

How Did the Five-Big Ancient Groups Influence the Development of Ancient Chinese Civilization?

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Abstract

Shanhaijing (Classic of Mountains and Seas) records many ancient groups of people in Neolithic China. The five biggest were: Yan Di, Huang Di, Zhuan Xu, Di Jun and Shao Hao. These were not only the names of groups, but also the names of individuals, who were regarded by many groups as common male ancestors. These groups first lived in the Pamirs Plateau, soon gathered in the north of the Tibetan Plateau and west of the Qinghai Lake and learned from each other advanced sciences and technologies, later spread out to other places of China and built their unique ancient cultures during the Neolithic Age. The Yan Di's offspring spread out to the west of the Taklamakan Desert; The Huang Di's offspring spread out to the north of the Chishui River, Tianshan Mountains and further northern and northeastern areas; The Di Jun's and Shao Hao's offspring spread out to the middle and lower reaches of the Yellow River, where the Di Jun's offspring lived in the west of the Shao Hao's territories, which were near the sea or in the Shandong Peninsula. Modern archaeological discoveries have revealed the authenticity of *Shanhaijing's* records.

Archaeological discoveries prove Dong Yi Culture, which was built by the Shao Hao People in the Shandong Peninsula, was the most advanced Neolithic Chinese culture, greatly influenced ancient China and had the leading role in making the Yellow River Valley Cultural System the root of ancient Chinese civilization.

The name of "Hua Xia" came from the earliest Chinese nations- Hua and Xia, which were the roots of Chinese civilization. The Hua Nation was built by the Hua, one group of the Shao Hao People in the eastern Shandong Peninsula, as early as Longshan Culture (3200-1900BCE) and the Xia Dynasty (about 2070-1600BCE) was built by the Great Yu, an offspring of the Di Jun People, about 4500 years BP in the area between today's Tongguan and Erlitou along the Yellow River, where early Longshan Dong Yi Culture had turned these Di Qiang Culture regions into outposts of Dong Yi Culture.

However, due to the Zhou Dynasty (1046-256BCE) falsely fabricating that Yan Di and Huang Di were common ancestors of all ancient Chinese people, including the Zhuan Xu, Di Jun and Shao Hao, many ancient Chinese historical books recorded these fables. Meanwhile, the descendants of Yan Di and Huang Di, who lived in the northern and northwestern Asia, kept invading the middle and lower reaches of the Yellow and Changjiang rivers, their cultures had a great influence to the ancient Chinese Civilization. Many Chinese people claimed that they were the descendants of Yan Huang.

Keywords: Shanhaijing; Neolithic China, Yan Di, Huang Di, Zhuan Xu, Di Jun, Shao Hao, the Great Yu, Erlitou, Ancient Chinese Civilization

Introduction

Shanhaijing (Classic of Mountains and Seas) records many ancient groups of people

in Neolithic China. The five biggest were: Yan Di, Huang Di, Zhuan Xu, Di Jun and Shao Hao. These were not only the names of groups, but also the names of individuals, who were regarded by many groups as common male ancestors. These groups first lived in the Pamirs Plateau, soon gathered in the north of the Tibetan Plateau and west of the Qinghai Lake and learned from each other advanced sciences and technologies, later spread out to other places of China and built their unique ancient cultures during the Neolithic Age. The Yan Di's offspring spread out to the west of the Taklamakan Desert; The Huang Di's offspring spread out to the north of the Chishui River, Tianshan Mountains and further northern and northeastern areas; The Di Jun's and Shao Hao's offspring spread out to the middle and lower reaches of the Yellow River, where the Di Jun's offspring lived in the west of the Shao Hao's territories, which were near the sea or in the Shandong Peninsula. Modern archaeological discoveries have revealed the authenticity of *Shanhaijing's* records.

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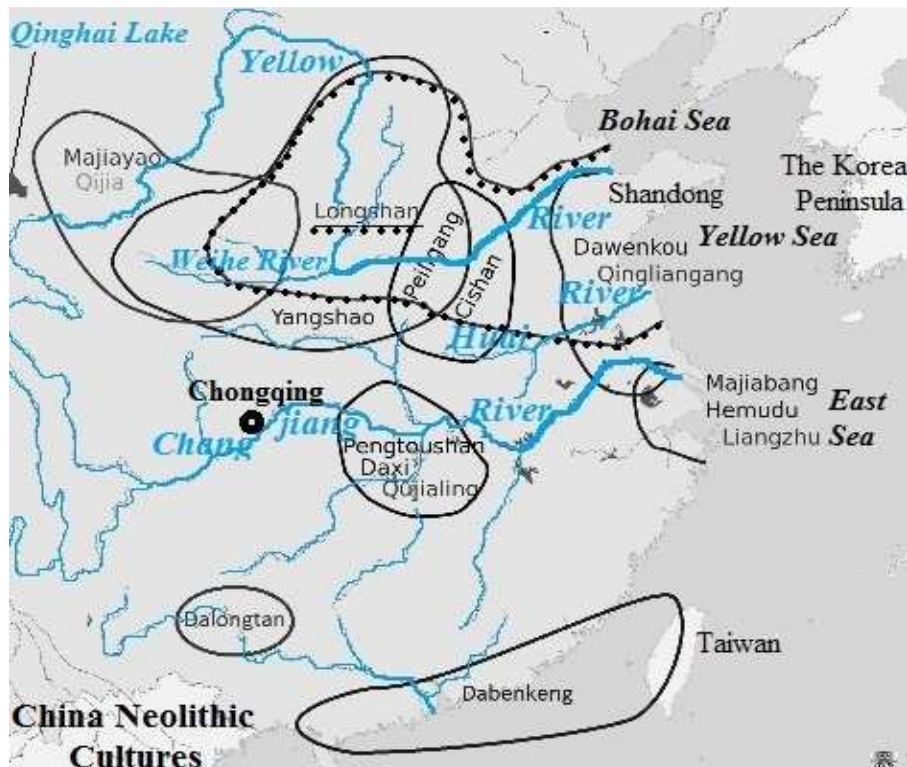
However, due to the Zhou Dynasty (1046-256BCE) falsely fabricating that Yan Di and Huang Di were common ancestors of all ancient Chinese people, including the Zhuan Xu, Di Jun and Shao Hao, many ancient Chinese historical books recorded these fables. Meanwhile, the descendants of Yan Di and Huang Di, who lived in the northern and northwestern Asia, kept invading the middle and lower reaches of the Yellow and Changjiang rivers, their cultures had a great influence to the ancient Chinese Civilization. Many Chinese people claimed that they were the descendants of Yan Huang.

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, 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).

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.



Di Qiang Culture

Di Qiang Neolithic Culture contained seven phases:

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

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

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

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

Majiyao Culture (about 3000-2000BCE) was distributed throughout central and

southern Gansu Province, centered in the Loess Plateau of western Gansu Province and spreading east to the upper reaches of the Weihe River, west to the Hexi (Gansu) Corridor and northeastern Qinghai Province, north to the southern Ningxia autonomous region and south Sichuan Province. From Majiayao Culture came the earliest Chinese bronzes and early writing characters, which evolved from Yangshao Culture's written language. Majiayao 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 Majiayao Culture. It had roots not only in Majiayao 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. The economy was based on planting millet and raising pigs, dogs, goats, cows and horses. Qijia Culture had a patriarchal clan society featuring monogamous families and polygamy. Class polarization had emerged.

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 and built by the Neolithic Shao Hao People, who lived in the Shandong Peninsula. First located in the Shandong Peninsula, its influence later spread to the lower reaches of the Yellow and Huai rivers. Dawenkou Dong Yi Culture spread out to the lower reach of the Changjiang River and even the southeastern China. Dong Yi Culture had greatly impacted Di Qiang Culture since the earliest time. Longshan Dong Yi Culture spread out to the inhabitation areas of Cishan-peiligang and Yangshao Di Qiang cultures and turned these regions into outposts of Dong Yi Culture.

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.

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

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

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

Archaeologists and historians agree that so-called Longshan Culture is actually made up of different cultures from multiple sources. Longshan Culture is now identified as four different cultures according to inhabitation areas and appearance: Shandong Longshan Culture, Miaodigou Second Culture, Henan Longshan Culture and Shaanxi Longshan Culture. Only the Shandong Longshan Culture came purely from Yueshi (Dong Yi) Culture; the three other Longshan cultures were rooted in Di Qiang Culture, but deeply influenced by Dong Yi Culture, which had also influenced Di Qiang Culture earlier in the Neolithic age.

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

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

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

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

Dong Yi Culture in the Eastern Shandong (or Jiaodong) Peninsula (in the East of the Jiaolai River)

Many archaeological discoveries in the eastern Shandong (or Jiaodong) Peninsula suggest Dong Yi Culture began in the eastern Shandong as early as the western Shandong. While most archaeologists and scientists regard Chinese Neolithic culture in the Shandong Peninsula and eastern China as a big system called Dong Yi Culture, Dawenkou-Longshan Culture in the eastern and western Shandong Peninsula had major

differences from each other. An article from Yantai Museum, *Archaeological Discoveries of the Neolithic Age in the Shandong Peninsula*, compares aspects of the Neolithic culture in the eastern Shandong with the co-existing Dawenkou-Longshan Culture in the western Shandong. [2] Many scholars thought the Neolithic culture in the eastern Shandong had its own special features and became an independent system based on its own resources.

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 and where the first site containing distinctive cultural artifacts was found in 2006, was a kind of coastal culture in the Jiaodong Peninsula and had influences to the Liaodong Peninsula, Korea Peninsula and Japanese archipelago. Baishi Culture was more developed than Banpo Culture (about 6800-6300 years BP) of Xi'an, which belonged to Yangshao Di Qiang Culture (about 5000-3000BCE). Baishicoastal 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 Neolithiccoastaland 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 and the Kamchatka Peninsula, Aleutian Islands and Americas.

During the time of late Dawenkou and Longshan cultures, Shandong and Eastern China formed a large area of Dong Yi influence; however, Dawenkou-Longshan Culture in the Jiaodong Peninsula came from the Jiaodong People, while Dawenkou-Longshan Culture in the western Shandong came from the Neolithic Shandong people who developed inland cultures. After Dawenkou-Longshan Culture spread out from today's Shandong to the west, south and north to other people's territories, it also had roots in other cultures.

There were many archaeological sites, which were in the periods of Dawenkou, Yueshi and Longshan Cultures in the Jiaodong Peninsula, including Maojiabu, Beigemen and Shiyuan in Laixi, Yujiadian in Laiyang, Simatai in Haiyang, Yangjiajuan and Shangtao in Qixia, Zijingshan, Qiujiashuang and Dazhongjia in Penglai, Hekou in Rongcheng, Xiaoguan in Rushan, Tangjia in Longkou, Beizhuang and Dakou in Changdao. Many of these sites, which were in the period of Longshan Culture (3200-1900BCE), show the form of early nation and have discovered bronze wares and jade projects, suggesting there were ancient nations, which were earlier than the Xia Dynasty (about 2070-1600BCE), in the Jiaodong Peninsula.

Dong Yi Culture was the Most Advanced Culture in Neolithic China.

- 1) The writing system of Dong Yi Culture is one of the oldest in Neolithic China. It was an important source of the Shang oracle bone script. Some of the characters continued to be used in modern Chinese writing, such as: [3]

Dong-Yi Chinese characters:

旦、鉞(钺)、斤、皇、封、酒、拍、昃

The Changle Bone Inscriptions, found in Changle, Qingzhou, Shouguang, Huantai, Linzi and Zouping in Shandong Province, belonged to Longshan Culture and are regarded as recording characters used 1,000 years earlier than Shang oracle bone script. [4]

- 2) The Shao Hao People were the inventors of arrows in China. *Zuozhuan* has the similar records as *ShuowenJiezi: Shibu*, saying, “In ancient times, Yi Mu started making the bow and arrow.” *Liji: Sheyi* says, “Hui made the bow and Yi Mu made the arrow.”
- 3) The Shao Hao People had great skill in making pottery. Longshan Culture’s eggshell black pottery is regarded as one of the best ancient Chinese pottery.
- 4) The Shao Hao People were the earliest users of copper and iron in Neolithic China.
- 5) The earliest human brain operation in Neolithic China was believed to be conducted about 5,000 years ago in Guangrao of Shandong. In an archaeological site of Dawenkou Culture in Fujia, Guangrao of Shandong, an adult male skull was discovered. A hole on the skull with very neat edges was believed by scientists to have been created by a craniotomy. The man recovered from the surgery and had lived for a long time after it, before he died.
- 6) The Shao Hao People firstly developed etiquette in Neolithic China. A code of etiquette in Longshan Culture, implied by artifacts, such as Ceremonial architecture, sacrificial vessels (Eggshell black pottery and Ritual Jade) and animal bones used to practice divination, shows social stratification and formation of the Shao Hao nation. Clearly, the earliest nation of Neolithic China was built in the Shandong Peninsula by the Shao Hao People.

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 is located in the city of Guanghan, 40km from Chengdu, Sichuan Province. 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.

Shanhajjing, 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*, written in the Great Yu's Time (before 2200BCE);

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

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

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

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

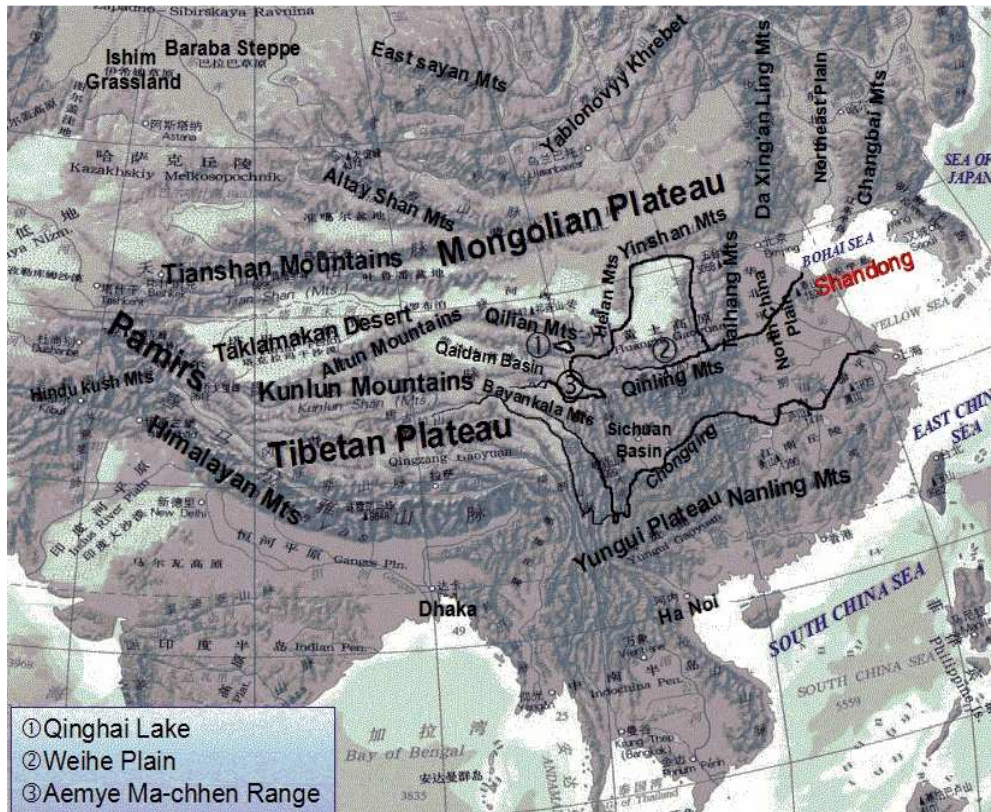
Where was **the Great Wilderness** recorded in *Shanhaijing*? According to *Shanhaijing*, the Great Wilderness was a large tract of savage land that was unfit for human habitation and was in the south of the Mobile Desert, today's Taklamakan Desert. Clearly, it included today's Tibetan Plateau, west 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 were unfit for human habitation.

In *Shanhaijing*, the River refers to the Yellow River, which rises in the northern Bayankala Mountains, and the Jiang refers to the Changjiang River, which rises in the southern Bayankala Mountains which is located in the northeastern Tibetan Plateau.

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 mobile 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 "sea" to name saltwater lake and uses "deep pool" or "lake" to name freshwater 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.

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



Shanhaijing’s records of Neolithic Chinese People
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. The word “Huang (yellow)” suggests that Huang Di had a clear Mongoloid racial characteristic - yellow skin. It also records that Shao Hao was respected as Bai Di, “White King” or “White Ancestor-god,” by people in Mount Changliu. The word “Bai (white)” suggests that Shao Hao had a clear Caucasoid racial characteristic - white skin.

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 today’s Pamirs Plateau. Today, we shall comprehend that Huang Di refers to Huang Di’s group due to they living in the matriarchal clan society before 8,000 years BP, so did Yan Di, Shao Hao, Zhuan Xu and Di Jun.

The Classic of the Great Wilderness: East tells that Shu Shi, Zhuan Xu’s son, 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 in the Pamirs.

Shanhaijing does not give information about Di Jun living in the Pamirs Plateau, but 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, their offspring moved to the northern Tibetan Plateau and had a lot of wars with Zhuan Xu’s offspring.

Shanhaijing does not contain any detail of Yan Di living in the Pamirs Plateau, but clearly records that Ling Jia, Yan Di’s great-grandson, and Hu Ren, Yan Di’s great-great-grandson, lived in the west of the Taklamakan Desert. Drawing inferences about other cases from Huang Di, Shao Hao, Zhuan Xu and Di Jun, we can say that Yan Di’s group used to live near the Pamirs Plateau, later their offspring moved to the west of the Taklamakan Desert.

The 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 Goddess since their early time.

Due to all ancient groups of Chinese people used to live in the Pamirs Plateau, they might have moved to the south areas of the Himalayan Mountains to the Indo-Gangetic Plain and contributed as some origins of the Ancient Indus Valley civilizations (about 3000-1700BCE). In this article, I will not discuss this. I will only talk about those ancient groups of people who moved to China and built ancient Chinese civilizations.

The Second Gathering Areas of Neolithic Chinese People were the West of the Qinghai Lake, East of the Taklamakan Desert and North of the Tibetan Plateau.

Shanhaijing records that many groups of people lived in the west of the Qinghai Lake and north of the Tibetan Plateau, including offspring of the Zhuan Xu, Di Jun, Huang Di, Shao Hao, Yan Di and other peoples, such as the Xi (west) Zhou, Bei (north) Qi and Xuan Yuan People.

In the west of the Taklamakan Desert, there lived:

1) People recorded in *The Classic of the Great Wilderness: West* -

The Western Queen Mother lived in Mount Yu.

The Hu Ren (also called Di Ren) People were the ancestors of the Di Qiang People. Yan Di’s grandson was the father of Ling Jia; Ling Jia was the father of Hu Ren.

Yu Fu was the son of Zhuan Xu. Later the Yu Fu People turned their totem from snake (or animals) to fish and recovered from death.

2) People recorded in *The Classic of the Mountains: West* -

The Western Queen Mother lived in Mount Yu; the Xuan Yuan People lived in the Xuan Yuan Mound; Huang Di lived in Mount Mi and Shao Hao lived in Mount Changliu. They were all in today's Pamirs Plateau.

In the northwest of the Tibetan Plateau, near Mount Buzhou, there lived:

Shu Shi, son of Zhuan Xu, recorded in *The Classic of the Great Wilderness: West*. Also "The Yu People (Di Jun's offspring) fought with the Gong Gong People (Zhuan Xu's offspring) in the Guo Mountain near Mount Buzhou."

In the west of the Chishui River and east of the Taklamakan Desert, there lived:

1) People recorded in *The Classic of the Great Wilderness: West* -

The Bei (north) Di People were offspring of Shi Jun, who was grandson of Huang Di.

Tai Zi Chang Qin, who lived in Mount Yao and started making music, was the son of Zhu Rong. Zhuan Xu was the father of Lao Tong; Lao Tong was the father of Zhu Rong. Later, the Zhu Rong People moved 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*.

2) People recorded in *The Classic of the Great Wilderness: North* -

The Zhong Bian People were descendants of Zhong Bian, son of Zhuan Xu.

In the northern Tibetan Plateau, there lived:

1) People recorded in *The Classic of the Great Wilderness: West* -

The Xuan Yuan People moved from the Xuan Yuan Mound in the Pamirs Plateau to the northern Tibetan Plateau and their life-span was more than 800 years. (In ancient China, people often used eight, eighty or eight hundreds to mean a lot.)

The San Mian People were descendants of San Mian, son of Zhuan Xu.

The Ye People, who lived in the westernmost place of the Tibetan Plateau, were offspring of Li. Zhuan Xu was the father of Lao Tong; Lao Tong was the father of Chong and Li.

2) People recorded in *The Classic of the Great Wilderness: North* -

Shao Hao was the father of Wei, who had only one eye in the center of his face. The Wei People, with the surname of Wei, ate millet.

The Bei (north) Qi People (Jiang Zi-ya's ancestors).

The Shu Chu People were descendants of Shu Chu, son of Zhuan Xu.

The QuanRong People ate meat. Huang Di was the father of Miao Long; Miao Long was the father of Rong Wu; Rong Wu was the father of Nong Ming; Nong Ming was the father of Bai Quan, also called QuanRong.

The Kua Fu People. Hou Tu was the father of Sin; Sin was the father of Kua Fu.

The Ba People (descended from Ba, Huang Di's daughter).

3) People recorded in *The Classic of the Great Wilderness: South*

King Shun's group (Di Jun's offspring) bathed in the Chong Yuan Lake.

In the west of the Qinghai Lake and east of the Chishui River, there lived the Xi

(west) Zhou People (the Zhou Dynasty's ancestors) with the surname of Ji, who ate millet, recorded in *The Classic of the Great Wilderness: West*.

Shu Jun started practicing cultivating grains. Di Jun was the father of Hou Ji and Tai Xi; Tai Xi was the father of Shu Jun.

Yu Hao was the father of Yan Er. Yan Er was the father of Wu Gu. Wu Gu was the father of Ji Wu Min. Both the Yan Er People, who ate millet, and the Ji Wu Min People, who ate fish, had the surname of Ren.

The Guan Tou People and Miao Min People had the surname of Li. Zhuan Xu was the ancestor of Guan Tou; The Guan Tou were the ancestors of Miao Min.

Later the Guan Tou People moved to the south of today's Tibetan Plateau and fish in the sea (highly possible today's sea near Dhaka of Bangladesh), recorded in *The Classic of the Great Wilderness: South*. Gun's wife Shi Jing gave birth to Yan Rong; Yan Rong was the father of Guan Tou.

Shanhaijing does not give time sequence when recording locations of ancient groups of people, but gives us clues to find out the time sequence. These clues lead to a conclusion that Huang Di's, Yan Di's, Zhuan Xu's, Di Jun's and Shao Hao's groups spread out from the Pamirs Plateau to the north of the Tibetan Plateau, west of the Qinghai Lake and east of the Taklamakan Desert, excepting Yan Di's offspring, who spread out to the west and north of the Taklamakan Desert; Yu Fu's group (offspring of Zhuan Xu) also moved to that area.

The Classic of the Great Wilderness: North tells that Wei, son of Shao Hao, lived in the north of the Tibetan Plateau, suggesting the Shao Hao People spread out from Mount Changliu in the Pamirs Plateau to the north of the Tibetan Plateau.

The Classic of the Great Wilderness: North says that Zhuan Xu and his nine wives were buried on Mount Fuyu, which was located between the Yellow River beyond the Qinghai Lake, suggesting that the Zhuan Xu People spread out from the eastern Pamirs to Mount Fuyu in today's Aemye Ma-chhen Range.

The Classic of the Great Wilderness: South says King Shun lived in the northwestern Tibetan Plateau; also Di Jun (Di Ku), King Yao, King Shun and Shu Jun (grandson of Di Jun) were buried in the same place on the Yueshan Mountain. *The Classic of the Great Wilderness: West* says the Yu People fought with the Gong Gong People in the Guo Mountain near Mount Buzhou; also Shu Jun's group lived in the west of the Qinghai Lake and east of the Chishui River. These records hint us that the Di Jun People spread out from the Pamirs to the northern Tibetan Plateau and begat many groups, such as the Yao, Shun and Yu People, also the Hou Ji, Tai Xi and Shu Jun People, who lived in the east of the Chishui River and west of the Qinghai Lake.

Huang Di's group lived in Mount Mi in the Pamirs Plateau, while their offspring, the Miao Long, Rong Wu, Nong Ming, Bai Quan, or Quan (Xi) Rong, lived in the north of the Tibetan Plateau and the Shi Jun and Bei (north) Di lived in the west of the Chishui River.

The Xuan Yuan People spread out from the Xuan Yuan Mound in the Pamirs Plateau to the northern Tibetan Plateau.

Wars recorded in *Shanhaijing*.

Shanhaijing records many wars between different groups of people and these wars led to some agreements of their shifting routes.

One of these famous wars happened between the Chi You People (offspring of Zhuan Xu) and the Ying Long People (offspring of Huang Di).

Shanhaijing records Zhuan Xu had at least nine wives and many sons, more than Yan Di, Huang Di, Di Jun and Shao Hao. The followings are Zhuan Xu's sons: Yu Fu, Shu Shi, Shu Chu, San Mian, Zhong Bian, Lao Tong, who was the father of Zhu Rong (who was Tai Zi Chang Qin's father), Chong and Li (who was Ye's father). The Zhuan Xu's offspring also include Hou Tu, Sin's father and Kua Fu's grandfather, also Gun, who and his wife Shi Jing were the parents of Yan Rong, Guan Tou's father and Miao Min's grandfather. There were many groups of people who were offspring of Zhuan Xu's group and they could outnumber others when they lived in the west of the Qinghai Lake.

The Chi You People had a sense of "safety in numbers" and launched an offensive to the Huang Di People, who had fewer groups. The Ying Long People took up the challenge and killed the Chi You People with the help of the Ba People (offspring of Huang Di's daughter Ba). Later, the Kua Fu People (offspring of Zhuan Xu) moved to the east and became far away from other Zhuan Xu's offspring, the Ying Long seized the chance and killed the Kua Fu People. After killing the Chi You and Kua Fu, the Ying Long were afraid of retribution from Zhuan Xu's offspring, they escaped to the south and later moved to Mound Xiong Li Tu Qiu in the north of the eastern mountains.

Another famous war happened between the Ba People and Shu Jun People (offspring of Di Jun). After the Ying Long went to the south, the Ba People, who had come to help the Ying Long, lived in the west of the Qinghai Lake. They had conflicts with the Shu Jun People. After negotiation, the Ba People believed their Ancestor-god Huang Di asked them to move to the north of the Chishui River. These stories hint us that ancient groups of Chinese people made an agreement after these wars, that the Huang Di's offspring would live in the north of the Chishui River and move to the northern areas, matching *Shanhaijing's* records of their later inhabitation areas.

The Classic of the Great Wilderness: South records, "The Yu People launched an offensive against the Yun Yu People in the Yun Yu Mountain in the northern Tibetan Plateau." *The Classic of the Great Wilderness: North* says, "The Yu People killed Xiang Yao, Gong Gong's minister, in the north of the Kunlun Mountains." Also *The Classic of the Great Wilderness: West* tells, "The Yu People fought with the Gong Gong People in the Guo Mountain near Mount Buzhou." Clearly, the Di Jun's and Zhuan Xu's offspring fought a lot when they lived in the west of the Qinghai Lake. After these wars, they might have reached an agreement - Zhuan Xu's offspring would go to the south, while Di Jun's offspring would go to east. Such migration routes matched *Shanhaijing's* records of their later inhabitation areas.

"Shao Hao nurturing the immature Zhuan Xu and the Zhuan Xu discarding their musical instruments - Qin and Se," recorded in *The Classic of the Great Wilderness: East*, hint us that the Shao Hao People mastered the most advanced sciences and technologies and the Zhuan Xu People built close relationship with them in their early time, learned eagerly from them and discarded musical instruments, which were first invented by Tai Zi Chang Qin. Due to the Shao Hao mastering most advanced technologies, all other peoples would like to build close relationships with them, therefore, *Shanhaijing* has no records of Shao Hao's offspring fighting with other peoples in their early time.

Neolithic Chinese People spread out from the Pamirs 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. 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 Guan Tou People. The Shao Hao and Di Jun People moved to the east to the Weihe River Valley.

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 Third Gathering Area of Neolithic Chinese People was the Weihe River Valley.

The Shao Hao and Di Jun People spread out to the Weihe River Valley.

(Ancient Chinese people named Mount Hua in Huayin City of Shaanxi Province, the West Sacred Mountain; while named Mount Tai in Shandong Province, the East Sacred Mountain. The God of Mount Hua was Shao Hao, the White Ancestor-God. Qingshihuang, 259-210BCE, was the first emperor who offered sacrifice to Mount Hua. Emperors of the Han, Tang, Song, Ming and Qing all offered sacrifices to Mount Hua.)

The Zhuan Xu People, who lived in the Aemye Ma-chhen Range, were very near the Weihe River Valley and had the ability to move to the Weihe Plain. However, due to the fact that the Zhuan Xu People had many wars with the Di Jun, it is highly possible that the Di Jun People did not allow the Zhuan Xu People to enter the Weihe Plain. This matches *Shanhajing* having no records of the Zhuan Xu People living in the central and eastern China.

Archaeological Findings Match *Shanhajing'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. [2]

Shanhaijing records Huang Di's, Yan Di's, Di Jun's, Zhuan Xu's and Shao Hao's group lived in the Pamirs Plateau and their offspring moved to the east and spread out to all over China. Many recent Chinese 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.

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 the Neolithic Chinese people started cultivating grains, they were able to settle down and left many archaeological remains.

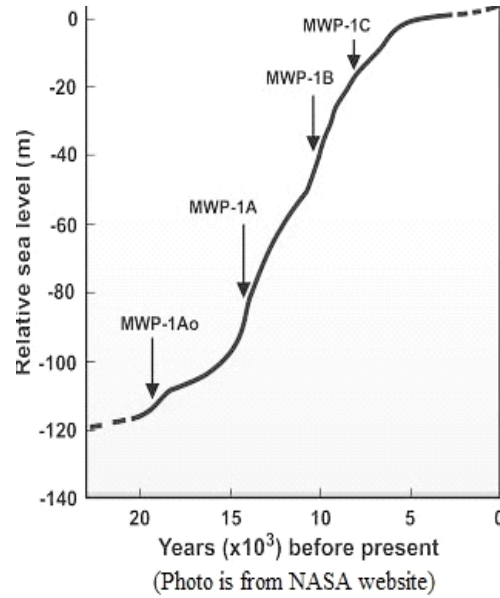
Archaeologists agree that ancient Chinese people were in the matriarchal clan society before about 8,000 years BP, when human knew only mother, not father and accepted only endogamy. It made it possible to ascertain the patriarchal clan of a group of people instead of an individual.

In prehistoric China, people usually named their groups after certain ancestors. *Shanhaijing* records many ancient groups of people and names a group of people with "Guo," its literal meaning is nation or tribe. *Shanhaijing* does not identify the patriarchal ancestors of most ancient groups of people due to the long-time of the matriarchal clan society. However, *Shanhaijing* clearly identifies some individual's patriarchal clans and around 150 groups of Neolithic people, which came from the five biggest groups of people: Yan Di, Huang Di, Zhuan Xu, Di Jun and Shao Hao. These were not only the names of groups, but also the names of individuals, who were regarded by many groups as common male ancestors.

When the patriarchal clan society began in about 8,000 years BP, almost all ancient Chinese people still accepted only endogamy, those people, who believed that they were offspring of Huang Di's group, tried to compile their patriarchal clans and claimed Huang Di was their common male ancestor. However, they were not able to ascertain which particular individual was Huang Di, due to Huang Di living in the matriarchal clan society - his group had female as a leader and he, a male, was not able to be a leader. Clearly, Huang Di was only a figure from compilation, not a real person. Or, Huang

(Yellow) Di (King or Queen) originally was a female leader but people in the patriarchal clan society claimed that he was a male leader. Today, we shall comprehend that Huang Di refers to Huang Di's group. The Huang Di People refer to all people who were offspring of Huang Di's group and regarded 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.







The Falsified Stories in *the Five Classic of Regions Within the Seas of Shanhaijing*

In the earliest records of *Shanhaijing*, Yan Di, Huang Di, Zhuan Xu, Di Jun and Shao Hao were regarded as ancestors of different groups of Neolithic Chinese people. Today, we shall comprehend that Huang Di refers to Huang Di's group. The Huang Di People refer to all people who were offspring of Huang Di's group and regarded Huang Di as their common male ancestor. So did Yan Di, Shao Hao, Zhuan Xu and Di Jun.

Many historians agree that the ancient Kings Yan Di and Huang Di did not descend

from Han Chinese stock. Scholars of the Zhou Dynasty (about 1046-256BCE) fabricated stories of Yan Di and Huang Di's lineage for political purposes.

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

The Five Classic of Regions Within the Seas records:

Huang Di was the father of Luo Ming; Luo Ming was the father of Bai Ma (white horse); Bai Ma was also known as Gun. Gun was the father of the Great Yu. Huang Di ordered Zhu Rong to kill Gun in Yu Jiao. After Gun had been killed, the Great Yu came out from his belly.

Yan Di and his wife Ting Yao, who came from the Chi Shui People, were the parents of Yan Ju; Yan Ju begat Jie Bing; Jie Bing begat Xi Qi; Xi Qi begat Zhu Rong; Zhu Rong begat Gong Gong, who lived along the Changjiang River; Gong Gong begat Shu Qi; Shu Qi begat Fang Dian. Gong Gong begat Hou Tu; Hou Tu begat Ye Ming; Ye Ming begat Shui; Shui was the ancestor of twelve groups of people.

Yan Di's grandson Bo Ling and his wife Yuan Fu were the parents of Gu, Yan and Shu.

Huang Di and his wife Lei Zu were the parents of Chang Yi; Chang Yi was the father of Han Liu in RuoShui River; Han Liu and his wife A Nü were the parents of Zhuan Xu.

The Five Classic of Regions Within the Seas gave Di Jun the following offspring.

Yu Hao was the father of Yin Liang; Yin Liang was the father of Fan Yu, who made the first boat; Fan Yu was the father of Xi Zhong; Xi Zhong was the father of Ji Guang, who made the first cart with wood.

Shao Gao (Shao Hao) was the father of Ban, who made the first bow and arrow.

Yan Long first made the Qin and Se, ancient music instruments.

San Shen was the father of Yi Jun, who first made Qiao Chui (tools, such as ploughs and plowshares); since then, people have made handicrafts.

Hou Ji first cultivated grains. His grandson, Shu Jun, first cultivated grains with the help of cattle.

Due to the long period over which China was ruled by the Zhou Dynasty from 1046BCE to 256BCE, the falsified stories created by this dynasty had deeply influenced later historians and scholars, including the *Book of Documents (ShangShu)* (author unknown, written during the the Zhou Dynasty), *Bamboo Annals* (written during the Zhou Dynasty), *GuoYu* (author Zuo Qiu-ming, records the history from 990BCE to 453BCE), *ChunQiu* (author Confucius, records the history of the State of Lu from 722BCE to 481BCE) and even Sima Qian (145-87BCE), author of *The Records of the Grand Historian*, or *Shiji*. Sima Qian, who had read all famous historical records and integrated views from various books, wrote *Wudi Benji*, or *Annals of the Five Kings*, as the first chapter of his book. Sima Qian informs us, "The written records about Huang Di provided by many historians and scholars were not precise. Even a learned man cannot

make it clear. I carefully chose records with rigorous diction from historical books to compile the *WudiBeiji*.” Sima Qian also could not completely certain which record was accurate. However, today, the historical truth has unfolded in front of us with the aid of modern advanced archaeology.

The Movement of the Yan Di and Huang Di People During the Neolithic Age.

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.

Huang Di’s group first lived in Mount Mi in the Pamirs Plateau, then moved to the west of the Qinghai Lake and east of the Taklamakan Desert.

Shanhaijing records many famous wars between the Zhuan Xu, Di Jun and Huang Di People, such as the Ying Long People (offspring of Huang Di) killed the Chi You People (offspring of Zhuan Xu) and Kua Fu People (offspring of Zhuan Xu); the Yu People (offspring of Di Jun) destroyed the Gong Gong and Xiang Yao (offspring of Zhuan Xu); the Ba People (offspring of Huang Di) fought with the Shu Jun People (offspring of Di Jun). After these wars, ancient groups of Chinese people made an agreement that the Huang Di People would live in the north of the Chishui River, later, they spread to the north of the Yellow River and north of the Yinshan Mountains. Their migration routes were:

1) To the north, to the Kazakhskiy Melkosopchnik and its surrounding areas; then to the further north to the Baraba steppe and the Ishim Grassland, also to the Yablonovyy Khrebet Mountains and the further northern areas.

Huang Di’s offspring, who lived in these areas, were nomadic people and did not develop agriculture during the Neolithic Age.

2) To the Altun Mountains, Qilian Mountains, Helan Mountains and Yinshan Mountains.

The Huang Di People spread to the north of the middle reach of the Yellow River and north of the 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 of Ningxia represent ancient hunting cultures from different northern nomadic tribes. Most of these tribes were Huang Di’s offspring; however, some nomadic groups from the Di Jun, Zhuan Xu, or other peoples also had the ability to reach this area.

3) First to the north and south of the Tianshan Mountains, then to the Altay Shan Mountains and its surrounding areas, and from there to the northeast, to the Mongolian Plateau, then to the east to the Da Xing’an Ling Mountains, the Northeast Plain and the Changbai Mountains, until they reached the Bohai Sea and Sea of Japan. They also went to the Korean Peninsula, which was named Liu Bo Mountains in *Shanhaijing*. There were some Huang Di’s offspring spread out to the Japanese archipelago.

Huang Di’s offspring, who lived in these areas, were nomadic people and did not develop agriculture during the Neolithic Age. However, some Huang Di’s groups, who moved to the east of the Da Xing’an Ling Mountains, turned from nomadic to agricultural lifestyles.

The Classic of the Great Wilderness: East tells the Yu Hu People and Yu Jing People

spread to the northeast and reached the Liu Bo Mountain (today's Korea Peninsula) and the Eastern Sea (today's Sea of Japan). The Yu Hu and Yu Jing were offspring of Yu Hao (offspring of Huang Di), who used to live in the west of the Qinghai Lake and might have learned the early farming technologies from the Di Jun People.

Archaeologists have discovered that Xiaohexi Culture (about 6500BCE), Xinglongwa Culture (6200-5400BCE) and Zhaojiagou Culture (5200-4400BCE) 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, mainly cultivated millet and had reared livestock. The Yu Hu and Yu Jing People were origins of direct founders of the Xiaohexi, Xinglongwa, Zhaojiagou and Hongshan cultures. These cultures did not contribute to the development of the Yellow River Valley Cultural System.

The Movement of the Zhuan Xu People During the Neolithic Age.

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.

The Classic of the Great Wilderness: North says Zhuan Xu and his nine wives were buried in Mount Fuyu, which was located between the River beyond the northeast sea (Qinghai Lake). The southern Mount Fuyu had much copper and northern had many irons. The Mount Fuyu is located in today's Aemye Ma-chhen Range, which is located inside the U-shaped turn of the Yellow River. Deerni Copper Mine, which is ranked one of the biggest copper mines in China and built in the southern Deerni Mountain in the Aemye Ma-chhen Range in Maqin County of Qinghai, proves there is much copper in that area.

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, many wars between the Di Jun and Zhuan Xu People since the early time and those wars ended with the Zhuan Xu's defeat, recorded in *Shanhaijing*, hint us that the Di Jun People did not allow the Zhuan Xu People to enter the Weihe Plain and move to the east to grab territories from them, when the overwhelming majority of them moving to the eastern China. This matches *Shanhaijing* having no records of the Zhuan Xu People living in the eastern China. *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 relationship with the Shao Hao since their early time and learned eagerly the most advanced technologies from the Shao Hao.

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 entering into 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 lived in the northern Tibetan Plateau, had three faces and one arm 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 Guan 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 Guan 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 (offspring of the Zhuan Xu), 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 to a fish.

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. Some legends said that the ancestors of Sanxingdui came from the north along the rivers. The Aemye Ma-chhen Range is exactly in the north of the Sichuan Basin. Archaeologists have discovered remains of human activity in Sanxingdui about 12,000 years BP. However, Yu Fu Culture in Sanxingdui was not the early Yu Fu Culture written about in *Shanhaijing*, which existed before 14,000 years BP. The Yu Fu Culture in *Shanhaijing* was instead 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.

The Yu Fu People were the living evidence of what became of the Zhuan Xu People after they were nearly eradicated during the natural disasters. They moved south and entered Sichuan Basin. The Yu Fu People changed themselves from a group of people, who used to eat millet and animals and kept the snake as an animal totem, to a group of people, who ate fish and worshipped a fish totem. The Zhuan Xu People recovered from near extinction and Zhuan Xu Culture recovered to be carried on by the Yu Fu People.

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.

The Movement of the Shao Hao and Di Jun Peoples During the Neolithic Age.

The Shao Hao and Di Jun People spread out from the Pamirs Plateau to the east of the Taklamakan Desert and west of the Qinghai Lake, later spread out to the Weihe River Valley, then to the lower reach of the Yellow River and the Shandong Peninsula, living a nomadic lifestyle, collecting millet and hunting animal during about 16,000-14,000 years BP. The Di Jun People, who followed the Shao Hao's migration route to the east, lived in the west of the Shao Hao's inhabitation areas. The migration route of Shao Hao's groups was exactly the later Old Silk Road, which was built during the Han Dynasty (202BCE-220CE).

Shanhaijing 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 relationships 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 and Di Jun People became origins of direct founders of the Weihe River Valley Culture, including Laoguantai Culture (6000-5000BCE), Qin'anDadiwan First Culture (6200-3000BCE) in Qinan County of Gansu and its successor, Yangshao Culture (5000-3000BCE), also called Painted-Pottery Culture, centered in Huashan and existed in the middle reach of the Yellow River, and the Cishan-peiligang Culture (6200-4600BCE), another origin of Yangshao Culture, in modern-day Henan and southern Hebei. These cultures were named "Di Qiang Culture" by modern historians. The Shao Hao People, who mastered the most advanced sciences and technologies during the Neolithic Age, were the leading developers of Di Qiang Culture.

The Shao Hao People, who moved to the Shandong Peninsula, 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 Houli Culture (about 6400-5700BCE), a millet-growing culture in Linzi, and its successor - Beixin Culture (about 5300-4100BCE), a millet-growing culture in Tengzhou. The potteries discovered in Houli Culture are main painted-potteries, but also have some black potteries, which used more advanced technologies. Dawenkou Culture (about 4100-2600BCE) existed primarily in the Shandong Peninsula, but also appeared in eastern Anhui, Henan and Jiangsu and affected deeply the cultures in the lower reach of the Changjiang River. It overlapped with the territory of Shao Hao People.

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. The Shao Hao People were sole founders of Dong Yi Culture. The technologies of making black potteries were developed only in the Shandong Peninsula and later spread out to other places of China. Longshan Dong Yi Culture (3200-1900BCE) spread out to the territories of the Cishan-peiligang and Yangshao Di Qiang cultures and turned these areas 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.

The Shao Hao People also spread out from the Shandong Peninsula to other places of China along the coastlines, including the Changjiang River estuary, Taiwan and southeast Asia, even Philippines and Polynesia during about 16,000-14,000 years BP.

The Shao Hao People lived near the sea in the east of the Di Jun's territories in the lower reach of the Changjiang River. The Shao Hao and Di Jun were origins of direct founders of the rice-growing cultures, 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. 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. 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 Dong Yi Culture (4100-2600BCE).



The Shao Hao People spread out along the coastline to the southeastern China, including Taiwan, where Dabenkeng (4000-3000BCE) Culture was developed, later spread out to the Southeast Asia, Malaysia, Indonesia, Polynesia and Australia. The Di Jun People had the ability to follow the Shao Hao's migration routes, while the Zhuan Xu People also had the ability to reach the Southeast Asia and follow the Shao Hao's migration routes.

Archaeologists confirm that rope figure potteries found in Dabenkeng were similar with Hemudu, Majiabang and Liangzhu cultures. German archaeologist Robert Heine Geldern thought that Dabenkeng Culture also spread from Taiwan to Philippines and Polynesia. Dawenkou Culture (4100-2600BCE), which greatly influenced cultures in the lower reach of the Changjiang River, also deeply influenced Dabenkeng and cultures in the southeastern Asia, Philippines and Polynesia.

The Shao Hao People, who spread out from the Shandong Peninsula to the north, Arctic Cycle and Americas along the coastline or through the sea by boat during about 16,000-5,000 years BP, did not leave many archaeological remains for us, due to their migration routes being drowned by sea water while the sea level rising.[10]

Archaeological discoveries match the Shao Hao's inhabitation areas recorded in *Shanhajing*, which also reveal that the sea level rising forced the Shao Hao to move to mountain areas. The biggest group of the Shao Hao's offspring, called "Shao Hao People," lived in the northern Taishan Mountains. *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 Nü He People and the Hua Nation

The Shao Hao People, who moved to today's Shandong Peninsula, branched out to many groups. One of these Shao Hao Groups was named Nü He. 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 the south to Eastern and Southeastern China, including Taiwan, then to Southeastern Asia and Australia, until the sea level rising drowned most of their inhabitation areas. The Nü He People, who lived near the coastlines, turned from nomadic to coastal and maritime lifestyles, developed the earliest coastal and maritime cultures. Literally, “Nü” means female and “Nü He” means the He People having female as leader.

About 6,000 years BP, the sea level was two to five meters higher than today’s present sea level and it dropped during 5,000 years BP. Archaeologists agree that the Baishi Culture (about 7,000 years BP), which was named after the Baishi site in Yantai was found in 2006, was a kind of coastal culture and had its own sources - the earliest Neolithic coastal and maritime cultures, which were built before 7,000 years BP by the Baishi’s ancestors along the coastline in the Jiaodong Peninsula and were drowned by sea water during the sea level rising. The earliest Neolithic coastal cultures of the Jiaodong Peninsula spread out from the Jiaodong Peninsula to the Liaodong Peninsula, Korea Peninsula and Japanese archipelago, also to be able to the Kamchatka Peninsula, Aleutian Islands and Americas. The Nü He People who lived near the East End of the Earth recorded in *Shanhaijing*, were ancestors the Baishi People. The Baishi Site, whose altitude is 23 meters today, proves that the Jiaodong Peninsula was the important birthplace of Neolithic Chinese Maritime Culture and the Nü He People were the funders of the earliest Neolithic Chinese Maritime Culture.

Worried about the sea level keeping rising that the whole Shandong Peninsula would be drowned by sea water, during about 7,500-7,000 years BP, the Nü He People ordered Xi He (a female leader) to lead some people, re-named them “Xi He People,” to move to the upper reach of the Ganshui River in the southwest of the Shao Hao People’s territory in the Taishan and Yimeng Shan Mountains, where they developed Beixin Culture (5300-4100BCE). Some Xi He women discarded their tradition of endogamy with the Shao Hao men and found the Di Jun men to be their husbands, moved to the lower reach of the Ganshui River and set up ten groups of people, named them Ri (sun), near the Weishan Lake. Through this way, the Nü He People expanded the scope of their territories.

The Nü He People also ordered Chang Xi (a female leader) to lead some people, re-named them “Chang Xi People,” to move to the western Kunlun Mountains. In order to get help from the Di Jun People in the long and rough route, the Chang Xi women had to found the Di Jun men to be their husbands. Through this way, the Nü He People would build an inhabitation base area near the Pamirs Plateau for the future. The Chang Xi People dwelled in the western Kunlun Mountains and became twelve groups of the Yue (moon) People. The Yue (moon) People regarded themselves as invariable (Chang) tributary groups to the Nü He People, who were their mothers, and often went back the eastern Shandong Peninsula to visit the Nü He People.

Hua Xia was the name of China before the Han Dynasty (202BCE-220CE). Today Chinese still call China “Hua Xia” or “Zhong (central) Hua.”

According to some legends, the Hua People were the earliest group who promoted picking plants as food and planting grains, while the Xia People were the earliest group who promoted cultivating grains; and the Hua planted grains earlier than the Xia. The legends tells that the nations of Hua and Xia were built by different groups of people. It is very logical that the name of “Hua Xia” came from the nations of Hua and Xia.

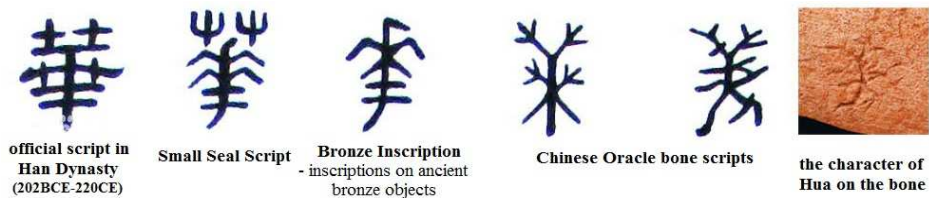
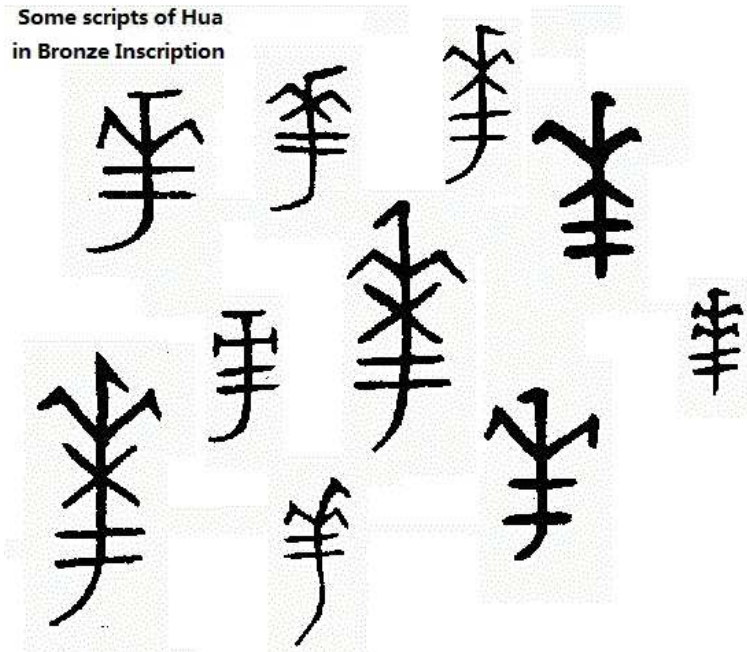
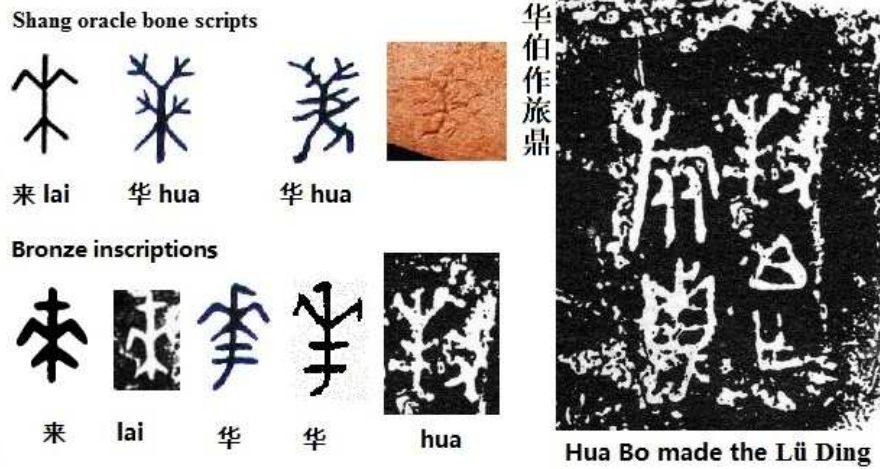
There are no historical records of the Hua and the Xia nations before the Zhou Dynasty. From the little surviving remains of the Shang oracle bone script and the Changle (Weifang) Bone Inscriptions, which were 1,000 years earlier than the Shang oracle bone script, we could not find written records of the Hua and Xia nations. However, archeologists have found Chinese character Hua in ancient Shang Oracle bone scripts referred to a kind of sacrifice to Shang's ancestors, suggesting the Shang's emperors regarded the Hua People as their ancestors.

Historical records prove that the ancestors of the Shang's emperors moved from Qufu of Shandong to Shangqiu of Henan, then to Anyang of Henan, suggesting the ancient Hua People and Hua Nation were located in the Shandong Peninsula.

Archaeologists agree that Dong Yi Culture, which was developed by the Shao Hao (including Nü He) People first in the Shandong Peninsula and later spread out to other places of China, was the most advanced culture during the Neolithic Age and took the leading role in making the Yellow River Valley Cultural System the root of ancient Chinese civilization. Dong Yi Culture began in the eastern Shandong as early as the western Shandong. Archaeologists have discovered some sites with an implied code of etiquette in Longshan Culture (3200-1900BCE) in the Shandong Peninsula, showing social stratification and formation of the nation, suggesting the earliest nations of China were developed by the Shao Hao (including Nü He) People in the Shandong Peninsula, earlier than the Xia Dynasty (about 2070-1600BCE).

More than 400 bronze wares, including bronze ritual vessels made during the time of the western Zhou (1046-771BCE), discovered in the Guicheng site in Longkou of Yantai, suggesting an ancient nation. The inscriptions of a bronze Gui, 51 words, which are different from the Shang's and Zhou's scripts, prove that the nation had its own writing characters. The Guicheng bronze wares let us know that the Guicheng ancient nation had existed for a long time before the remaining Ji people (in 690BCE) and Lai people (in 567BCE) escaped to the east of the Jiaolai River.

One of the Guicheng bronze wares has five words of inscription, which were translated by archaeologist Chen Meng-jia (1911-1966) to be "Lai Bo made Lü Ding (tripod cauldron for army junction)." Therefore, some historians regarded Guicheng as the Lai Nation's capital. However, Wang Xian-tang (1896-1960), former vice director of Shandong Provincial Cultural Relics Administration Committee, said in his book *Ji Bronze Wares of Huang County* (today's Longkou), "Guicheng was not the capital of the Lai Nation," and the scripts should be translated to be "Hua Bo made Lü Ding." During the Shang and Zhou, "Bo" was the second peerage rank often used to name the king of a hostile nation. The "Hua Bo Lü Ding" is surely an evidence of the existing of a big ancient nation of Hua, which lasted until the end of the Zhou in the eastern Jiaodong Peninsula. The Guicheng site is highly possible the capital or a majoy city of the Hua Nation.



the Chinese character of Hua in different ancient Chinese scripts

Shanhaijing' records and archaeological discoveries reveal that the Zhou Dynasty falsified the stories of the Zhou's ancestors being Di Jun's offspring and all other peoples being Huang Di's offspring to make the allied force to fight with the Zhou against the much larger Shang Dynasty, also later to rule all groups of people. The earliest records of

the Xia Dynasty were during the Zhou, who put the Xia, offspring of the Di Jun People, to be the first dynasty in China and deliberately eliminated important records of the Shao Hao People, including the Hua Nation. The Zhou's falsified stories had deeply influenced later historians and scholars, including the *Book of Documents*, *Bamboo Annals*, *GuoYu*, *ChunQiu* and even Sima Qian (145-87BCE), author of *The Records of the Grand Historian*, or *Shiji*.

Archaeological Discoveries Prove the Shao Hao and Nü He People Taking the Leading Role in Making the Yellow River Valley Culture, the Root of Chinese Civilization.

Shanhaijing's records reveal that the Shao Hao People mastered the advanced technologies during the Neolithic Age. Archaeological discoveries prove Dong Yi Culture, which was built by the Shao Hao (including Nü He) People in the Shandong Peninsula, was one of the most advanced Neolithic cultures, greatly influenced ancient China and had the leading role in making the Yellow River Valley Cultural System the root of ancient Chinese civilization. Meanwhile, the Shao Hao People took the leading role in developing the early Di Qiang Culture, including Weihe River Valley Culture and Cishan-peiligang Culture, early lower reach of Changjiang River Valley Culture and early cultures in Taiwan, South Asia, Malaysia, Philippines and Polynesia.

The Nü He People, who lived in the Jiaodong (eastern Shandong) Peninsula, were the founders of Baishi Culture (about 7,000 years BP), its resources - the earliest coastal and maritime cultures, and its successors - Dawenkou-Longshan Culture in the Jiaodong Peninsula. Before 7,500-7,000 years BP, the Xi He People, who carried the Nü He's advanced technologies, moved from the Jiaodong Peninsula to the southwestern Taishan and Yimengshan Mountains, turned from coastal and maritime to agricultural lifestyles, learned from both Houli inland culture, which was developed by the Shao Hao People in the Taishan Mountains, and the earliest Jiaodong's coastal and maritime cultures, which were developed by the Nü He People, and developed the more advanced inland culture - Beixin Culture (5300-4100BCE), which deeply influenced other Shao Hao People and turned them into outposts of Beixin Culture. The Xi He People were the founders of Beixin Culture and its successors - Dawenkou-Longshan Culture in the western Shandong.

We can say that the Nü He People were the root of Baishi, Beixin and Dawenkou-Longshan Cultures in the Shandong Peninsula. After the Xi He People accepted exogamy with the Di Jun People and gave birth to ten groups of the Ri (sun) People, who lived near today's four lakes of Weishan, Dawenkou-Longshan Culture spread out quickly from the Shandong Peninsula to the Di Jun People's territories, which were in the west of the Shao Hao's territories. By letting the Chang Xi and Xi He women find the Di Jun men to be their husbands, the Nü He People expanded their territories, spread their most advanced sciences and technologies to other Shao Hao People, the Di Jun People and even to the western places. This helps Longshan Dong Yi Culture (3200-1900BCE) spread out to the inhabitation areas of Cishan-peiligang and Yangshao Di Qiang cultures and turned these regions into outposts of Dong Yi Culture.

Dong Yi Culture was the Root of the Xia, Shang, Zhou, Qin and Han Cultures.

The Xia Dynasty (about 2070-1600BCE) was the first dynasty in China to be

described in ancient historical chronicles, such as *Bamboo Annals*, *Classic of History* and *Records of the Grand Historian*. Historians agree that an offspring of the Di Jun People, the Great Yu, who lived near today's Tongguan recorded in *Shanhaijing*, founded the Xia. Many Chinese archaeologists generally identify Erlitou (1900-1500BCE), Yanshi of Henan Province, as the site of the Xia. The Xia covered an area of northern Henan, southern Hebei, southern Shanxi and western Shaanxi provinces, along the Yellow River, where was the inhabitation areas of early Cishan-peiligang (6200-4600BCE) and Yangshao (5000-3000BCE) Di Qiang cultures, but had been turned into outposts of Longshan Dong Yi Culture during 3200-1900BCE.

The Shang's ancestors living in Qufu of Shandong suggests that they were offspring of the Xi He People, the founders of Beixin and Dawenkou-Longshan Cultures.

The Zhou People moved from the west of the Qinghai Lake to the Weihe Plain during GugongDanfu's time, about 1250-1150BCE, turned from nomadic to agricultural lifestyles, learned eagerly from the most advanced Dong Yi Culture and developed quickly into a state. Clearly, Dong Yi Culture was the root of the Zhou's Culture. Zhou Gong-dan (about 1100BCE ago) made *The Rites of Zhou* by renovating the rites of Xia and Shang to record ceremonial rites, etiquette and regulations in the official and political system of the Zhou Dynasty (1046-256BCE). *The Rites of Zhou* inherited and carried forward cultures of the Xia and Shang dynasties, thus we can say Dong Yi Culture was the root of the Zhou's Culture. Confucius venerated Zhou Gong-dan as a pioneer of Confucianism.

The ancestors of the Qin's leaders were the Shang's speerages and lived in the Shandong Peninsula, suggesting they were offspring of either the Xi He or Shao Hao People, who surrendered to the Shang. The Shang emperor ordered the Qin's ancestors to move from the Shandong Peninsula to the Weihe River Valley to resist the Zhou, Di and Rong Peoples. In 1046BCE, the war between the Zhou and Shang destroyed the Shang, the Qin's ancestors became slaves of the Zhou Dynasty. Dong Yi Culture was the root of the Qin (221-206BCE), offspring of the Shao Hao People.

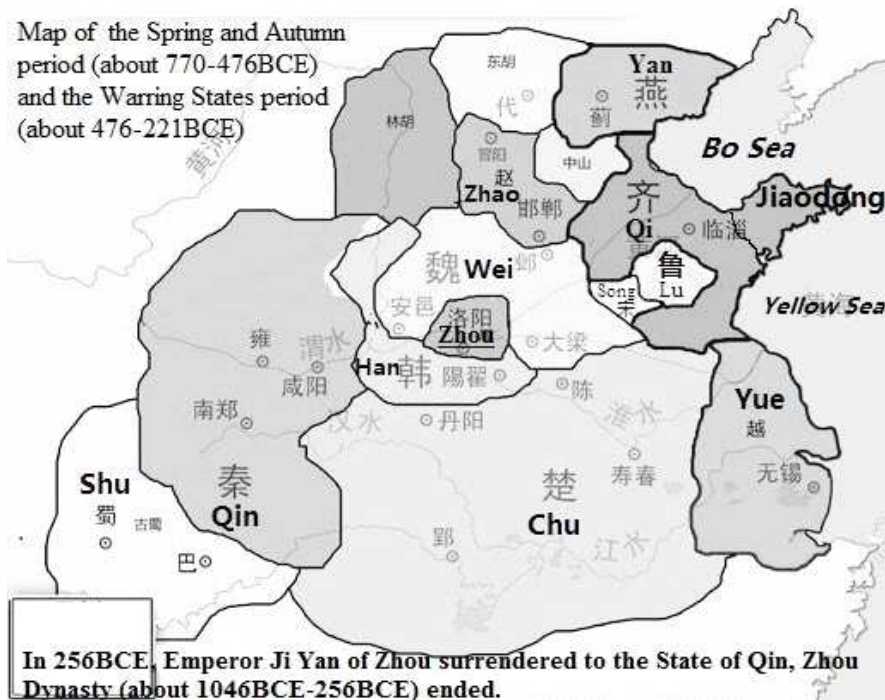
Dong Yi Culture was the root of *The Hundred Schools of Thought*, literally *All Philosophers' Hundred Schools*, which were philosophers and schools that flourished in the Shandong Peninsula and eastern Henan area during an era of great cultural and intellectual expansion in China from 771BCE to 221BCE. Founders of most of *The Hundred Schools of Thought* were from the states of Lu, Qi, or Song, as well as other states located in today's Shandong Province or near the Shandong Peninsula. Micius', Confucius' and Zhuang-zi's ancestors were the Shang emperors' offspring who lived in the State of Song.

Emperor Wu of Han (156-87BCE) emphasized Confucianism, after accepting suggestions from Dong Zhong-shu (179-104BCE), who was regarded as a great Confucian leader. During the Han Dynasty, the most practical elements of Confucianism and Legalism were taken and synthesized, marking the creation of a new form of government that would remain largely intact until the late nineteenth century. Dong Yi Culture and its successor, the *Hundred Schools of Thought*, were the roots of Han Culture, which emphasized Confucius but never banned other ancient philosophers, started during the Han Dynasty, was inherited and carried forward by the Tang Dynasty (618-907CE) and lasted in China for more than 2,000 years.

During the Zhou Dynasty (about 1046-256 BCE), the Hua and Xia Peoples were already regarded as one big group - Hua Xia People. The Zhou, who fabricated the false stories that they were offspring of the Di Jun People and Huang Di were common ancestors of all the Hua Xia People, promoted that the Hua was Xia and the Xia was Hua. The Zhou claimed that all Chinese were descendants of Yan Huang, including the Hua and Xia Peoples. However, in the Zhou's strict hierarchical system, almost all the Hua and Xia Peoples, who made up the overwhelming majority in the population in the Yellow and Changjiang River valleys, were Ye Ren or Common people and lived in the suburb and countryside. The slaves in the lowest class were often regarded as livestock; the Ye Ren in the second-lowest class had no political rights, no rights to join the army, no rights to build a school or study in a school, and no rights to write a book. While the Guo Ren or State people and all peerages, who came from the Zhou People or offspring of the Yan and Huang Peoples, had helped the Zhou to destroy the Shang, therefore lived in the cities.

Due to the Shang and Zhou claiming they were offspring of the Di Jun People, ancient historical chronicles precluded the Hua and put the Xia as the first dynasty of ancient China when compiling ancient Chinese history. The earliest records of "Hua Xia" were in the Zhou Dynasty. *Shangshu.Zhou.Wucheng* records, "Hua Xia and barbarians, all were in obedience." *Zhuozhuan.Dinggong* (Lu 509-495 BCE) year 10 records, "people from borderlands would not harm Xia and Yi peoples would not harm Hua." Traditionally, the Shang and Zhou called people who lived in the east and south and did not surrender to them, with Yi, but called people, who lived in the north and west and did not surrender to them, with Rong and Di. *Zhuozhuan.Shanggong* (Lu 575-542 BCE) year 14 records Jiang Rong, Zi Juzhi, "Our Rong groups's clothes and foods were different with Hua. The money was different and languages were different."

The actual political and military control by the Zhou Dynasty, surnamed Ji, lasted only until 771 BCE, while during the Warring States (771-256 BCE) in melee, a series of states rose to prominence before each falling in turn, but Zhou was a minor player in these conflicts. In 221 BCE, Qin Shihuang (259-210 BCE) swallowed up all other states and built the first centralization of authority in China. However due to its harshness, the Qin Dynasty (221-206 BCE) did not eliminate the domestic contradictions and it lasted only 17 years.



Liu's non-biological father and his mother were socially inferior, suggesting they were the Zhou's Ye Ren or common people. Certainly, they were natives from the Zhou's conquered land - they were offspring of the Xi He or Shao Hao People.

After Liu Bang (256-195BCE) set up the Han Dynasty (202BCE-220CE), he chose the centralization of authority system instead of the Zhou's hereditary fiefs system. He abolished slavery, promised "everyone is equal" and let everyone become a citizen of China. Liu Bang inherited the "He (integration)" idea from the Nü He People, promoting the Huang Di, Yan Di, Zhuan Xu, Shao Hao, Di Jun, Hua and Xia Peoples were a big family. He reduced taxation and covee and let the citizens recuperate and multiply. During the Han, all Chinese people had a strong national identify with their county. The Han Dynasty achieved integration of all ancient Chinese people, including the Hua Xia majority and Yan Huang minority, and made the "He" (integration) culture become the most important part of Han Culture. The Han Dynasty (202BCE-220CE) was the first dynasty who united all groups of ancient Chinese people, including the Huang Di, Yan Di, Zhuan Xu, Di Jun and Shao Hao, to be one big group - Han People or Han Nationality, commonly called Hua People until today. *Hanshu.diyizhi* records the first census of the Han Dynasty in 2CE. The Han population was about 63 million, 23.14% of the world population (about 272.27 million). Counting in all people of the Protectorate of the Western Regions foreigners, the Han Dynasty ruled about 30% of the world population.

The Five-big Ancient Groups Influence the Development of Ancient Chinese Civilization.

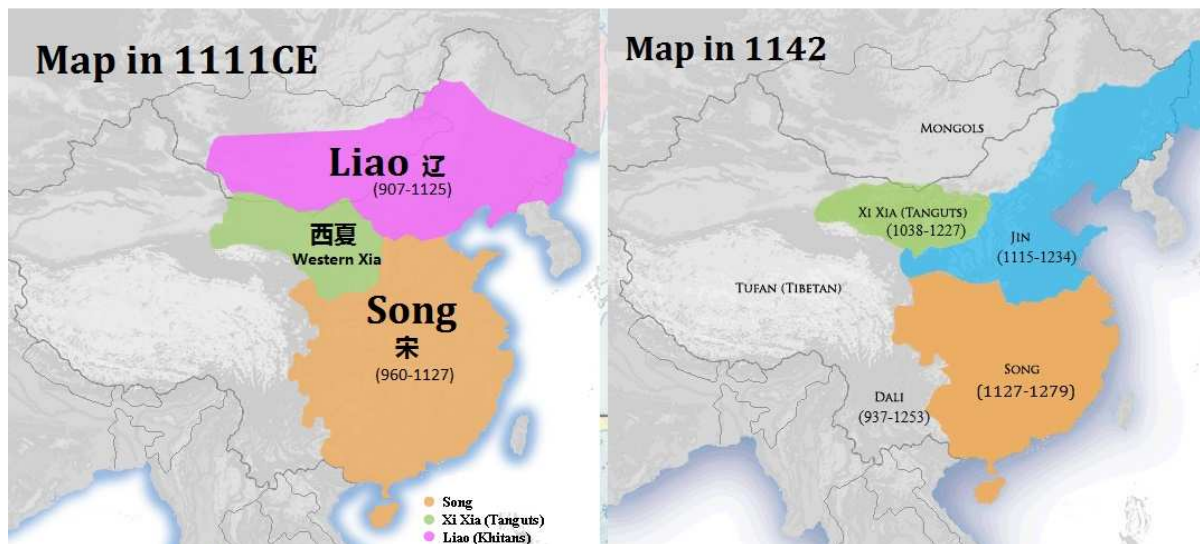
During the Han Dynasty, the overwhelming majority of the population was the Hua Xia People, offspring of the Shao Hao and Di Jun People, in the Yellow and Changjiang River Valleys, while the Yan Huang People, offspring of the Yan Di and Huang Di People,

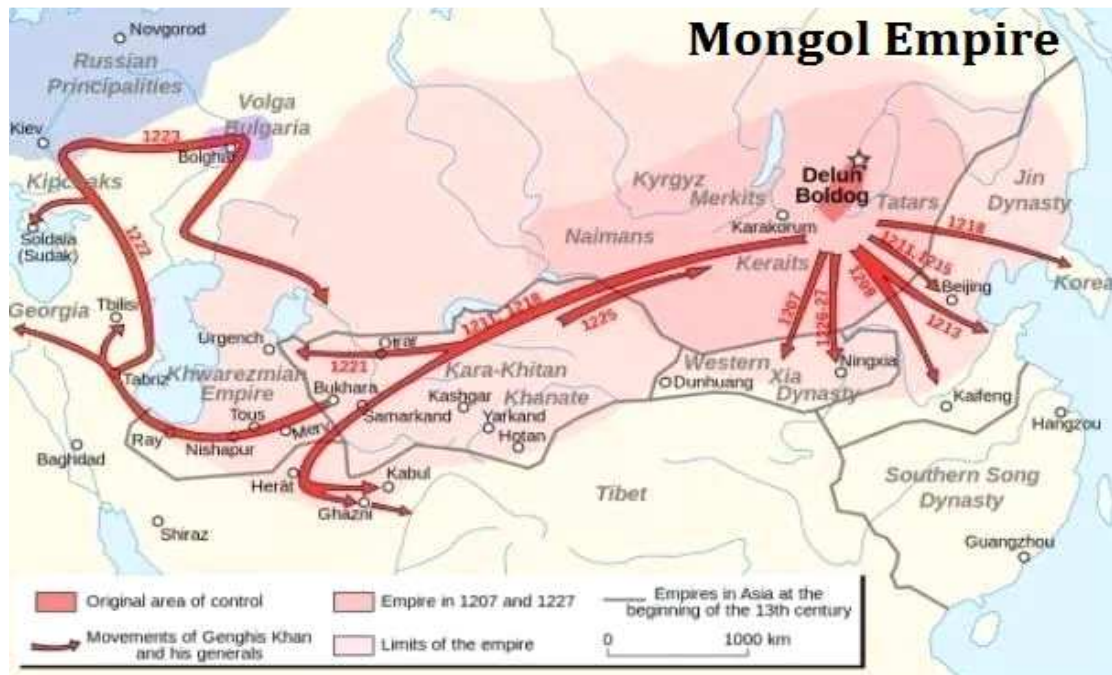
were in a minority. Since the Han Dynasty, all ancient groups of Chinese peoples were called the Han People.

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, most of the rulers of the northern dynasties coming from the northern nomadic people, who were the Yan Di's and Huang Di's offspring and worshipped dragon. Dragon worship first bloomed in the northern China. During this period, the descendants of the Yan Huang increased in the Yellow River Valley, but still made up a small percentage of the total population in that area.

The Tang Dynasty (618-907) followed the Han policy and achieved again integration of all ancient Chinese people. During Gaozong's reign, the Tang's territorial area was 1237 square kilometers, the largest in China history. During the Tang Dynasty, majority of the population was the Hua Xia People were in a majority and the Yan Huang People were in a minority in the Yellow and Changjiang River Valleys.

The Song Dynasty (960-1279) divided into the North Song (960-1127), which had 280 square kilometers, and the South Song (1127-1279), which had 200 square kilometers. The Song lived a harsh fighting time with the descendants of Yan Huang, who set up many countries in the north, including some large countries, Liao (907-1125), Xixia (1038-1227) and Jin (1115-1234). During the South Song Dynasty, the overwhelming majority of the population was the Yan Huang People in the Yellow River Valley and the overwhelming majority of the population was the Hua Xia People in the Changjiang River valley and its south.





In 1206, Borjigin Temujin (1162-1227) united all groups of the Mongolians and set up the Mongol Empire (1206-1259) and called himself Genghis Khan. The Mongol's territorial area had reached 3300 square kilometers in 1240s, but was divided in 1259. In 1271, Borjigin Kublai (1215-1294) set up the Yuan Dynasty (1271-1368) with the capital of Yanjing (today's Beijing). In 1279, the Yuan destroyed the South Song.

During the wars between the Song with the Mongol Empire and Yuan Dynasty, The Mongol general Bayan ordered the killing of the Han People and Southern People with the surnames of Liu, Li, Zhang, Wang and Zhao. The Mongolians killed 91% of the people in China and 98% in the Shandong Peninsula in a genocide that was included in the *Guinness Book of World Records* 1985 edition. The Mongol armies reduced China's population from 93.47 million in 1122 to 8.87 million in 1274.

During the Yuan Dynasty, it was the first time that the overwhelming majority population of China were the descendants of YanHuang; while the descendants of HuaXia became the minority and were regarded as the third-class citizen.

Zhu Yuan-zhang, the first emperor of the Ming Dynasty (1368-1644) appealed "expel the Tatar (a disdainful appellation to Mongols) barbarians, to revive Zhong Hua." During the Ming, large immigrations were organized or forced by the government. The most famous large-scale immigration was the Shanxi People moved to other provinces, including Shaanxi, Henan, Hebei, Beijing, Anhui, Shandong and even Inner Mongolia. The Ming government chose Han and Tang's policies to achieve integration of all ancient Chinese people. The Ming increased China's population to 100 million in 1589. Due to the majority population in the Yellow and Changjiang River Valleys in the early Ming were the descendants of YanHuang, the Ming emperors started wearing Dragon Robes and calling themselves "Son of God, The Real Dragon." The dragon evolved into the imperial symbol since the Ming and became a symbol of power, strength and good luck and even a totem of China.

During the war between the Ming and Qing Dynasty (1636-1911), China's

population reduced to 14 million in 1643. The ancestors of the Qing People (Manchus) were from the previous Jin Dynasty (1115-1234), who were the descendants of YanHuang, living in the northern grasslands. In the early Qing Dynasty, the majority population of China were the descendants of YanHuang. In order to ease ethnic and social tensions, the Qing government adopted Han culture, proposed “Manchu and Han were one family” and the emperors selected very few girls from the Han Bannermen’s daughters to promote ethnic harmony. However, the Han People were regarded as the second-class citizen, the Han Bannermen were in low social status than the Manchu Bannermen.

Since the Emperor Kang-xi, the Qing government established the preferential policies to encourage the people to move from densely populated areas into uninhabited lands. Many descendants of the HuaXia People, who used to escaped to the remote wild parts, came back to the middle and lower reaches of the Yellow and Changjiang Rivers.

The Huaxing (Hua rising) Society, one of China Revival Societies, was founded in 1904 with notables like Huang Xing, Zhang Shi-zhao, Chen Tian-hua and Song Jiao-ren, along with 100 others. They put forward to “expel the Tatar (a disdainful appellation to Manchus) barbarians, to revive Zhong Hua.” Chinese Revolutionary Alliance (Tongmeng Society) was set up in 1905, Sun Zhong-shan promoted to “expel the Tatar barbarians, revive Zhong Hua, establish a Republic and distribute land equally among the people.” Chinese abolished the Qing Dynasty in 1912, set up a republic country and named it the “Republic of ZhongHua,” and foreigners named it “China.” The name of China, “Zhong (literally central) Hua,” indicates that all groups of Chinese people (Yan Di, Huang Di, Zhuang Xu, Di Jun and Shao Hao) unite together with the Hua People - centric.

Today, all Chinese peoples were called the “Han People” or “Han Nationality,” also commonly called “Hua People.”

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 Yan Di, Huang Di, Zhuang Xu, Di Jun and Shao Hao. They first lived 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 during about 16,000-14,000 years BP.

The Yan Di People lived in the west and north of the Taklamakan Desert, later spread out to the north and northwest of the Tianshan Mountains. They did not contribute to the development of the Yellow River Valley Cultural System.

The Huang Di People moved to the north of the Yellow River, north of the Yinshan Mountains and northeastern areas. They later developed farming civilizations, including Xiaohexi Culture (about 6500BCE), Xinglongwa Culture (6200-5400BCE) and Zhaojiagou Culture (5200-4400BCE) 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. These cultures did not contribute to the development of the Yellow River

Valley Cultural System.

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, living near the Tibetan Plateau and later moving to the south during around 16,000-14,000 years BP. They were the founders of Sanxingdui Culture about 12,000-2,000 years BP.

The Di Jun and Shao Hao People moved along the Weihe River Valley to the lower reaches of the Yellow River and the Shandong Peninsula, then to the south. The Di Jun lived in the west of the Shao Hao's territories, which were near the sea.

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

The most advanced Dong Yi Culture was built by the Shao Hao People first in the Shandong Peninsula, later spread to the Yellow River and Changjiang 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. Most small regional cultures of ancient China had faded by the end of Neolithic Age, included the Changjiang River Valley Cultural System. However, the Yellow River Valley Culture became the mainstay of ancient Chinese civilization and developed to a much higher level.

Dong Yi Culture was the leading culture of the Xia Dynasty, which was built in the regions of outposts of Dong Yi Culture; the root of the Shang Dynasty, which was built in the inhabitation areas of Longshan Dong Yi Culture (about 3200-1900BCE); and the root of the Zhou's Culture, which learned from Dong Yi Culture and built in the regions of outposts of Dong Yi Culture; the root of the Qin Dynasty (221-207BCE), whose emperors were offspring of the Shao Hao People; the root of *The Hundred Schools of Thought* and its successor Han Culture, which started during the Han Dynasty (202BCE-220CE), was inherited and carried forward by Tang Dynasty (618-907CE) and lasted in China for more than 2,000 years.

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The Nü He People, Mother of Yue (moon) in *Shanhaijing*, who lived in the Jiaodong (eastern Shandong) Peninsula, was one group of the Shao Hao People, had worried about the sea level rising and had sent the Xi He and Chang Xi People to the west of the Shandong Peninsula to expand the scope of their territories. The Nü He held the most advanced science and technologies during the Neolithic Age and were the founders of the

earliest Neolithic Chinese astronomy and Calendar. They built unique Jiaodong coastal and maritime cultures, the earliest Chinese Maritime Culture, including the Baishi Culture (about 7000 years ago). They were the main founders of Dong Yi Culture, including Beixin (about 5300-4100BCE) built by the Xi He People in the western Shandong and Dawenkou (about 4100-2600BCE) and Longshan (about 3200-1900BCE) cultures in both the western and eastern Shandong.

The Hua People founded the Hua Nation in the Jiaodong Peninsula, as early as Longshan Culture (3200-1900BCE), earlier than the Xia Dynasty (2070-1600BCE). **Hua Bo Lü Ding** (King Hua's tripod cauldron for army junction) is the evidence of the existing of a big advanced and independent ancient nation of Hua, which was located in the eastern Jiaodong Peninsula and lasted until the end of the Zhou. Due to the Shang and Zhou claiming they were offspring of the Di Jun People, ancient historical chronicles precluded the Hua and put the Xia as the first dynasty of ancient China when compiling ancient Chinese history.

“He” Culture, a culture of integration and harmonization, is the quintessence of Chinese Han Culture. Literally, “He” means “together with, and,” “harmonization, integration” and “peace or kindness” in some uses. The Hua People inherited the “He” idea from the Nü He and began to integrate with the Di Jun People by sending the Xi He and Chang Xi People to marry with the Di Jun men and give birth to ten Ri (sun) and twelve Yue (moon) People. The Shang Dynasty (1600-1046BCE) was the first dynasty who united the Hua People and the Xia People to be one big group - Hua Xia People. The Han Dynasty (202BCE-220CE) became the first dynasty who united all groups of ancient Chinese people, including the Huang Di, Yan Di, Zhuan Xu, Di Jun and Shao Hao, to be one big group - Han People or Han Nationality, also commonly called Hua People until today. The name of “Zhong (literally central) Hua” indicates that all groups of Chinese people unite together with the Hua People - centric.

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