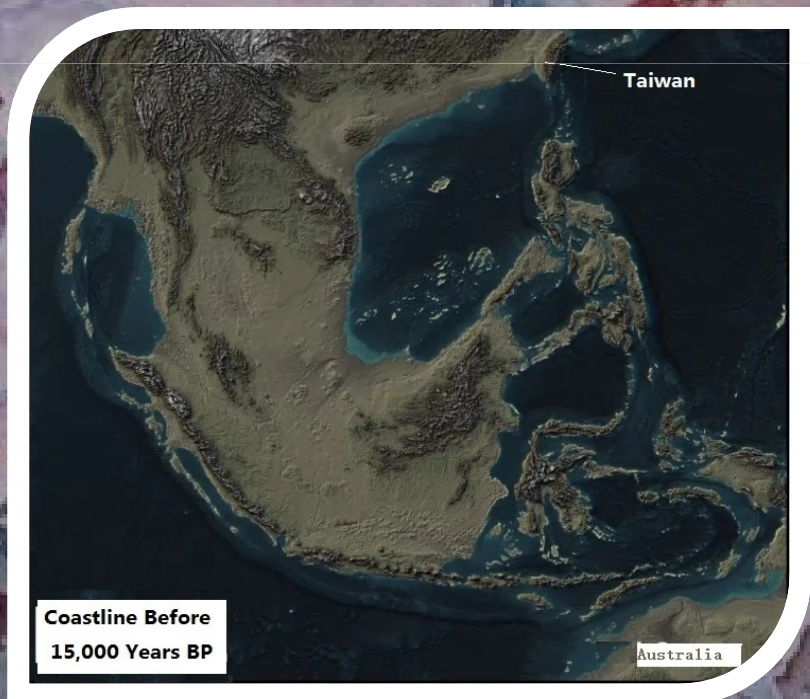
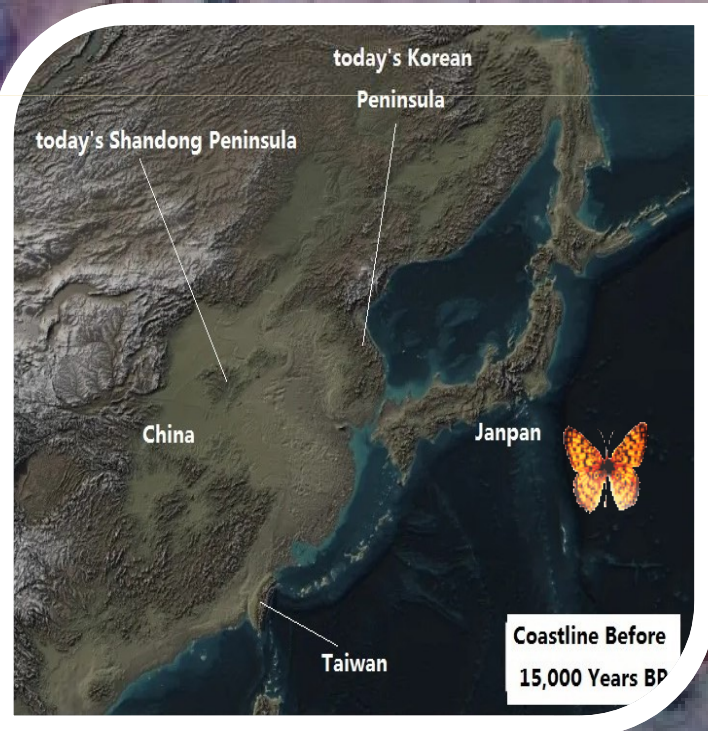
The Yan Di People spread out from the Pamirs Plateau to the west of the Taklamakan Desert. Today, the Yan Di's gene, D spectrum (Negrito) gene, was found in the Tibetan Plateau, southeastern Asia, Oceania, from where it also spread to Japan.

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



Sea level rising during 18,000 – 5,000 years BP.

At the later stage of the Pleistocene, about 18,000 years BP, sea level was about 130 meters lower than today, today's Bohai Sea did not exist, the eastern Asia continent connected with the Japanese archipelago and southeastern China connected with today's Taiwan. Since 18,000 years BP, temperature rose quickly and snow and ice started melting. Sea level rose to 40 meters lower than at present in about 11,500 years BP, when most parts of Bohai Sea were land, to present level in about 10,000 years BP, to 2-5 meters higher in about 6,000 years BP, when the Jiaolai River became the Jiaolai Strait and the Jiaodong Peninsula became the Jiaodong Island, and dropped to 2-5 meters lower in about 5,500 years BP, then rose again to present level in about 5,000 years BP.



The Shao Hao and Nü He People (1)

Archaeological findings and *Shanhaijing's* records tell that during 16,000-14,000 years BP, the Shao Hao People spread out from the western Pamirs Plateau to the Weihe River Valley, lower reach of the Yellow River and today's Shandong Peninsula, in where they branched out to some groups, including the Nü He People, who lived near easternmost seashore in east of today's Shandong Peninsula and from where spread out along coastline to the north to the Arctic circle and Americas, and the south to southeastern Asia and Oceania.

The migration route of the Shao Hao People was from the western Pamirs Plateau to the Weihe River Valley, then along the Yellow River to the Shandong Peninsula. It was exactly the later's Old Silk Road, which was built during the Han Dynasty (202BCE-220CE).



The Shao Hao and Nü He People (2)

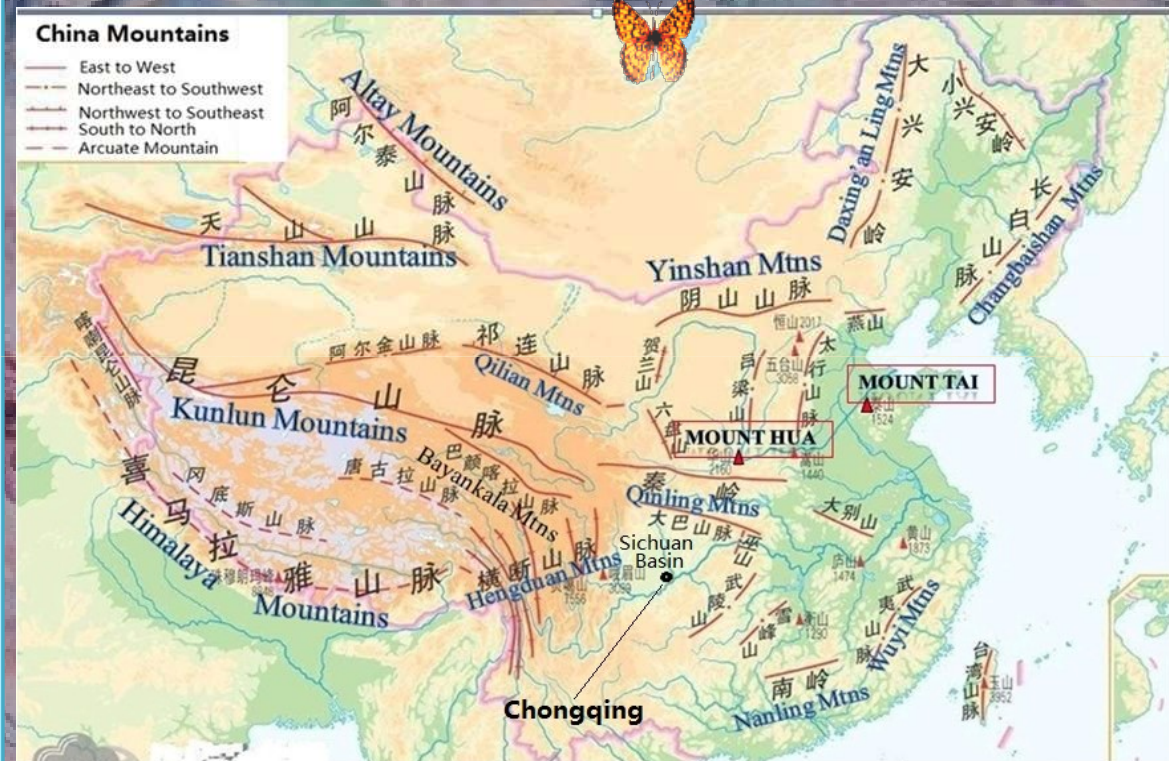
(1) *Shanhaijing* records that the Chang Liu People in Mount Changliu in the western Pamirs Plateau respected Shao Hao as their Bai Di ((literally means White King or White Ancestor-god), suggesting they were the Shao Hao's offspring.

(2) The god of Mount Hua was Shao Hao (white ancestor-god or white-god), suggesting inhabitants in Mount Hua were the Shao Hao's offspring.

Mount Hua in Huayin City of Shaanxi Province was the center of Yangshao Culture (about 5000-3000BCE). Thus, the Shao Hao's offspring were leading founders of Yangshao Culture. Yangshao was the successor of Laoguantai Culture (6000-5000BCE) and Peiligang Culture (6200-4600BCE).

Also the Laoguantai site (about 6000-5000BCE), the first phase of Di Qiang Culture, is located in Hua County of Shaanxi and 30km west to Mount Hua.

Thus, the Shao Hao People were leading developers of Laoguantai and Yangshao Di Qiang Culture.



(3) *Shanhaijing* records, “The Shao Hao People lived in the Gan Mountains (in today's Taishan and Yimengshan Mountains), from where the Ganshui River came.”

The Nü He People, Dong Yi Culture and Their Large-scale Migrations During the Neolithic Age (16000-2000BCE).

(I) During about 16,000-14,000 years BP.



The Nü He People, who worshipped Highest Goddess Nüwa and phoenix, spread out along coastline from eastern seashore in east of today's Shandong Peninsula to north and south, left their offspring in the Liaohe Plain, Liaodong Peninsula, Korea Peninsula, Japanese archipelago, Kamchatka Peninsula, Arctic Circle, Aleutian Islands and Americas; also in the lower reach of the Changjiang River, southeastern China (including Taiwan), southeastern and southern Asia, Malaysia, Indonesia, Philippines, Oceania and Australia.

The Nü He's offspring, who lived along coastline in those areas, regarded the Jiaodong Nü He as their mother-group and worshipped Nü He (female) as their ancestor-goddess.

The Nü He's offspring were founders of earliest coastal and maritime cultures, but rising sea level continued to transgress their inhabitation areas and destroyed their early remains.

The Nü He People, Dong Yi Culture and Their Large-scale Migrations During the Neolithic Age (16000-2000BCE). (II) During 14,000-8,000 years BP.

Many early cultures (during 14,000-8,000 years BP) near sea were developed by the Nü He's offspring, such as,

- Houli Culture (about 6400-5700BCE), a millet-growing culture in the north of the Taishan Mountains in the Shandong Peninsula.
- Near Beijing and Tianjin, there are some archaeological sites, such as Ji County (before 10,000 years BP) of Tianjin; Zhuan'nian site (10,000-9,200 years BP) of Huairou County, Beijing; Nazhuantou (10,500-9,700 years BP) of Xushui in Henan; Baoding (10,000 years BP) of Hebei; and further west areas in Yujiagou (lower layer) site (14,000-8,000 years BP) of Yangyuan County of Hebei. (A small percentage of the Di Jun's offspring also lived in these areas.)
- Xiaohexi (about 7500-6200BCE) and Xinglongwa (about 6200-5200BCE) millet-growing cultures in the Liaohe River Valley (including Xilamulun and Laoha River). (A very small percentage of the Huang Di's offspring also lived in these areas.)
- Kuahuqiao (about 6000-5000BCE) rice-growing culture in Xiaoshan of Zhejiang in the south of the lower reach of the Changjiang River.
- Yingde of Guangdong (11000-8000BCE) have excavated cultivated rice.
- Baozitou of Guangxi (before 10,000 years BP).



- (1) Cishan-Peiligang (about 6200-4600BCE), the inhabitants were the Di Jun's offspring.
- (2) Qin'an Dadiwan First (about 6200-3000BCE), the inhabitants were the Shao Hao's and Di Jun's offspring.
- (3) Pengtoushan (about 8200-7800BCE) in Li County of Hunan, the inhabitants were the Di Jun's offspring.



The Nü He People, Dong Yi Culture and Their Large-scale Migrations During the Neolithic Age (16000-2000BCE).

(III) During 8,000-4,500 years BP - (1) The Nü He, Xi He, Chang Xi, Ri (sun) and Yue (moon) People

During 8,000-7,000 years BP, when sea level was 2-5 meters higher than today, the Jiaolai River became the Jiaolai Strait and the Jiaodong Peninsula became the Jiaodong Island, the Jiaodong Nü He People changed their name to **Hua (Nü He)**, developed Baishi Coastal Culture (before 7,000 years BP) and some agricultures. However, rising sea level had drowned most of the Nü He's early inhabitation areas, which were near sea. Yantai Baishi site, whose altitude is 23 meters today, was the rare survivor.

Around 5300BCE, worrying about sea level keeping rising to drown the whole Jiaodong Peninsula (Island), the **Jiaodong Hua (Nü He)** ordered some of them, re-named "Chang Xi" (with female as leader) to move to the western Kunlun Mountains near the Pamirs Plateau; some Chang Xi women found the Di Jun men to procreate and set up twelve groups of the Yue (moon) People; The Chang Xi and Yue (moon) later spread out to surrounding areas, including the Qilian Mountains, Bayankala Mountains, Sichuan Basin and the Pamirs Plateau and its west regions. The Ba People were offspring of the Chang Xi and Yue (moon), lived in the Bayankala Mountains, later spread out to Sichuan Basin, much later set up the State of Ba (?-316BCE) near Chongqing.

Concurrently, the Jiaodong Hua (Nü He) ordered some of them, re-named "Xi He" (with female as leader) to move to the southwestern Taishan and Yimengshan Mountains; some Xi He women found the Di Jun men to procreate and set up ten groups of the Ri (sun) People near the Four Lakes of Nanyang, Dushan, Zhaoyang and Weishan, from where, the Ri (sun) spread out to surrounding areas, including eastern Henan (including Shangqiu), northern Anhui and Jiangsu.



The Xi He and Chang Xi People remained tradition of matriarchal clan society, knew only mother not father and had female as leader, thus were tributary groups of the Jiaodong Hua (Nü He).

Although the Ri (sun) and Yue (moon) People had paternal kinship with some of the Di Jun People, who had turned from matriarchal to patriarchal clan society in about 8,000 years BP, they still remained tradition of matriarchal clan society and were tributary groups of the Jiaodong Hua (Nü He), instead of the Di Jun People.

The Nü He People, Dong Yi Culture and Their Large-scale Migrations During the Neolithic Age (16000-2000BCE).

(III) During 8,000-4,500 years BP - (1) The Nü He, Hua, Xi He, Chang Xi, Ri (sun) and Yue (moon) People

The Jiaodong Hua (Nü He) People, who controlled the Xi He and Chang Xi to give birth to the Ri (sun) and Yue (moon), worshipped Phoenix Yuan, and were historical prototypes of the myth of Phoenix Yuan controlling the sun and moon to rise in order; therefore, in myth, Nü He was sun-moon-goddess, Xi He was sun-goddess and Chang Xi was moon-goddess.

The Jiaodong Hua (Nü He) and their tributary groups worshipped Highest Goddess Nüwa, phoenix, ancestor-goddess (Nü He) and sun-moon-goddess (Nü He). They also regarded the Jiaodong Hua (Nü He) Queens as combination of goddess and human body and incarnation of goddess - Ancestor-goddess and Sun-moon-goddess.

Historians commonly agree that before and during the Shang Dynasty (1600-1046BCE), ancient Chinese people were ideologically god-centered, mankind should obey god's will. Ancient Chinese People believed that mean leader or queen were the Mandate of Heaven. The Mandate of Heaven enabled the Jiaodong Hua (Nü He) Queens to control all tributary groups easily and completely, even though they lived far away from each other.

The Nü He People, Dong Yi Culture and Their Large-scale Migrations During the Neolithic Age (16000-2000BCE).

(III) During 8,000-4,500 years BP - (2) The Jiaodong Hua (Nü He) repeatedly sent peoples to their tributary groups, helped them to develop new cultures and consolidated the relationship – mother and tributary. (一)

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

The Jiaodong Hua (Nü He) People (founders of Baishi Coastal Culture) and their tributary group - Xi He, were co-founders of Beixin (5300-4100BCE), Dawenkou (4100-2600BCE) and Longshan (3200-1900BCE) cultures in the Shandong Peninsula.

Archaeological discoveries have proven Dong Yi Culture, including Baishi, Beixin, Dawenkou and Longshan, spread out from the Shandong Peninsula along coastline to the north to the Liaohe Plain, Liaodong Peninsula, Korea Peninsula, Japanese archipelago, Kamchatka Peninsula, Arctic Circle, Aleutian Islands and Americas; also to the south to the lower reach of the Changjiang River, southeastern China (including Taiwan), southeastern and southern Asia, Malaysia, Indonesia, Philippines, Oceania and Australia, and turned those regions into outposts of Dong Yi Culture.

This suggests that the Jiaodong Hua (Nü He) Queens repeatedly sent peoples, who brought Baishi, Beixin, Dawenkou and Longshan cultures, to move to their tributary groups, who regarded the Jiaodong Nü He (and Hua) as their mother-group, to help them to develop new cultures and consolidate the relationship – mother and tributary.



The Nü He People, Dong Yi Culture and Their Large-scale Migrations During the Neolithic Age (16000-2000BCE).

(III) During 8,000-4,500 years BP - (2) The Jiaodong Hua (Nü He) repeatedly sent peoples to their tributary groups and helped them to develop new cultures. (二)

a) The Jiaodong Hua (Nü He) Queens repeatedly sent peoples to the Ri (sun) People, who spread out from the Four Lakes of Nanyang, Dushan, Zhaoyang and Weishan to surrounding areas, including northern Jiangsu and Anhui, and eastern Henan (including Shangqiu). Archaeological discoveries confirm that Beixin, Dawenkou and Longshan cultures had spread out from the Shandong Peninsula to those areas and turned them into outposts of Dong Yi Culture.



1. 滕州北辛
2. 滕州西康留
3. 兖州王因
4. 汶上东贾柏
5. 济宁玉皇顶
6. 济宁张山
7. 兖州西桑园
8. 泰安大汶口
9. 长清张官
10. 章丘王官庄
11. 邹平西南庄
12. 临淄后李
13. 青州桃园
14. 烟台白石村
15. 烟台邱家庄
16. 连云港大村
17. 连云港二洞村
18. 灌云大伊山
19. 沐阳万北
20. 邳县大墩子
21. 濰溪石山子



The Nü He People, Dong Yi Culture and Their Large-scale Migrations During the Neolithic Age (16000-2000BCE).

(III) During 8,000-4,500 years BP - (2) The Jiaodong Hua (Nü He) repeatedly sent peoples to their tributary groups and helped them to develop new cultures. (三)

b) The Jiaodong Hua (Nü He) Queens repeatedly sent peoples to move along coastline to their tributary groups in the south in the lower reach of the Changjiang River, southeastern China, southeastern and southern Asia (including inhabitation areas of Dabenkeng Culture), Malaysia, Indonesia, Philippines, Oceania and Australia, and helped them to develop new cultures. Archaeological discoveries confirm that Beixin, Dawenkou and Longshan cultures had spread out from the Shandong Peninsula to those areas and turned them into outposts of Dong Yi Culture.



In the lower reach of the Changjiang River, archaeological discoveries confirm that,

Hemudu Culture (about 5000-3300BCE) in Yuyao of Zhejiang and Majiabang Culture (about 5000-4000BCE) in Jiaxing of Zhejiang in the lower reach of the Changjiang River had similarities with Shandong Beixin Culture.

Liangzhu Culture (3300-2300BCE) near Taihu of Zhejiang and Songze Culture (3800-2900BCE) in the Qingpu district of Shanghai had similarities with Shandong Dawenkou Culture. The Liangzhu People worshipped phoenix and sun-goddess.

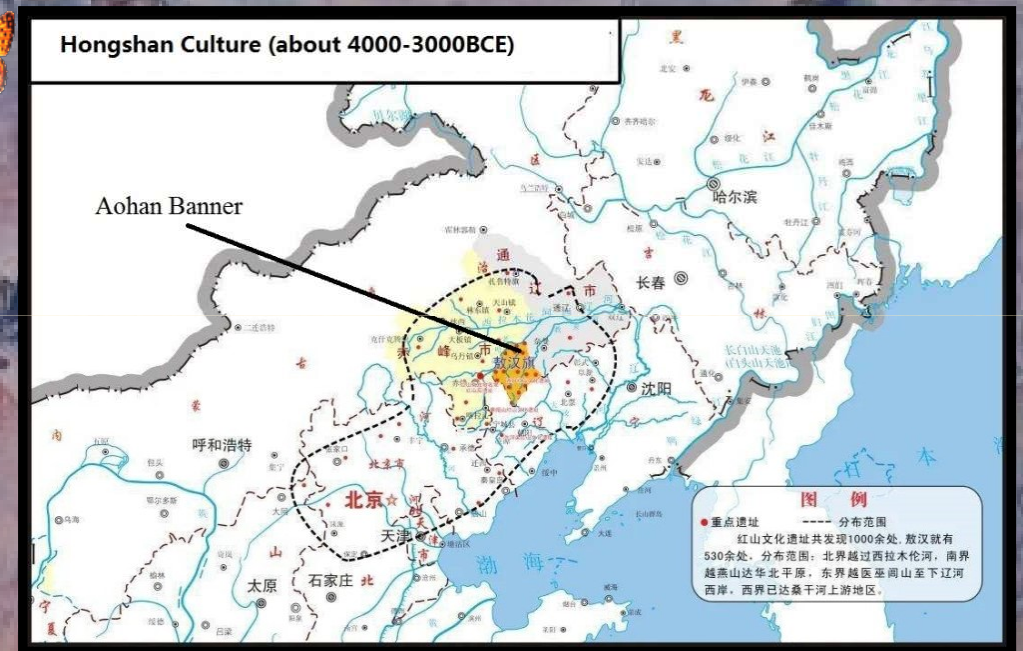
Longshan Culture also spread out from the Shandong Peninsula to the south to the lower reach of the Changjiang River, and turned these regions into outposts of Longshan Culture.

In southeastern China, southeastern Asia, Malaysia, Indonesia, Philippines, Oceania and Australia, archaeological discoveries confirm that Dong Yi Culture spread out from the Shandong Peninsula to those areas and turned them into outposts of Dong Yi Culture, including inhabitation areas of Dabenkeng Culture (about 4000-3000BCE), which spread out from southeastern China (including Taiwan) to Philippines and Oceania, confirmed by German archaeologist Robert Heine Geldern.

The Nü He People, Dong Yi Culture and Their Large-scale Migrations During the Neolithic Age (16000-2000BCE).

(III) During 8,000-4,500 years BP - (2) The Jiaodong Hua (Nü He) repeatedly sent peoples to their tributary groups and helped them to develop new cultures. (四)

c) The Jiaodong Hua (Nü He) repeatedly sent peoples to move along coastline to their tributary groups in the north in the Liaohe Plain, Liaodong Peninsula, Korea Peninsula, Japanese archipelago, Kamchatka Peninsula, Aleutian Islands and Americas, and helped them to develop new cultures.



In the Liaohe Plain, archaeological discoveries confirm that, Xiaohexi's (7500-6200BCE) and Xinglongwa's (6200-5200BCE) successor, Zhaobaogou Culture (about 5200-4500BCE) in the Liaohe Plain had similarities with Shandong Beixin Culture. Zhaobaogou's phoenix worship came from the Jiaodong Nü He People. Dawenkou Culture also spread out from the Shandong Peninsula along coastline to the north to the Liaohe Plain, and turned inhabitation areas of Hongshan Culture (4000-3000BCE), which spread out from the Liaohe Plain to Inner Mongolia, into outposts of Dawenkou Culture.

The Nü He People, Dong Yi Culture and Their Large-scale Migrations During the Neolithic Age (16000-2000BCE).

(III) During 8,000-4,500 years BP - (2) The Jiaodong Hua (Nü He) repeatedly sent peoples to their tributary groups and helped them to develop new cultures. (五)



In the Liaodong Peninsula, Korea Peninsula, Japanese archipelago, Kamchatka Peninsula, Aleutian Islands and Americas, archaeological discoveries confirm that, Baishi Culture had greatly influences in those areas.

Also Dawenkou Culture spread out from the Shandong Peninsula along coastline to those areas and turned them into outposts of Dong Yi Culture.

In *Studying Prehistoric Human-face Petroglyphs of the North Pacific Region*, published by the Smithsonian Institution in 1998, Song Yao-liang discovered that Aleutians in northwestern America exhibit similarities in religion culture with Dawenkou Culture in the Shandong Peninsula. Song Yao-liang believed that 5,000 years ago, another large-scale migration of the Shandong People brought these prehistoric human-face petroglyphs to America.

The Nü He People, Dong Yi Culture and Their Large-scale Migrations During the Neolithic Age (16000-2000BCE).

(III) During 8,000-4,500 years BP - (2) The Jiaodong Hua (Nü He) repeatedly sent peoples to their tributary groups and helped them to develop new cultures. (六)



- d) Archaeological discoveries confirm that Longshan Culture spread out from the Shandong Peninsula to the south to the lower reach of the Changjiang River, also to the west to 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.

The Nü He People, Dong Yi Culture and Their Large-scale Migrations During the Neolithic Age (16000-2000BCE).

(IV) The Jiaodong Hua (Nü He)'s tributary groups. (一)



Groups	Locations
Chang Xi People Yue (moon) People	<p>The Chang Xi People moved from the Jiaodong Peninsula to the western Kunlun Mountains around 5300BCE. Some Chang Xi women found the Di Jun men to procreate and set up twelve groups of the Yue (moon) People.</p> <p>The Chang Xi and Yue (moon) later spread out to surrounding areas, including the Qilian Mountains, Bayankala Mountains, Sichuan Basin and the Pamirs Plateau and its west regions.</p> <p>The Ba People were offspring of the Chang Xi and Yue (moon), lived in the Bayankala Mountains, later spread out to Sichuan Basin, much later set up the State of Ba (?-316BCE) near Chongqing.</p>
Xi He People Ri (sun) People	<p>The Xi He People moved from the Jiaodong Peninsula to the southwestern Taishan and Yimengshan Mountains around 5300BCE, later spread out to surrounding areas.</p> <p>Some Xi He women found the Di Jun men to procreate and set up ten groups of the Ri (sun) People near the four lakes of Nanyang, Dushan, Zhaoyang and Weishan; the Ri later spread out to surrounding areas, including Xuzhou and Shuyang of Jiangsu, Suixi County of Anhui and eastern Henan (including Shangqiu).</p>
The Nü He's offspring	They lived along coastline in Jiangsu, including Liangyungang.
The Nü He's offspring	They lived in the lower reach of the Changjiang River and its south areas near coastline.
The Nü He's offspring	<p>They lived in inhabitation areas of Dabengkeng Culture (about 4000-3000BCE).</p> <p>Dabengkeng Culture appeared in southeastern China, northern Taiwan and spread around coast of Taiwan, as well as the Penghu islands to the west, also spread out from Taiwan to Philippines and Polynesia, confirmed by German archaeologist Robert Heine Geldern.</p>
The Nü He's offspring	They lived in southeastern and southern Asia, Malaysia, Indonesia, Philippines and Oceania.
The Nü He's offspring	They lived in the Liaohe Plain, including the Liaohe, Xilamulun and Laoha River Valley.
The Nü He's offspring	They lived in the Liaodong Peninsula, Korea Peninsula, Japanese archipelago, Kamchatka Peninsula, Arctic Circle, Aleutian Islands and Americas.

The Nü He People, Dong Yi Culture and Their Large-scale Migrations During the Neolithic Age (16000-2000BCE).

(IV) The Jiaodong Hua (Nü He)'s tributary groups. (二)

The only conceivable reason for Baishi, Beixin, Dawenkou and Longshan cultures spreading out from the Shandong Peninsula to other places, was that the Jiaodong Hua (Nü He) repeatedly sent peoples to their tributary groups and unreservedly taught them most advanced Dong Yi Culture to consolidate the relationship – mother and tributary.



Tribal conflicts and wars continued throughout whole historical time. Ancient Chinese people were cautious and conservative when they taught most advanced technologies to other groups of people. Therefore, the Jiaodong Hua (Nü He) only unreservedly taught their tributary groups most advanced technologies and cultures to consolidate the relationship – mother and tributary.

The Jiaodong Hua (Nü He) queens allowed the Nü He's offspring (in China, the Arctic Circle, Americas and Oceania) to find the Huang Di, Di Jun or Zhuan Xu men to procreate and gave birth to some offspring, who still remained tradition of matriarchal clan society and were tributary groups of the Jiaodong Hua (Nü He), instead of the Di Jun, Huang Di or Zhuan Xu, who had turned from matriarchal to patriarchal clan society in about 8,000 years BP.

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

Neolithic Chinese Cultures

(Archaeological discoveries)



Archaeological discoveries prove that:

Neolithic China had two main ancient cultural systems: the **Yellow River Valley Cultural System** and the **Changjiang River Valley Cultural System**.

Starting from the lower reaches areas of the Yellow and Changjiang rivers, these cultures spread to surrounding areas.

Dong Yi Culture, the most advanced Neolithic Chinese Culture, was developed in the Shandong Peninsula and spread out to other places of 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.

Dong Yi Culture was the Root of Ancient Chinese Civilization.

西山煙景水圖



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

Dong Yi Culture was the root of the Shang's culture. Ancestors of the Shang came from Qufu of Shandong Province and were offspring of the Hua (Nü He) and Xi He People, founders of Longshan Culture.

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

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

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

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

The Qin's ancestors became slaves of the Zhou when the Zhou destroyed the Shang.

In 771BCE, the leader of Qin People became a duke of the Zhou Dynasty. The Qin united China in 221BCE.

Dong Yi Culture was the root of Han Culture.

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

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



Di Qiang Culture contained seven phases:

Laoguantai Culture (about 6000-5000BCE)

Qin'an Dadiwan First Culture (about 6200-3000BCE) included pre-Yangshao, Yangshao and Changshan Under-layer Cultures.

Cishan-peiligang Culture (about 6200-4600BCE), Yangshao Culture developed from this culture.

Yangshao Culture (about 5000-3000BCE), also called Painted-Pottery Culture.

Majiayao Culture (about 3000-2000BCE)

Qijia Culture (about 2000-1000BCE) is also known as Early Bronze Culture.

Siwa Culture (about 1400-700BCE)

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

Dong Yi Culture contained five phases:

Houli Culture (about 6400-5700BCE)

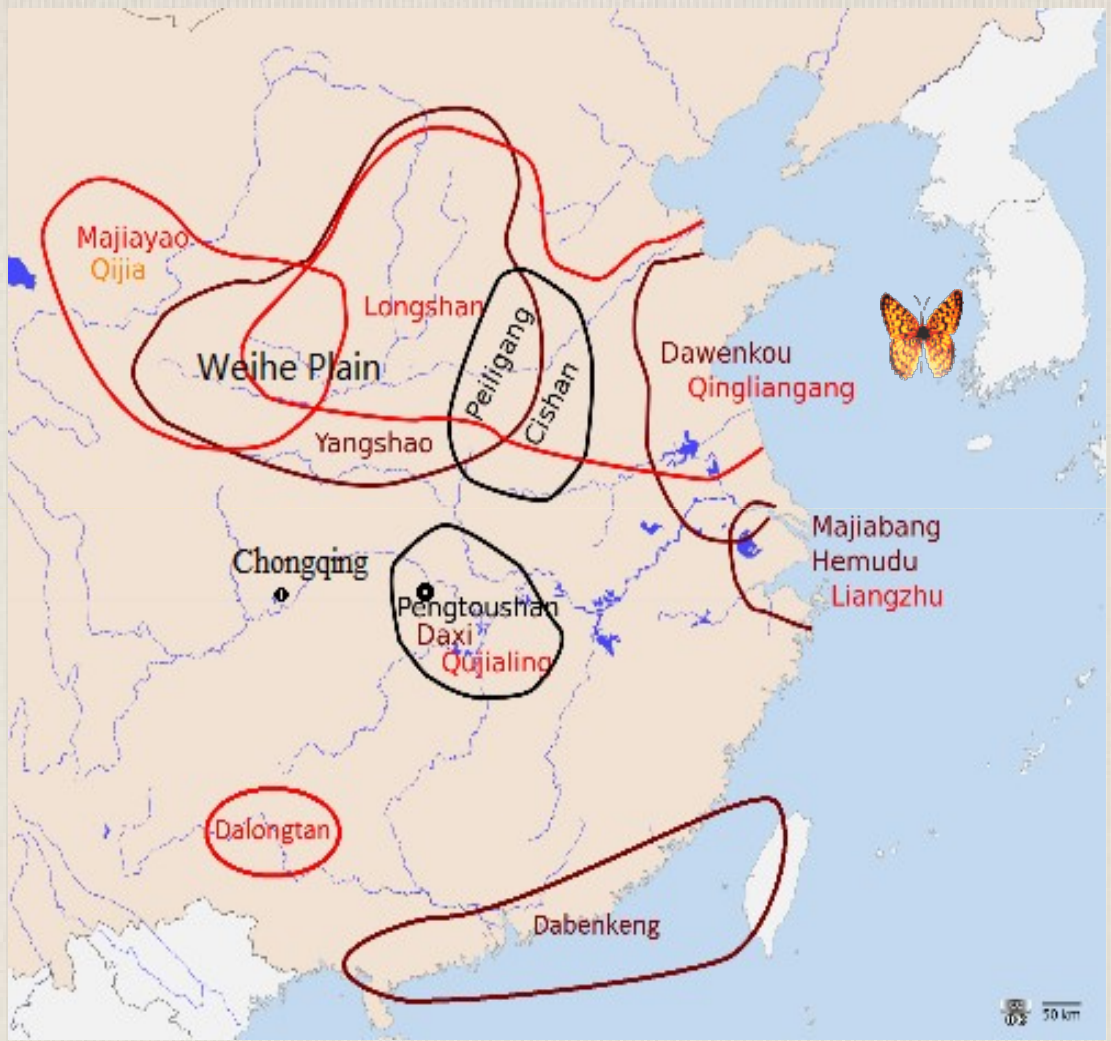
Beixin Culture (about 5300-4100BCE) and **Baishi coastal Culture** (about 7,000 years BP)

Dawenkou Culture (about 4100-2600BCE)

Yueshi Culture (about 2000-1600BCE)

Longshan Culture (about 3200-1900BCE)

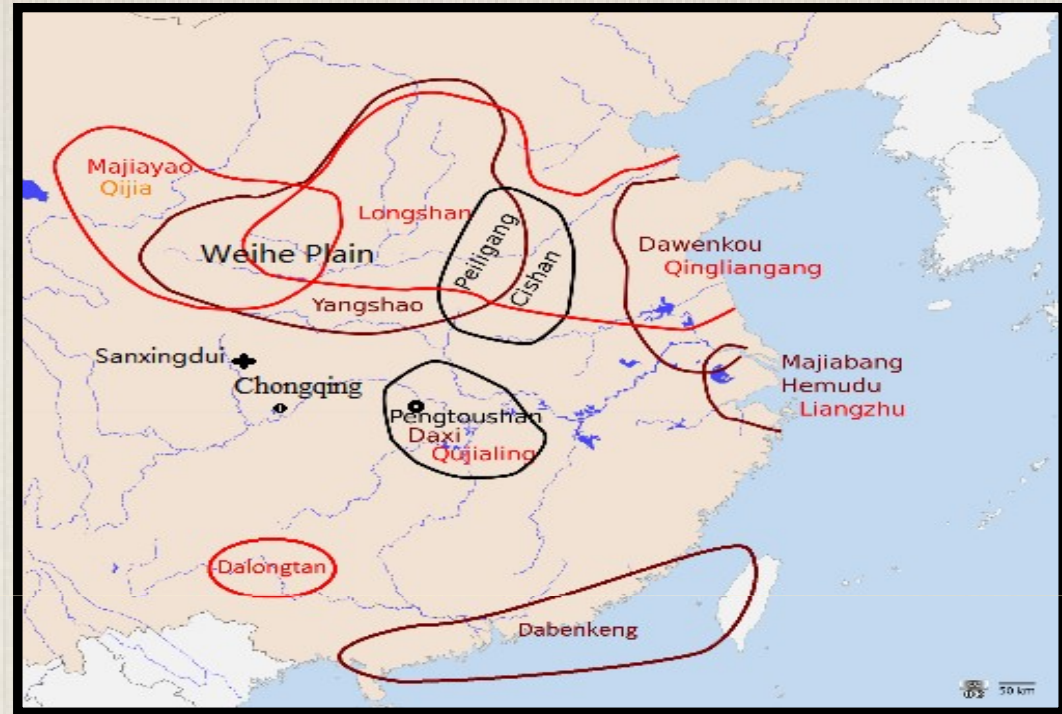
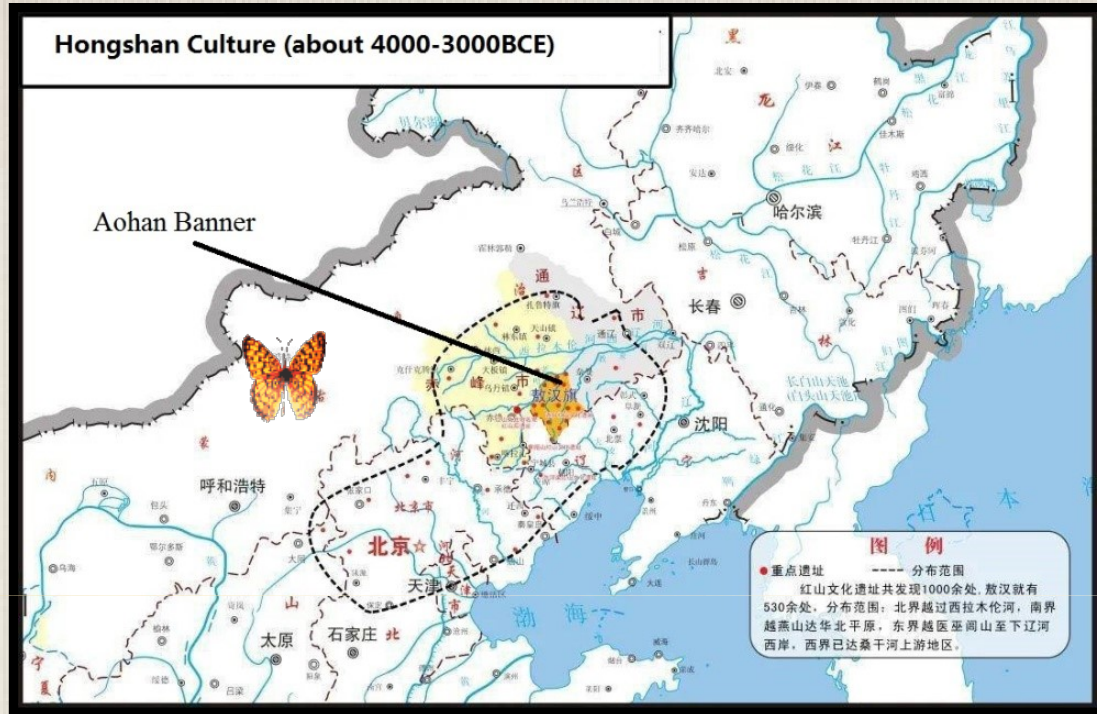
The Chang-jiang River Valley Cultural System



The rice-growing cultures in the lower reach of the Changjiang River:
Kuahuqiao Culture (about 6000-5000BCE) Culture in Xiaoshan of Zhejiang,
Hemudu Culture (about 5000-3300BCE) in Yuyao of Zhejiang;
Majiabang Culture (about 5000-4000BCE) in Jiaxing of Zhejiang and its successors,
Songze Culture (about 3800-2900BCE) in Qingpu District of Shanghai, and
Liangzhu Culture (about 3300-2300BCE) near Taihu of Zhejiang.

The rice-growing cultures in the middle reach of the Changjiang River:
Pengtoushan Culture (about 8200-7800BCE) in Li County of Hunan,
Daxi Culture (about 4400-3300BCE) in Wushan County of Chongqing and
Qujialing (about 2550-2195BCE) in Jingshan County of Hubei.

Other Cultural Systems



The millet-growing cultures in the Liaohe Plain include:

Xiaohexi Culture (7500-6200BCE) in the Liaohe Plain.

Xinglongwa Culture (6200-5200BCE) in the Liaohe Plain.


Zhaobaogou Culture (5200-4500BCE) in the Liaohe Plain.

Hongshan Culture (4000-3000BCE) has been found in an area stretching from the Liaohe Plain to Inner Mongolia.

Dalongtan Culture (about 4500BCE) in Liuzhou of Guangxi

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

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

Cultures		Founders
Here, Shao Hao refers to Shao Hao's offspring, so do Di Jun, Zhuan Xu and Huang Di.		
Yellow River Di Qiang Culture	Laoguantai (6000-5000BCE) Qin'an Dadiwan First (6200-3000BCE) Cishan-Peiligang (6200-4600BCE) Yangshao (5000-3000BCE) Majiayao (3000-2000BCE)	The Shao Hao & Di Jun (The Shao Hao were leading founder.)
Yellow River Dong Yi Culture	Houli (6400-5700BCE) Beixin (5300-4100BCE) Baishi (before 7,000 Yrs BP) Dawenkou (4100-2600BCE) Longshan (3200-1900BCE)	The Shao Hao, Nü He & Xi He
Chang-jiang River	Kuahuqiao (6000-5000BCE) Majiabang (5000-4000BCE) Hemudu (5000-3300BCE) Liangzhu (3300-2300BCE) Songze (3800-2900BCE)	The Nü He 
	Pengtoushan (8200-7800BCE) Daxi (4400-3300BCE) Qujialing (2550-2195BCE)	The Di Jun were founders, but deeply influenced by the Yellow River cultures and the Nü He's cultures in the lower reach of Changjiang River.)
Southeast Coast	Dabenkeng (4000-3000BCE)	The Nü He
Zhujiang River	Dalongtan (4500BCE)	The Zhuan Xu
Chengdu of Sichuan	Sanxingdui (12000-3000BCE)	The Zhuan Xu (but were deeply influenced by the Ba People (offspring of Chang Xi), who lived near Chongqing of Sichuan.
Liaohe Plain	Xiaohexi (7500-6200BCE) Xinglongwa (6200-5200BCE) Chahai (6200-5200BCE) Zhaobaogou (5200-4500BCE) Hongshan (4000-3000BCE)	The Nü He were founders, (but a little percentage of the Huang Di's offspring also lived in these areas.)

The Earliest Millet, Rice, Wheat and Barley

西山經濟水圖



Russian scientist Nikolai Ivanovich Vavilov (1887-1943) thought that cultivated millet originated from wild millet in China.

China Neolithic archaeological sites have found evidence of millet:

Qinshi of Shanxi, wild millet collection and processing from 20,000-14,000 years BP;

Dadiwan (6000-3000BCE) in Qin'an County of Gansu, cultivated millet;

Jian Village (3500-3000BCE) in Lintong of Shaanxi, cultivated millet;

Tai'an of Shandong (4100-2600BCE), cultivated millet;



China Neolithic archaeological sites have found evidence of rice:

Dao County of Hunan (12,000BCE); Wannian County of Jiangxi (10,000 years BP); Yingde of Guangdong (11000-8000BCE).

(1) The world's first einkorn wheat, a nourishing grain adapted from a wild grass species native to the Karacadag Mountains near Diyarbakir in southwestern Turkey;

Einkorn wheat was first cultivated around 9000BCE at Nevalı Çori, 40 miles, or 64 kilometers, northwest of Gobekli Tepe in Turkey.

(2) The world's first emmer wheat, oats, barley and lentils evolved from wild plants found in Iraq.

Emmer wheat was first cultivated around 9600BCE in the southern Levant, with excavations in Iran.

The domesticated emmer wheat were found in the earliest levels of Tell Aswad, in the Damascus basin, near Mount Hermon in Syria about 8800BCE.

The cultivation of emmer reached Greece, Cyprus and India by 6500BCE, Egypt shortly after 6000BCE, Germany and Spain by 5000BCE, and England and Scandinavia by 3000BCE.



China earliest cultivated wheat.

西山經圖水圖

Ancient China did not have appropriate conditions for wild species to hybridize naturally and then evolve to *Triticum aestivum* L (wheat). Therefore, wheat and barley came from the Middle East only.



The diffusing routes of wheat in ancient China should be from the west to the east. However, archeological discoveries give an opposite verdict.

(1) Archaeological findings have proven that wheat and barley were widely cultivated in the Shandong Peninsula and spread out to only eastern Henan Province during Longshan Culture (about 3200-1900BCE). This suggests that the Shandong People were the first to master wheat cultivating techniques and build wheat farming culture.

(2) Miaodigou (about 5000BCE) in Shan County, Sanmenxia of Henan Province has cultivated wheat, suggesting that wheat and barley had come to China around 5000BCE, much earlier than was initially supposed.

(3) Other Chinese archaeological sites also contain traces of cultivated wheat: Jiaozuo County of Henan Province (about 2000BCE) near the Yellow River; Diaoyutai in Bo County of Anhui Province (near Henan) (about 1000BCE); and Minle County of Gansu Province (about 3000BCE).

Chinese Cultivated Wheat and the Hua (Nü He), Xi He, Chang Xi, Ri (sun) and Yue (moon) People (1)

Around 5300BCE, the Jiaodong Hua (Nü He) sent the Xi He and Chang Xi to find the Di Jun men to procreate and set up the Ri (sun) and Yue (moon) People. Their inhabitation areas were:

The Xi He lived in the southwestern Taishan and Yimenshan Mountains, later spread out to surrounding areas.

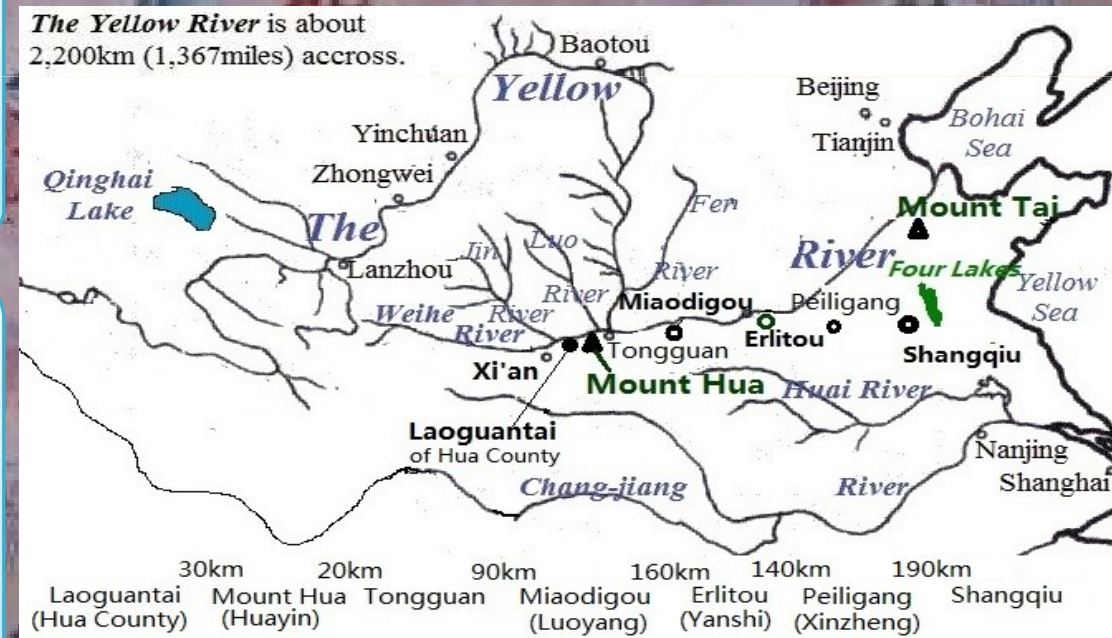
The Ri (sun) People lived near the four lakes of Nanyang, Dushan, Zhaoyang and Weishan, later spread out to surrounding areas, including eastern Henan (including Shangqiu), northern Anhui and Jiangsu.

The Chang Xi and Yue (moon) People lived in the western Kunlun Mountains, later spread out to surrounding areas, including the Qilian Mountains, Bayankala Mountains, Sichuan Basin and the Pamirs Plateau and its west regions.



Some Chang Xi women found the Di Jun men, who lived along their travelling route, including Zhengzhou, Peiligang (in Xinzheng), Erlitou (in Yanshi of Luoyang), Miaodigou, Tongguan and the Weihe River Valley, to procreate.

The Xi He, Ri (sun), Chang Xi and Yue (moon) People were tributary groups of the Jiaodong Hua (Nü He), remained tradition of matriarchal clan society, often sent some envoys to go back to the Jiaodong Peninsula to visit the Jiaodong Hua (Nü He). Those envoys were able to get help from some of the Di Jun's offspring, who had paternal kinship with the Ri (sun) and Yue (moon).



Chinese Cultivated Wheat and the Nü He, Xi He, Chang Xi, Ri (sun) and Yue (moon) People (2)

The following locations, Laoguantai, (30km to) Mount Hua, (20km to) Tongguan, (90km to) Miaodigou, (160km to) Erlitou, (140km to) Peiligang (which is 35km to Zhengzhou), (190km to) Shangqiu, are located on the Chang Xi's travelling route from the Shandong Peninsula to the western Kunlun Mountains.



- (1) Laoguantai site (about 6000-5000BCE) in Hua County of Shaanxi is the first phase of Di Qiang Culture. Mount Hua, whose god was Shao Hao (white ancestor-god or white-god), is the birthplace of Yangshao Culture (5000-3000BCE), which is the successor of Laoguantai Culture (6000-5000BCE) and Peiligang Culture (6200-4600BCE). The Shao Hao's offspring in Laoguantai and Mount Hua were leading founders of Di Qiang Culture.
- (2) *Shanhaijing* tells that the Yu People (one group of the Di Jun's offspring) moved from the Pamirs Plateau to the west of the Qinghai Lake, Weihe River Valley, then to the middle reach of the Yellow River as early as about 16,000-14,000 years BP. *Shanhaijing* also tells that Tongguan (of Shaanxi) had been a capital of the Great Yu, whose time was about 4,500 years BP and who was a leader of the Yu People and a common leader of the Di Jun's offspring.
- (3) Historians believe that Erlitou (about 1735-1530BCE) in Yanshi of Luoyang was one capital of the Xia Dynasty (2070-1600BCE), which was set up by the Great Yu. Clearly, the Great Yu moved his capital from Tongguan to Erlitou. The Xia's territory was along the Yellow River from Tongguan to Miaodigou to Erlitou to Zhengzhou and Peiligang.
- (4) Zhengzhou and Peiligang were territories of the Di Jun's offspring. Peiligang (in Xinzheng) is about 190km to Shangqiu, the inhabitation area of the Ri (sun) People, who had paternal kinship with some of the Di Jun's offspring, thus some of the Di Jun's offspring were able to learn Dong Yi Culture from the Ri (sun) People.

Chinese Cultivated Wheat and the Nü He, Xi He, Chang Xi, Ri (sun) and Yue (moon) People (3)

(1) Miaodigou site has cultivated wheat in about 5000BCE.

Archeologists have excavated earliest cultivated wheat in China in Miaodigou (5000BCE), but no cultivated wheat was founded in other places of China around 5000BCE. Also, before 5000BCE and during 5000-3000BCE, no more cultivated wheat was founded in China, including Zhengzhou (Peiligang), Erlitou, Miaodigou and Tongguan. Therefore, **Miaodigou wheat was a fortuity, not the headstream of ancient China wheat.**

(2) The Chang Liu, Chang Xi and Yue (moon) People were the first groups, who knew wheat in ancient China.

The cultivation of emmer reached Greece, Cyprus and India in about 6500BCE. Soon the Chang Liu People (the Shao Hao's offspring), who lived in the western Pamirs Plateau, were able to learn wheat from central Asia.

Soon after the Chang Xi and Yue (moon) People had settled in the western Kunlun Mountains and Pamirs Plateau around 5300BCE, they knew wheat. The Chang Xi and Yue (moon) eargerly let their envoys to bring wheat seeds, the new food crop, to the Jiaodong Hua (Nü He), who then began to trial planting wheat and barley in the Shandong Peninsula as early as 5300-5000BCE.

(3) The Chang Xi and Yue (moon) People gave some wheat seeds to the Miaodigou People in about 5000BCE.

Miaodigou in Shan County of Sanmenxia was located near the riverside of the Yellow River and on the travelling route of the Chang Xi from the Jiaodong Peninsula to the western Kunlun Mountain. Thus some of the Miaodigou People (the Di Jun's offspring) had paternal kinship with the Yue (moon) People and were able to make close friendship with the Chang Xi and Yue (moon). They always helped the Chang Xi's and Yue's envoys, who then gave some wheat seeds to them around 5000BCE.

Due to wheat being very low yield, people having not mastered wheat cultivating techniques, and temperature conditions being not suitable for growing wheat and barley, millet was still the main grain, wheat was not widespread in the following 2,000 years after 5000BCE.

Chinese wheat during Longshan Culture (3200-1900BCE)

西山經濟水圖

2,000 years later, during Longshan Culture, wheat and barley suddenly first widely cultivated in the Shandong Peninsula and spread out to only eastern Henan.

During Longshan Culture (3200-1900BCE), the Xia (2070-1600BCE) and Shang (1600-1046BCE) dynasties, temperature was about 2-3 centigrade higher than today; High temperature caused more rain and heavy floods. It was preferable to cultivate rice, which had been cultivated in China since 12000BCE, instead of wheat, in the middle and lower reach of the Yellow River.

Wheat being widely cultivated in the Shandong Peninsula and eastern Henan during Longshan Culture, when social stratification and formation of earliest nation appeared, suggests that main leaders (and queens) of the Jiaodong Hua (Nü He) (including Xi He) People, founders of Longshan Culture, fully supported and dominated building a wheat farming culture, despite of very low yield of wheat; advocated widely cultivating wheat and led their peoples (including their tributary groups, the Xi He and Ri) to build wheat farming culture first in the Shandong Peninsula, later spread out to only eastern Henan (including Shangqiu), territories of the Ri (sun) People.

The only conceivable reason of main leaders or queens advocating widely cultivating wheat in the Shandong Peninsula, was that a queen had travelled to the Middle East, seen wheat farming culture with her fresh eyes, been deeply fascinated by wheat farming culture, thus learned wheat cultivating technologies and bought back wheat seeds.

Archaeological remains of crops from Erlitou Culture (1735-1530BCE), the capital of the Xia Dynasty (2070-1600BCE), consist half of millet and about one-third of rice, potato and others, but no wheat, suggesting that wheat cultivation did not spread out to Erlitou, an inhabitation area of the Di Jun's offspring.

This suggests that when the Jiaodong Hua (Nü He) Queens advocated widely cultivating wheat, they were only able to spread wheat farming culture out to eastern Henan (including Shangqiu), territories of the Xi He and Ri People; however, the Di Jun's offspring in Tongguan, Miaodigou, Erlitou, Zhengzhou (and Peiligang) rejected wheat.



The Earliest Bronze

西山經水圖

Humans may have started smelting copper as early as 6000BCE in the Fertile Crescent. The earliest bronze (an alloy of copper and arsenic) artifacts date to the 5th millennium BCE, in Iran. Ancient Sumer may have been the first civilization to start adding tin to copper to make bronze in about 3300BCE.

Historians commonly agree a basic chronology of the Bronze Age:

The Ancient Near East: ca.3300-1100BCE

Egypt: ca. 3150-1100BCE

The Aegean: ca. 3000-1100BCE

India: ca. 3300-1500BCE

China: ca. 2000-771BCE

(Chinese archaeological sites have excavated bronze slags, raw materials and bronze artifacts during Longshan Culture, 3200-1900BCE, much earlier than 2000BCE, suggesting that bronze technologies arrived China earlier than 2000BCE.)

Great Britain: ca. 2100-750BCE

Nordic Bronze Age: ca. 1700-500BCE



Many Chinese archaeological sites contain traces of bronze.

- (1) A piece of bronze sheet (copper zinc alloy) in Jiangzhai, Lintong of Shaanxi (4600-4400BCE);
- A bronze knife (copper tin alloy) in Majiayao, Lintong of Shaanxi (3300-2050BCE);
- Bronze inlaid in wood tools of production in Xiaohu Culture (lower layer 3000-2000BCE) in Luobupo (Lop Nor) of Xinjiang;
- A bronze awl in Sanlihe, Jiaoxian County of Shandong (3200-1900BCE);
- A piece of bronze sheet in Chengzi, Zhucheng of Shandong (3200-1900BCE);
- A bronze awl in Yangjiajuan, Qixia of Shandong (3200-1900BCE);
- A round piece of bronze sheet in Dianzi Village, Beichangshan of Changdao, Shandong (3200-1900BCE);
- A bronze awl in Zhaogezhuang, Muping of Shandong (3200-1900BCE).



(2) The following archaeological sites contain a number of bronze artifacts and they were during or after the last years of Longshan Culture.

- Gumugou Culture (1900-1700BCE) in Ruoqiang County of Xinjiang;
- Siba Culture (3900-3400 years BP) in an area from Shandan County to the west to Anxi County of Gansu and Hami Basin of Xinjiang;
- Xiaohu Culture (upper layer 1650-1450BCE) in Luobupo (Lop Nor) of Xinjiang;
- Zhukaigou (4200-3500 years BP) in Erdose of the Inner Mongolia Autonomous Region;
- Xiajiadian Culture (lower layer 4200-3000 years BP) in Chifeng of the Inner Mongolia Autonomous Region;
- A concreting copper bell in Taosi, Xiangfen of Shanxi (2300-1900BCE);
- Qijia Culture (2200-1600BCE) in Qijiaping, Guanghe County of Gansu.

- (3) Archaeologists have found the excavated earliest bronze-making workshops in Erlitou (about 1735-1530BCE) in Luoyang of Henan. The site, dating back to the late Xia Dynasty, yielded bronze containers, musical instruments, weapons, tools and personal ornaments, as well as the ruins of a foundry.

A bronze spear with inverted hook was discovered in the Shen'na site in Xining of Qinghai, its carbon-14 dating in general from 1800-1600BCE. Archaeologists agree that the style of bronze inverted hook spear (totally 16 discovered in China) came from Seima-turbino Culture (2200-1800BCE), a culture spread out from the Altai Mountains to the west to Ukraine, east to Southern Siberia, south to Xinjiang, Qinghai and Gansu.

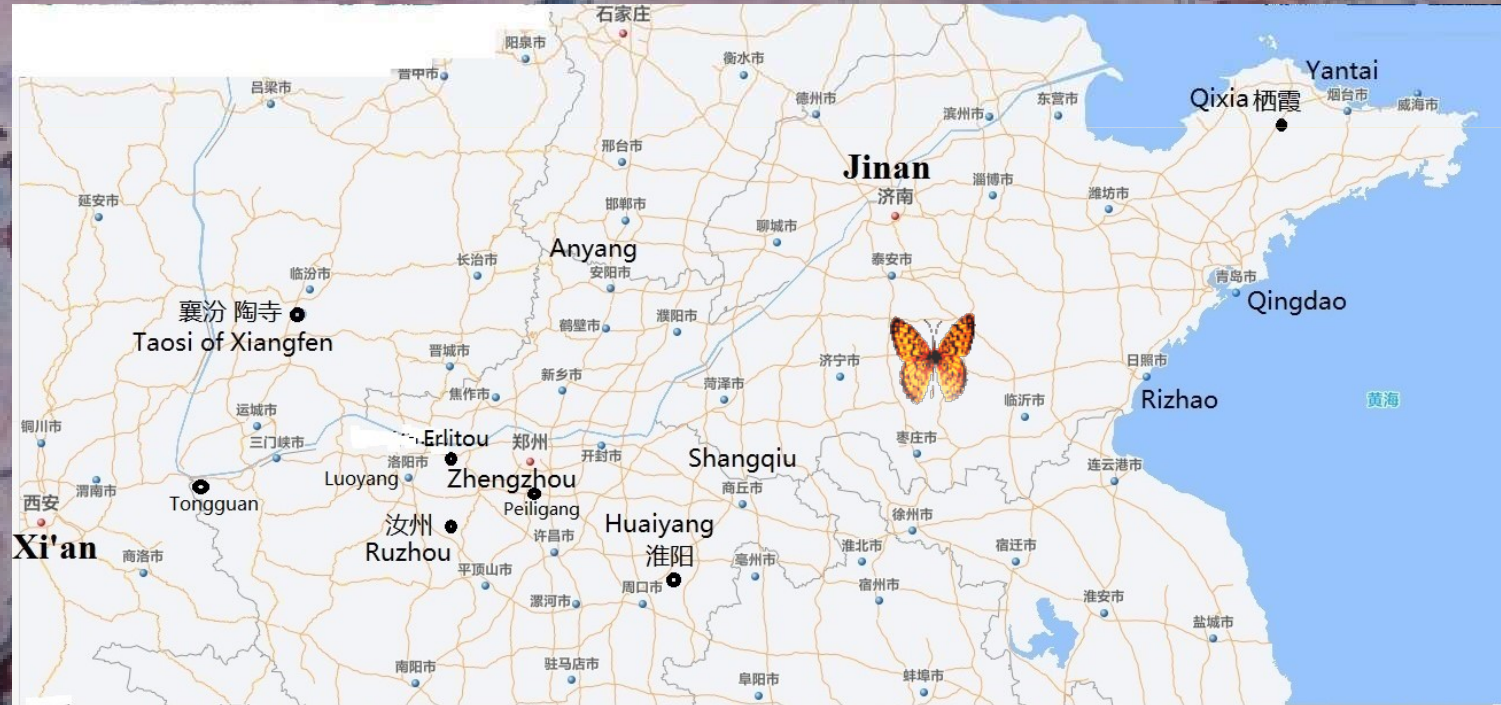
Therefore, **most archaeologists believe that bronze technologies spread out from the west to east in ancient China, including Gao Jiang-tao, Department of Institute of Archaeology, Chinese Academy of Social Sciences.**

Many Chinese archaeological sites contain contain bronze slags and raw materials.

Early bronze artifacts (only few pieces), which were made before Longshan Culture, were not evidence of ancient Chinese people having mastered bronze technologies; those bronze artifacts were certainly made in central or western Asia and came to China from trading.

Bronze slags and raw materials were surely evidence of ancient Chinese people having mastered bronze technologies. Earliest bronze slags and raw materials appeared during Longshan Culture (3200-1900BCE), only in the Shandong Peninsula (Qixia and Rizhao) and eastern Henan (Huaiyang, Zhengzhou and Ruzhou), but not in other parts of China; this does not match the believing of bronze technologies spreading out from the west to east in ancient China. It suggests that Shandong and eastern Henan had mastered copper metallurgy and bronze technologies during Longshan Culture, earlier than other parts of China.

- (1) Copper melting furnace in Niuzhai Village, Zhengzhou of Henan;
- (2) Bronze slags in Pingliangtai, Huaiyang of Henan;
- (3) Copper melting furnace in Meishan, Ruzhou of Henan ;
- (4) Bronze slags and raw materials in Yangjiajuan, Qixia County of Shandong;
- (5) Bronze slags in Anyaowang Village, Rizhao City of Shandong.

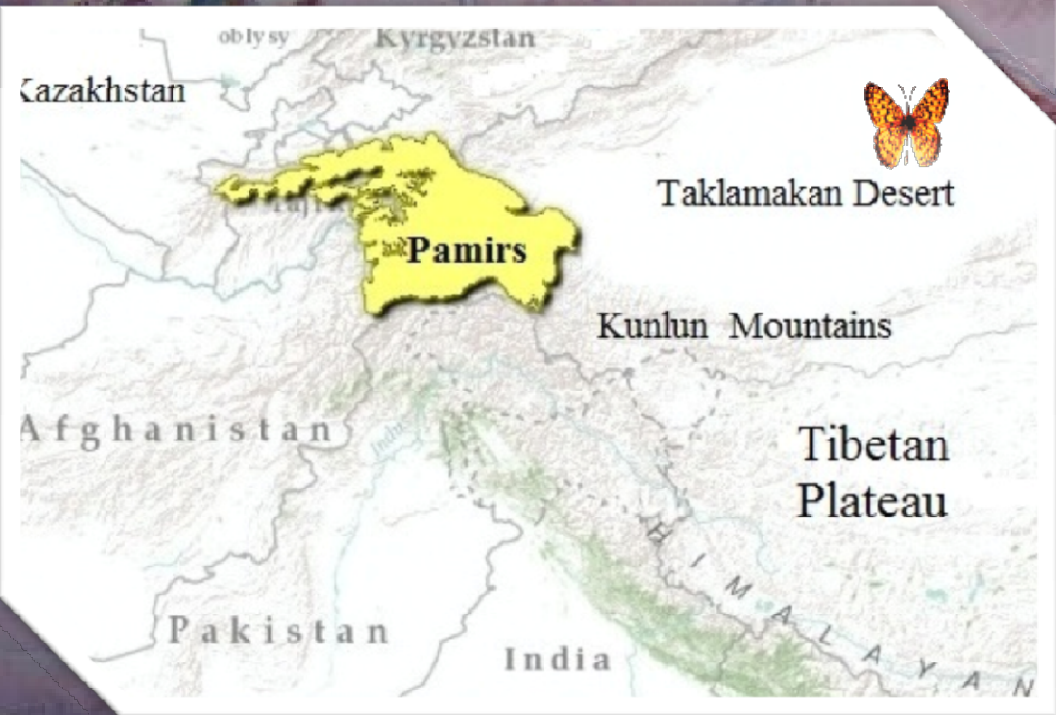


Peiligang in Xinzheng of Zhengzhou is about 35km to Niuzhai Village in Zhengzhou; about 140km to Erlitou; about 100km to Meishan in Ruzhou; about 150km to Pingliangtai in Huaiyang District of Zhoukou City. Huaiyang is about 120km to Shangqiu.

China archaeological sites contain bronze slags and raw materials

Chinese Bronze Technology Came from western Asia. (1)

The Chang Xi and Yue (moon), who lived in the western Kunlun Mountains and Pamirs Plateau, were tributary groups of the Jiaodong Hua (Nü He), often sent envoys to visit the Jiaodong Hua (Nü He). The Chang Liu People (the Shao Hao's offspring) in the western Pamirs Plateau, Chang Xi and Yue (moon) People were China's earliest groups, who bought bronze artifacts from Central Asia as early as 3300-3000BCE, when bronze had spread out to Central Asia. The Chang Xi's and Yue's envoys surely had brought bronze artifacts as gifts to the Jiaodong Hua (Nü He) Queens.



Chinese Bronze Technology Came from western Asia. (2)

西山經瓊水圖

The Jiaodong Hua (Nü He) Queens liked bronze artifacts more than wheat. The high technology of bronze was a great appeal and impetus to the Jiaodong Hua (Nü He) leaders, who had been mastering most advanced technologies and sciences since modern humans appeared on Earth.

In order to know more about those places in where wheat and bronze were developed, a Jiaodong Hua (Nü He) Queen made a great decision of travelling to western and central Asia, and accomplished such a historic feat during Longshan Culture, bringing back wheat seeds and wheat cultivating and bronze technologies.



The Di Jun's offspring, especially the Yu People, who set up the Xia Dynasty, did not like low yield wheat, but with all their thousand trick, learned eagerly bronze technologies from the Ri (sun) and Yue (moon), who had paternal kinship with some of the Di Jun's offspring. Erlitou had excavated earliest bronze-making workshops, but did not have wheat.

When wheat cultivating and bronze technologies spread out from the Shandong Peninsula to eastern Henan at the same time during Longshan Culture, bronze technologies reached further west in eastern Henan (Huaiyang, Zhengzhou and Ruzhou) than wheat farming culture.

The Di Jun's offspring near Huaiyang (Zhoukou of Henan), which is about 150km to Zhengzhou and 120km to Shangqiu, had paternal kinship with some of the Ri (sun) People. The Di Jun's offspring in Zhengzhou (35km to Peiligang), Erlitou (140km to Zhengzhou and 100km to Ruzhou), had paternal kinship with some of the Yue (moon) People.

Gold in Ancient Egypt and the Middle East

西山經濟水圖

Archaeological discoveries prove that ancient Egyptian knew nature gold before 12,000 years BP.

Nature gold occurs in a form of crystal grain or fine grain in quartz veins. In those enrichment places, nature gold element sedimentated in rock gaps; one piece of nature gold would be tens of grams or kilograms.



Many archaeological sites contain gold artifacts:

a 24K gold pendant in the Solnitsata site (about 4300BCE) of Bulgaria, Europe; gold necklace and stone knife inlaid with gold handle in ancient Egypt tombs during 4100-3900BCE.

In 2500BCE, the Egypt pictograph gold showed water flowing from scarf or trogue.

In 1500BCE, gold was wealth unit of measurement in ancient Egypt, thus it became the currency carrier.

There were already many gold mines during about 3000-2000BCE. Many historians agree that before 4,000 years BP, total gold yields in Asia and Africa were about 920 tons.

Gold in Ancient China

Gold ore reserves of the Shandong Peninsula rank the first in China.

- (1) Gold ore reserves of Laizhou are more than 2,000 tons. Zhaoyuan and Pingdu are biggest gold mines in today's China. Laizhou, Pingdu and Zhaoyuan are located in the Jiaodong Peninsula.
- (2) *Shanhaijing. Classic of the Five Hidden Mountains: East* records many mountains in the Shandong Peninsula were rich in nature gold before 4,500 years BP.

《山海经：东山经》：富含金玉

罍山	Mount Leishan	峰皋之山	Mount Yigao
栲状之山	Mount Xunzhuang	猴氏之山	Mount Goushi
高氏之山	Mount Gaoshi	姑逢之山	Mount Gufeng
诸绳之水	Zhusheng River	鳧丽之山	Mount Fuli
诸绳之泽	Zhusheng Lake		
岳山	Mount Yue	尸胡之山	Mount Shihu
泺水	Luoshui River	踰隅之山	Mount Muyu
泺泽	Luo Lake		
独山	Mount Dushan	钦山	Mount Qinshan
泰山	Mount Taishan	剡山	Mount Yanshan
	In today's Tai'an of Shandong	太山	Mount Taishan

Shanhaijing. Classic of the Five Hidden Mountains: East records that these mountains were rich in gold and almost all were located in today's Shandong Peninsula.

Ancient Chinese knew gold before 12,000 years BP and gold metallurgy before 4,000 years BP. The earliest cast gold earring was excavated in Huoshaogou tomb of Yumen, Gansu in about 4,000 years BP.

The early Shang Dynasty (1600-1046BCE) had made many gold-inlaid bronze wares. In Sichuan Basin, both Sanxingdui (5,000-3,000 years BP) and Jinsha (1250-650BCE) have excavated many gold wares.

Ancient China Currency Carriers

西山經濟水圖

		Main Currency	Other Currency (in a very small percentage)
3000-2000BCE	Majiayao Culture	nature seashell	Stone and bone with the seashall currency's shape
2000-1000BCE	Qijia Culture	nature seashell	stone, bone and pottery with the seashall currency's shape
1735-1530BCE	Erlitou Culture	nature seashell	Stone and bone with the seashall currency's shape
1600-1046BCE	Shang Dynasty	nature seashell	stone, bone, jade and bronze currenty with the seashall currency's shape
1046-770BCE	Western Zhou	nature seashell	Jade, silk and bronz with the seashall currency's shape
770-476BCE	Spring and Autumn	Nature seashell Bronze currency	Very little gold leaf-gilding bronze currencies
475-221BCE	Warring States	Bronze currency	Extremely little pure gold and silver currencies with the seashell currency's shape
221-207BCE	Qin Dynasty	copper coin	Gold was upper money
202BCE-8CE	Western Han	copper coin	Gold and silver were upper money
25-220CE	Eastern Han	copper and iron coin	Gold and silver were upper money

Nature seashell currency was the main currency until the western Zhou Dynasty (1046-771BCE) and the Spring and Autumn Period (771-476BCE).



Gold began to circulate as currency only since the Warring States Period (476-221BCE).

Shanhaijing tells that jade reserves distributed widely and were plentiful and rich all over China. It was not unique, thus it was not suitable to be money carrier.

Ancient Chinese people adored jade more than any other stones or metal ores (including gold ore) and regarded jade as a symbol of status and identity. Jade was the most important ritual object, also incomparably endowed with its enigmatic religious significance due to its unique role played on funerary occasions.

The Hua (Nü He) People and Ancient China Seashell Currency and Nature Gold (1)

(1) The Jiaodong Hua (Nü He) People controlled ancient Chinese seashells until the western Zhou Dynasty (1046-771BCE) and the Spring and Autumn Period (771-476BCE).

The Chang Xi's and Yue (moon)'s envoys often travelled between the Jiaodong Peninsula and the western Kunlun Mountains. They had given some seashells to those peoples, who lived far away from sea, as rare precious gifts.

When those peoples, including Majiayao Culture (3000-2000BCE), Qijia Culture (2000-1000BCE) and Erlitou Culture (1735-1530BCE), began to use seashell as currency, the Jiaodong Hua (Nü He) People were the only suppliers of seashells.

All coastline regions of eastern and southern and northern Asia were territories of the Jiaodong Hua (Nü He)'s tributary groups, therefore, the Jiaodong Hua (Nü He) Queens could control all seashells, thus control ancient Chinese currency carriers until the western Zhou Dynasty (1046-771BCE) and the Spring and Autumn Period (771-476BCE).



The Hua (Nü He) People and Ancient China Seashell Currency and Nature Gold (2)

(2) The Jiaodong Hua (Nü He) began to control gold since Longshan Culture (3200-1900BCE).

The Chang Xi, Yue (moon) and the Chang Liu People (in the western Pamirs Plateau and surrounding areas) had gathered as many informations of central and western Asia as possible for the Jiaodong Hua (Nü He) leaders, who prepared the travelling to the Middle East. They learned that people regarded gold as rare and invaluable metal in western Asia and ancient Epypt; therefore, the Jiaodong Hua (Nü He) Queens began to collect and control nature gold in the Shandong Peninsula and inhabitation areas of their tributary groups. Thus, gold ore in China began to be regarded as valuable thing only since Longshan Culture. However, due to seashell still being the currency and jade still being used in celebration and sacrifice, gold was only the foreign exchange reserve, which was controlled by the nation, instead of using as jewelry or currency.



When the Jiaodong Hua (Nü He) Queen and her big team travelled to central and western Asia, they brought a lots of seashells, copious nature golds and jade stones, bought back wheat and barley seeds and cultivating techniques and bronze technologies. This matches archaeological discoveries of during Longshan Culture, wheat and barley being widely cultivated in the Shandong Peninsula and spreading out to only eastern Henan; also earliest bronze slags and raw materials being only excavated in the Shandong Peninsula and eastern Henan, but not in other parts of China.

Historical Facts that Enabled the Jiaodong Hua (Nü He) Queen to Travel from the Jiaodong Peninsula to the Middle East During Longshan Culture. (1)

The Jiaodong Nü He People had amazing ability of traveling all over the world, moving along coastline from the Shandong Peninsula to the north to the Arctic Circle and Americas and south to Polynesia and Australia during the Neolithic Age (about 16000-2000BCE). Therefore, travelling from the Jiaodong Peninsula to the Middle East was a easy trip to the Jiaodong Hua (Nü He) People.



However, during Longshan Culture, many independent groups of people or tribes formed initial nations, which occupied their own territories along the route from the Shandong Peninsula to the Middle East, the Jiaodong Hua (Nü He) were not able to build diplomatic relations with all those groups of people. This made the trip from the Jiaodong Peninsula to the Middle East very hard, or nearly impossible.

But some important conditions determined that the Jiaodong Hua (Nü He) Queen were the only queen, who had the ability of travelling to the Middle East from the Jiaodong Peninsula during Longshan Culture and had truly accomplished such a historical feat.

Historical Facts that Enabled the Jiaodong Hua (Nü He) Queen to Travel from the Jiaodong Peninsula to the Middle East During Longshan Culture.(2)



First of all

The Jiaodong Nü He (including Xi He) People, founders of Dong Yi Culture, mastered most advanced science and technology during the Neolithic Age (16000-2000BCE).

The Jiaodong Hua (Nü He) (including Xi He and Chang Xi) were inventors of traditional Chinese Calendar and earliest astronomers, enabling the Jiaodong Hua (Nü He) Queen to have the ability of travelling a long way to the Middle East.

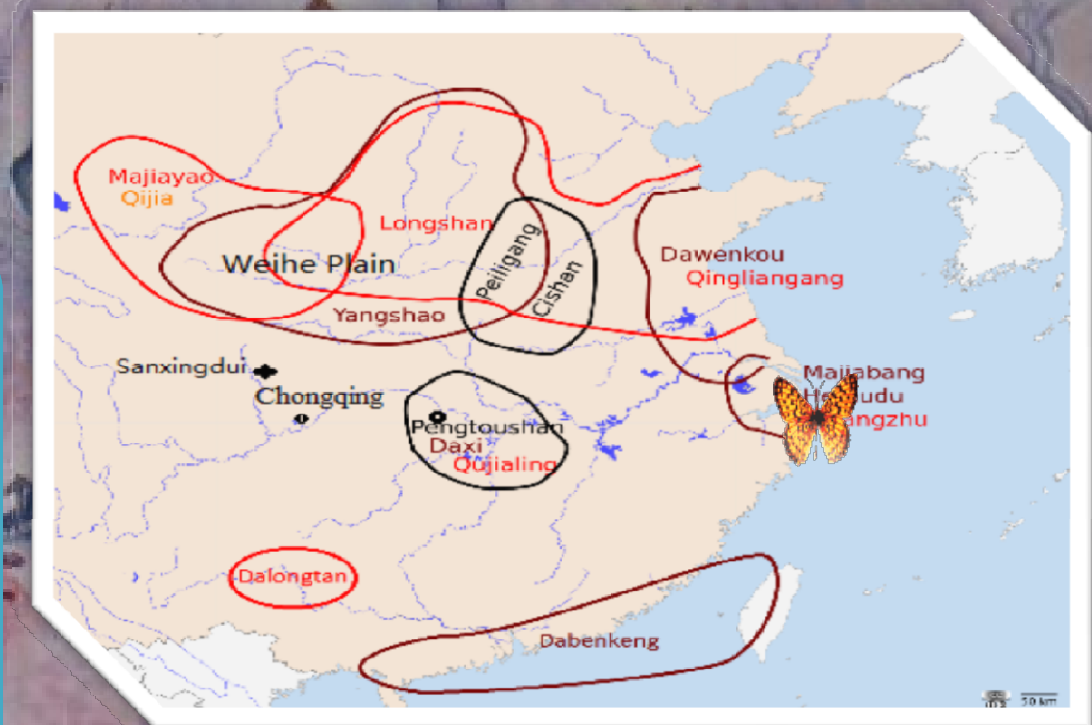
Secondly

The Jiaodong Hua (Nü He) People were very familiar with **the route** from the Shandong Peninsula, along the Yellow and Weihe River Valleys to the western Kunlun Mountains and Pamirs Plateau. This route was the Shao Hao's migration route from the Pamirs Plateau to the Shandong Peninsula during 16,000-14,000 years BP, and the Chang Xi's moving route from the Jiaodong Peninsula to the western Kunlun Mountains around 5300BCE.

Historical Facts that Enabled the Jiaodong Hua (Nü He) Queen to Travel from the Jiaodong Peninsula to the Middle East During Longshan Culture. (3)

Thirdly

Archaeological discoveries have proven that Longshan Culture (3200-1900BCE) spread out from the Shandong Peninsula to **Eastern Henan, Peiligang, Zhengzhou, Erlitou, Miaodigou, Tongguan and the Weihe River Valley**, suggesting that the Jiaodong Hua (Nü He) and their tributary groups, Xi He, Chang Xi, Ri (sun) and Yue (moon) People, painstakingly made friends with those people, and taught them advanced Longshan Culture, which then turned those areas into outposts of Longshan Culture.



Historical Facts that Enabled the Jiaodong Hua (Nü He) Queen to Travel from the Jiaodong Peninsula to the Middle East During Longshan Culture. (4)



Fourthly

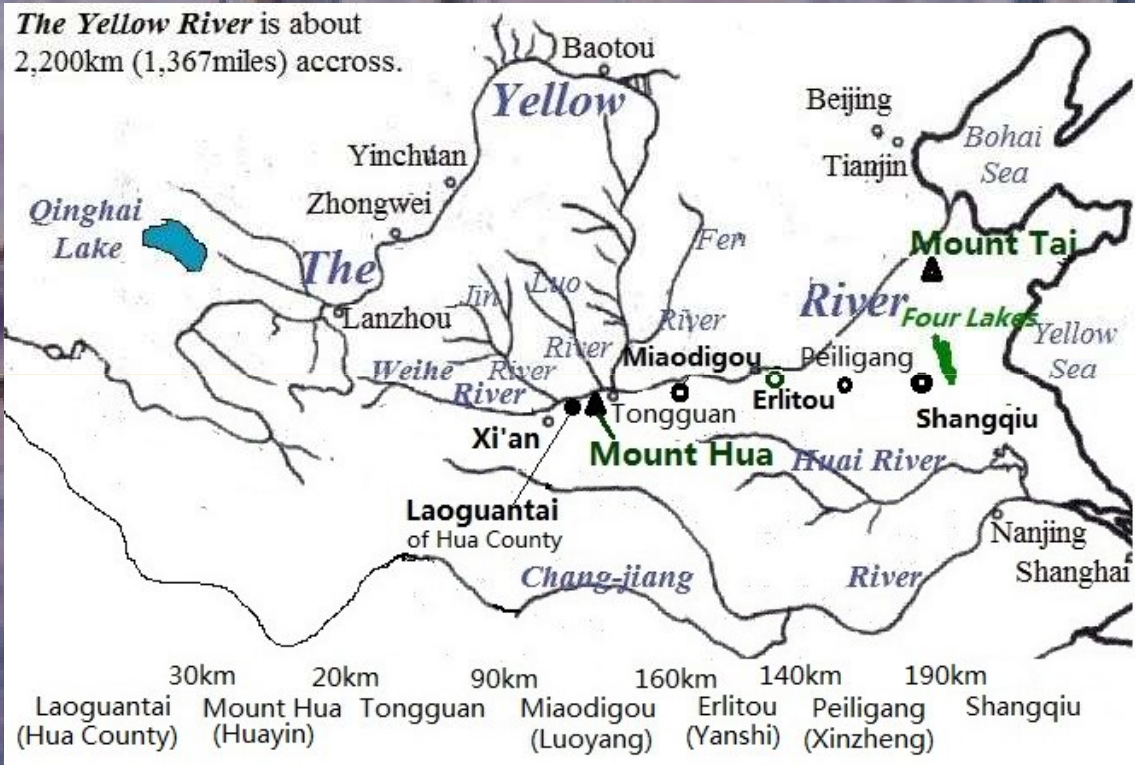
The following groups of people helped the Jiaodong Hua (Nü He) Queen, when her big team brought large quantities of golds, precious stones and seashells and travelled from the Jiaodong Peninsula to the Middle East.

- 1) The Xi He People, who were tributary groups of the Jiaodong Hua (Nü He), lived in the southwestern Taishan and Yimengshan Mountains, also spread out to surrounding areas since 5300BCE.
- 2) Ten groups of the Ri (sun) People, who were tributary groups of the Jiaodong Hua (Nü He), lived near the four lakes of Nanyang, Dushan, Zhaoyang and Weishan and spread out to surrounding areas, including eastern Henan (including Shangqiu), northern Anhui and Jiangsu.
- 3) Twelve groups of the Yue (moon) People had paternal kinship with some of the Di Jun's offspring, who lived in Peiligang, Zhengzhou, Erlitou, Miaodigou, Tongguan and the Weihe River Valley; therefore, those Di Jun's offspring, who wanted to learn Longshan Culture, eagerly built friendship with the Yue (moon) and Chang Xi People.
- 4) The Chang Xi People had paternal kinship with some of the Shao Hao's offspring, who lived in Laoguantai and Mount Hua; therefore, those Shao Hao's offspring, who wanted to learn Longshan Culture, eagerly built friendship with the Chang Xi and Yue (moon).
- 5) The Chang Xi and Yue (moon) People were tributary groups of the Jiaodong Hua (Nü He), lived in the western Kunlun Mountains and Pamirs Plateau, and spread out to surrounding areas, including the Qilian Mountains, Bayankala Mountains, Sichuan Basin and the Pamirs Plateau and its west regions.
- 6) The Chang Liu People were the Shao Hao's offspring, thus easily build friendship with the Chang Xi and Yue (moon), lived in the western Pamirs Plateau, also spread out to surrounding areas. Marrying with the Chang Xi and Yue People was their preference - endogamy within same race.
- 7) Through the Chang Xi, Yue (moon) and Chang Liu People, the Jiaodong Hua (Nü He) Queen was able to get help from other peoples in west of the Pamirs Plateau.

Historical Facts that Enabled the Jiaodong Hua (Nü He) Queen to Travel from the Jiaodong Peninsula to the Middle East During Longshan Culture. (5)



The Yellow River is about 2,200km (1,367miles) across.



Location	Inhabitants who helped Jiaodong Hua (Nü He) Queen
Mount Tai	Xi He People
Four Lakes and Shangqiu	Ri (sun) People
Zhengzhou, Peiligang, Erlitou, Miaodigou, Tongguan	Di Jun's offspring, who had paternal kinship with the Yue (moon) People
Mount Hua and Laoguantai	Shao Hao's offspring, who had paternal kinship with the Chang Xi People
Western Weihe River Valley	Di Jun's offspring, who had paternal kinship with the Yue (moon) People
Kunlun Mountains	Chang Xi and Yue People
Pamirs Plateau	Chang Xi, Yue and Chang Liu People

Historical Fact:

During Longshan Culture, a Jiaodong Hua (Nü He) Queen and her big team brought a lots of seashells, copious nature golds and jade stones, travelled from the Jiaodong Peninsula, along the Yellow and Weihe River Valley, to the Pamirs Plateau, then to central and western Asia, bought back wheat and barley seeds and cultivating techniques and bronze technologies.

The Jiaodong Hua (Nü He) People taught wheat cultivating and bronze technologies to their tributary groups in the Shandong Peninsula and eastern Henan.

Archaeological discoveries have proven that during Longshan Culture (3200-1900BCE),

- (1) wheat and barley were widely cultivated in the Shandong Peninsula and spread out to only eastern Henan;
- (2) earliest bronze slags and raw materials were only excavated in the Shandong Peninsula and eastern Henan, but not in other parts of China.



南山經圖



Thank You!

Have a Nice Day!



E-Leader Bratislava

Comenius University, Bratislava, Slovak