

南山經圖



# The Shao Hao People Took the Leading Role in Building Ancient Chinese Civilization

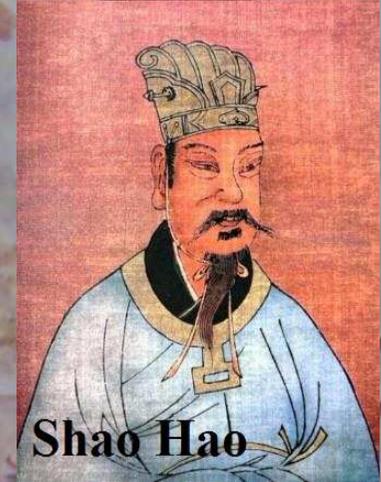


Soleilmavis Liu

*E-Leader Conference* held by CASA (Chinese American Scholars Association) and BITS  
(University of Business Leadership) at Dessauer Str. 3-5, 10963, Berlin, in June 2017



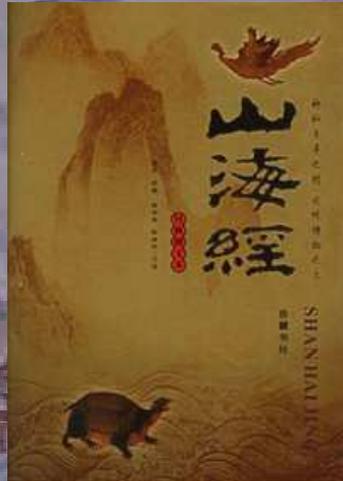
Many people claimed that Huang Di was the ancestor of all Chinese people and some Chinese people proudly call themselves “descendants of Dragon.” However, *Shanhaijing*’s records and modern archaeological discoveries reveal that the Shao Hao People, who worshipped birds totems, took the leading role in building ancient Chinese civilization during the Neolithic Age.



五帝尊前列，  
軒轅第一家。  
環球盛世育，  
同建大中華。

北山經桑乾圖





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

**31,000 words**

**Eighteen Sections**

### **Four Original Books**

*Classic of the Five Hidden Mountains*  
written in the Great Yu's Time (before 2200BCE)

*Four Classic of Regions Beyond the Seas*  
written during the Xia Dynasty (2070-1600BCE)

*Four Classic of the Great Wilderness*  
written during the Shang Dynasty (1600-1046BCE)

*Five Classic of Regions Within the Seas*  
written during the Zhou Dynasty (1046-256BCE)



## Ancient Groups of People Recorded in *Shanhaijing*

### before 8,000 years BP Matriarchal Clan Society

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

#### **In *Shanhaijing*:**

The River refers to the Yellow River.

The Jiang refers to the Chang-jiang River.

The Mobile Desert refers to the Taklamakan Desert.

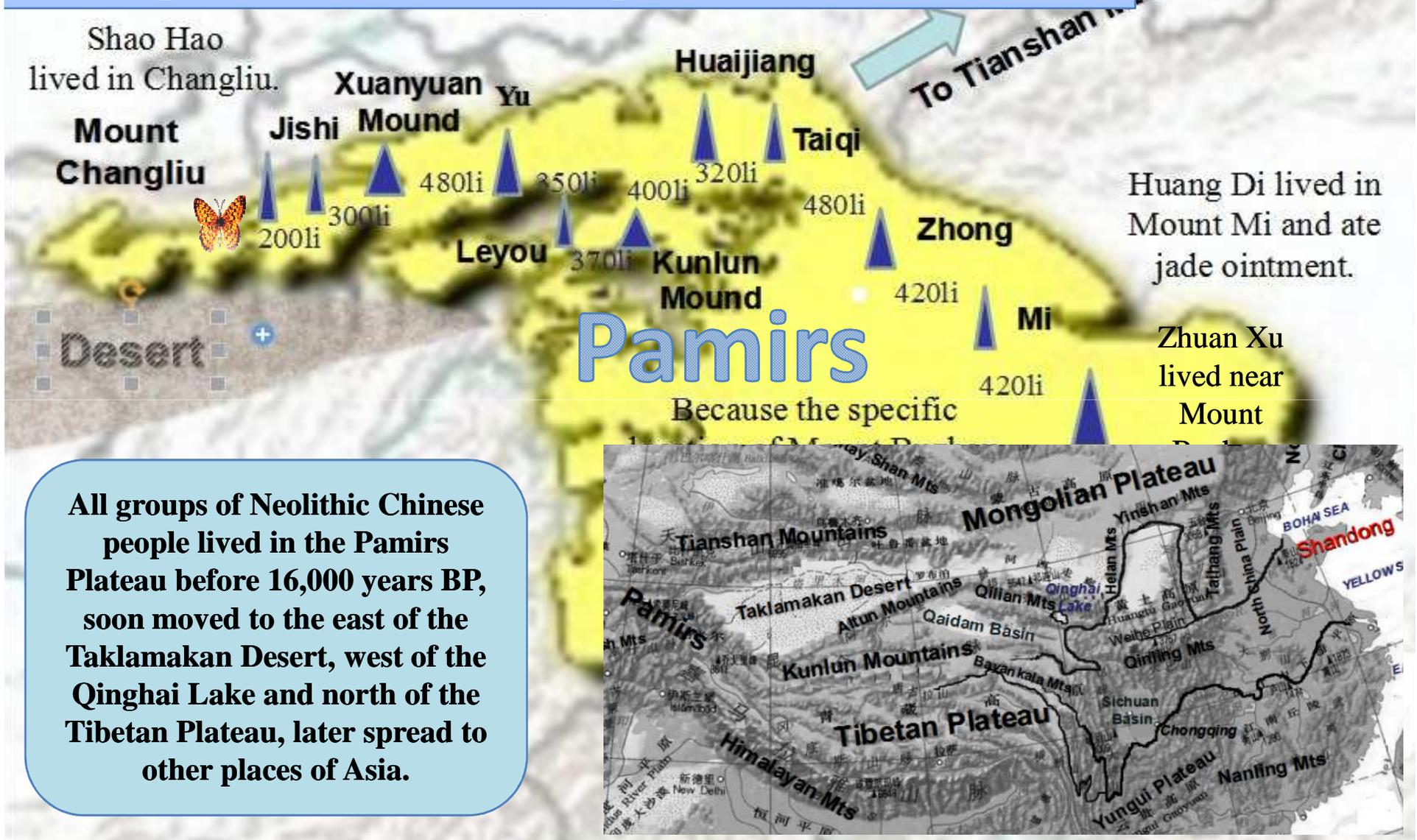
The Great Wilderness refers to the Tibetan Plateau.

The Northwest Sea refers to the Qinghai Lake.

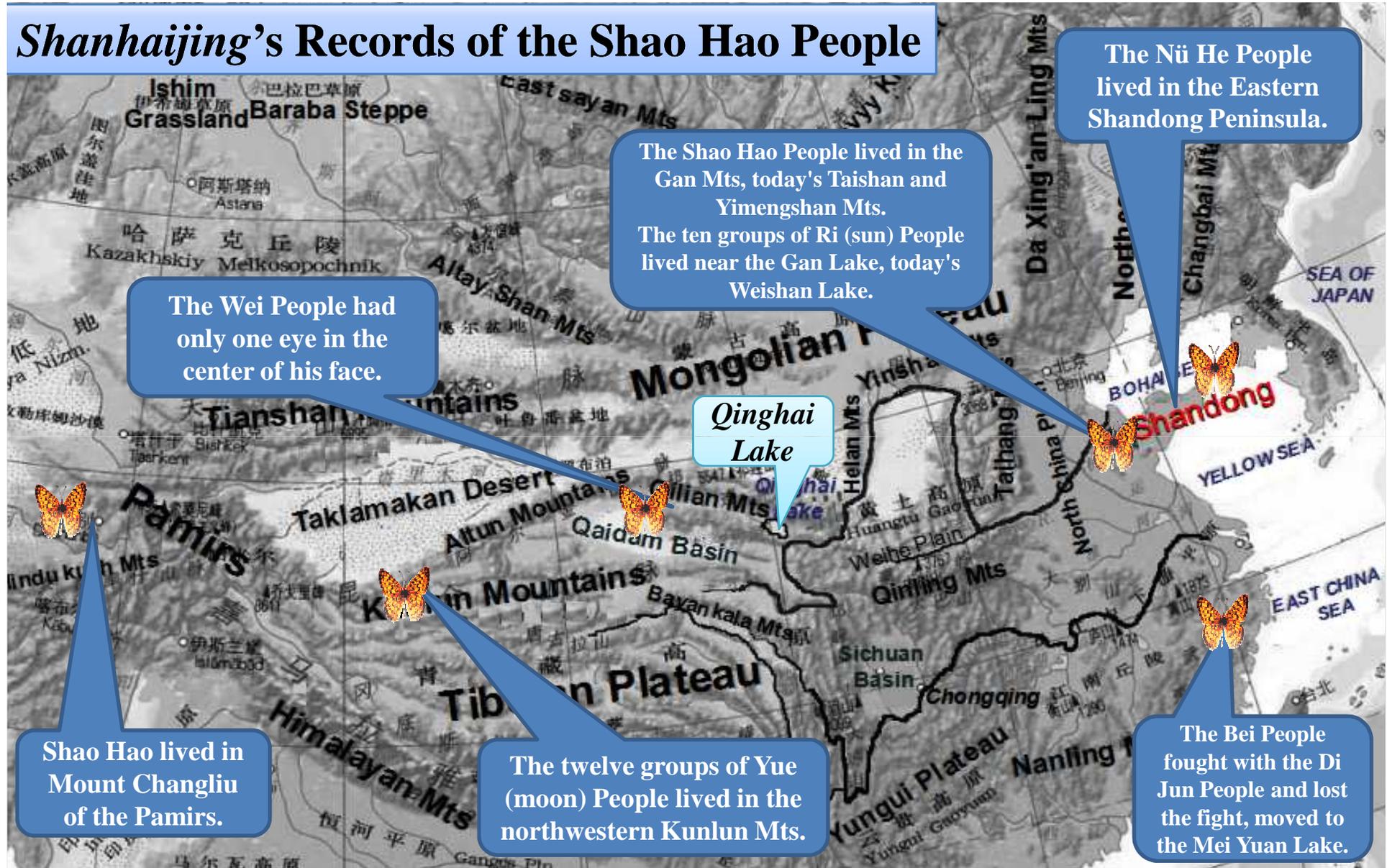
### after 8,000 years BP Patriarchal Clan Society

Shao Hao	was called White King for having white skin colour, suggesting he had a clear Caucasoid racial characteristic - white skin. His offspring worshipped bird totems.
Zhuan Xu	had Mongoloid racial characteristic. His offspring worshipped animal totems.
Di Jun	had Mongoloid racial characteristic. His offspring mainly worshipped animal totems.
Huang Di	was called Yellow King for having yellow skin colour, suggesting he had a clear Mongoloid racial characteristic - yellow skin. His offspring mainly worshipped dragon or snake totems.
Yan Di	had Mongoloid racial characteristic. His offspring worshipped animal totems.

## All Groups of Neolithic Chinese People Used to Live in the Pamirs.



# Shanhaijing's Records of the Shao Hao People



The Wei People had only one eye in the center of his face.

The Shao Hao People lived in the Gan Mts, today's Taishan and Yimengshan Mts. The ten groups of Ri (sun) People lived near the Gan Lake, today's Weishan Lake.

The Nü He People lived in the Eastern Shantung Peninsula.

Qinghai Lake

Shao Hao lived in Mount Changliu of the Pamirs.

The twelve groups of Yue (moon) People lived in the northwestern Kunlun Mts.

The Bei People fought with the Di Jun People and lost the fight, moved to the Mei Yuan Lake.

## Shanhaijing's Records of the Nü He People

The literal meanings of the Chinese Characters of “He” include: together with, and, harmonious, cooperative, integration, peace and kindness. The literal meaning of the Chinese character “Nü” is female; Nü He means the He People having females as leaders.

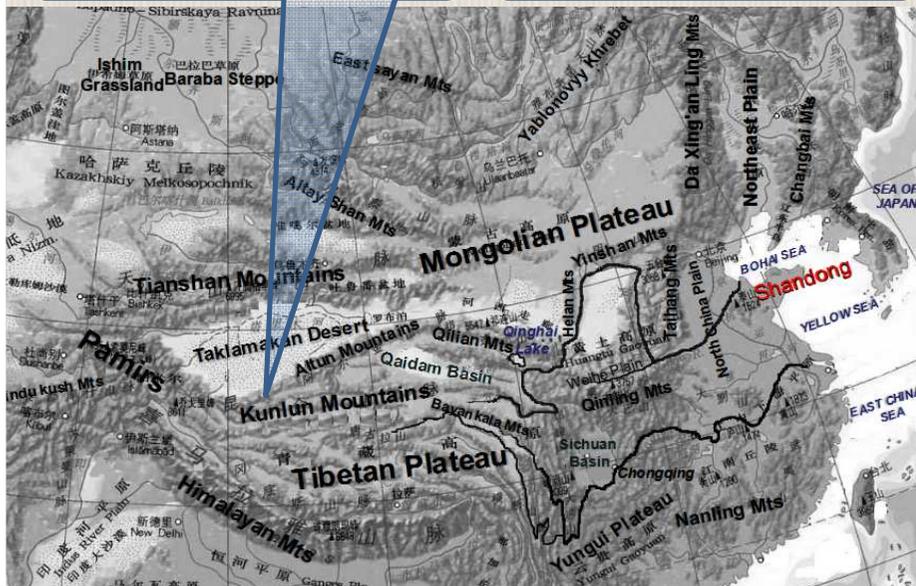
The Nü He People, Mother of Yue (moon) and offspring of Shao Hao, lived in the Eastern Shandong Peninsula.

The twelve groups of Yue (moon) People lived in the northwestern Kunlun Mts.

The ten groups of Ri (sun) People lived near the Gan Lake, today's Weishan Lake.



Worrying about the sea level rising, the Nü He People sent Xi He (a female leader) to lead some people to move to the four lakes of Nanyang, Dushan, Zhaoyang and Weishan, accepting exogamy with Di Jun men and setting up ten groups of people, named **Ri (sun)**. Meanwhile, the Nü He People sent Chang Xi (a female leader) to lead some people to move to the northwestern Kunlun Mountains, accepting exogamy with Di Jun men and setting up twelve groups of people, named **Yue (moon)**.



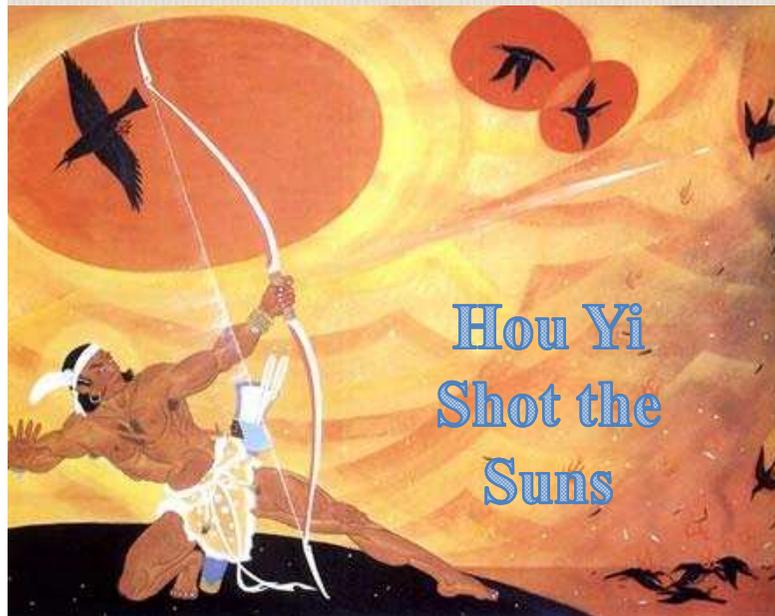
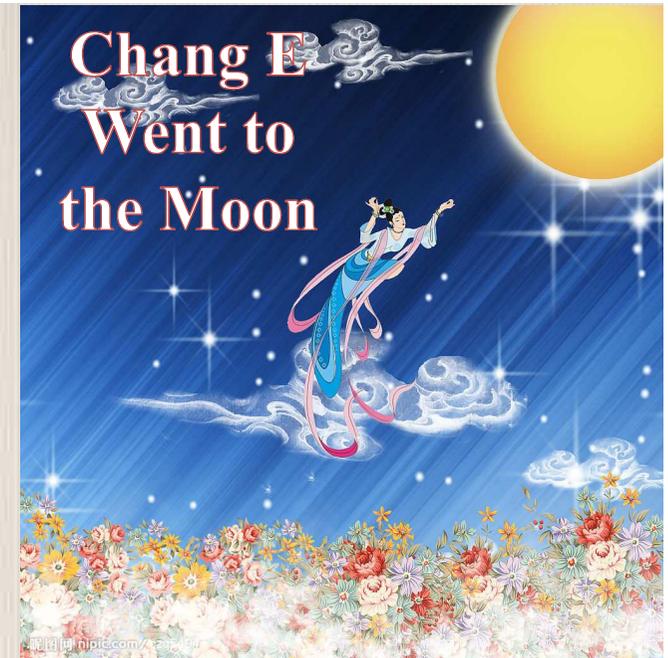
## Legends and Historical Records of the Nü He People



The real history behind the legend of “Hou (means: sovereign) Yi shooting the suns” was that the Hou Yi People abolished the other nine Sun (Ri) tribes, united them to one Sun (Ri) tribe, instead of shooting the nine suns in the sky.

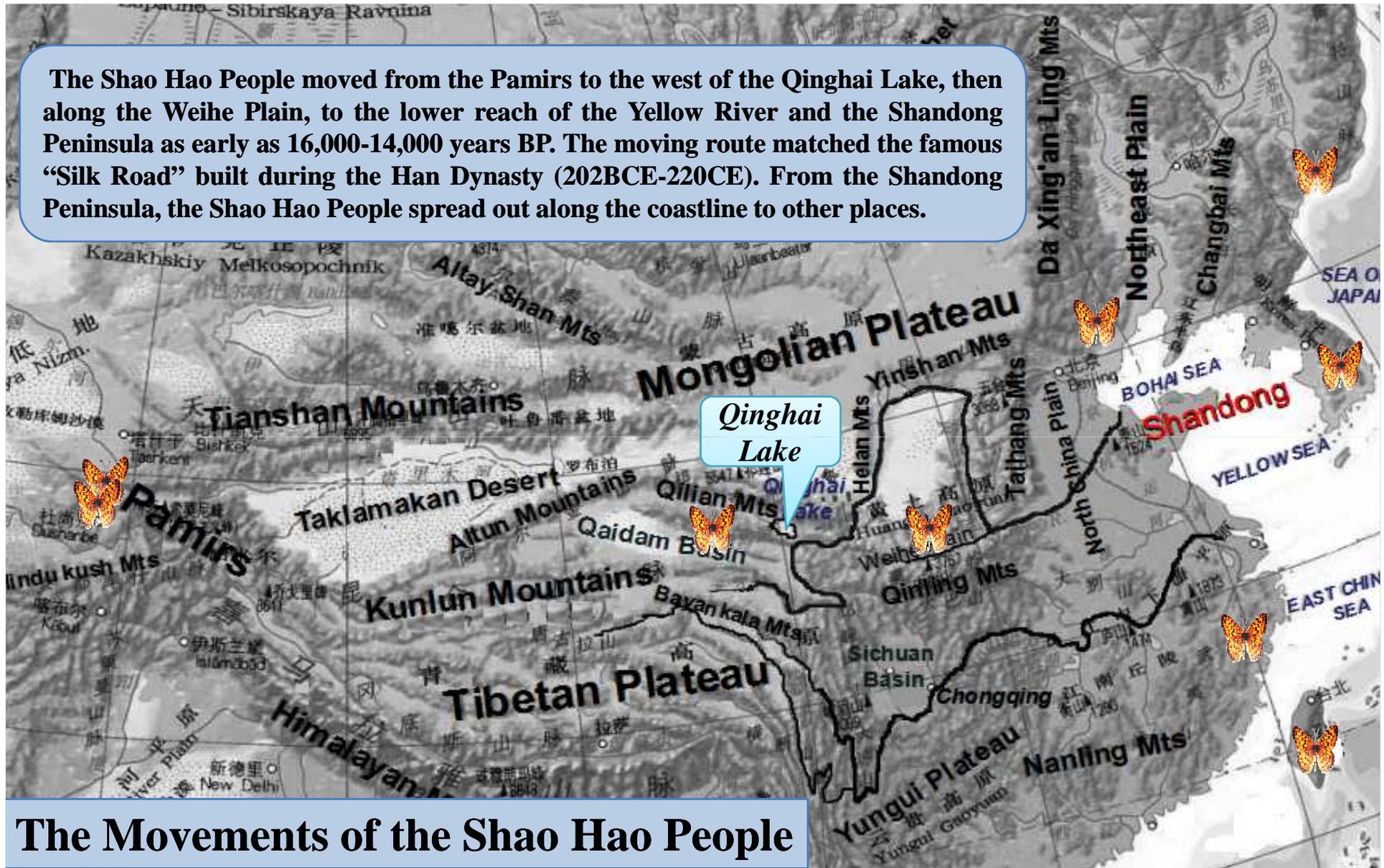
The real history behind the legend of “Chang E (means: lady) going to the moon” was that the Chang E (or Chang Xi) People went to the west to set up the twelve Moon (Yue) tribes in the western Kunlun Mts, instead of flying to the moon in the sky.

The earliest historical records of these stories were written in the bamboo-slips book of the Qin Dynasty, “*Gui Zang*,” discovered in the No. 15 Qin’s tomb in Wangjiatai of Jianglin, Hubei.

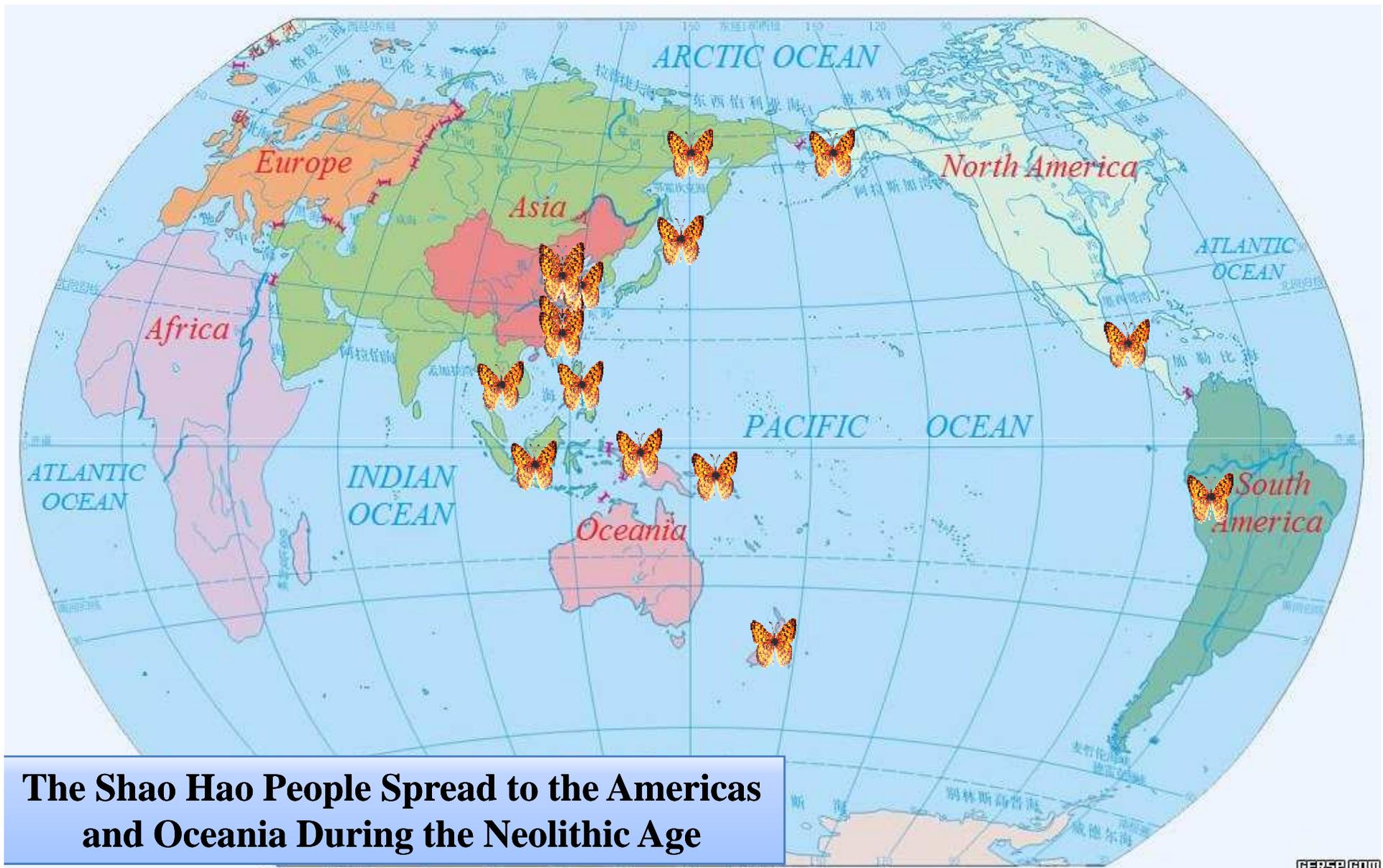


*Shanhaijing* tells that the ten groups of Ri People and twelve groups of Yue People were offspring of the Nü He People. The literal meanings of the Chinese Characters of “Ri” is sun and “Yue” is moon. The **ten Ri (sun)** and **twelve Yue (moon)** coincide the ten Heavenly Stems (Tian Gan) and the twelve Earthly Branches (Di Zhi) in the traditional Chinese Calendar, hinting us that the Nü He People were inventors of the traditional Chinese Calendar.

The Shao Hao People moved from the Pamirs to the west of the Qinghai Lake, then along the Weihe Plain, to the lower reach of the Yellow River and the Shandong Peninsula as early as 16,000-14,000 years BP. The moving route matched the famous “Silk Road” built during the Han Dynasty (202BCE-220CE). From the Shandong Peninsula, the Shao Hao People spread out along the coastline to other places.



## The Movements of the Shao Hao People



## Sea Level Rising Drove the Shao Hao People's Frequent Movements.



The Shao Hao People spread from the Shandong Peninsula to other places along the coastline as early as 16,000-14,000 years BP.

Most early remains of the Shao Hao People's inhabitation were drowned by sea water when the sea level rising, but they had tried to seek new places to live.



The Nü He People, who lived in the Eastern Shandong Peninsula, moved to the mountains.

The ten groups of Ri (sun) People, (mothers were from the Nü He), moved to the Weishan Lake.

The Bei People (Shao Hao's offspring) fought with the Di Jun People and moved to the Mei Yuan Lake (possible in today's northern Wuyi Mts).

The twelve groups of Yue (moon) People, (mothers were from the Nü He), moved to the northwestern Kunlun Mts.





# The Race of the Shao Hao People

西山經頌水圖

*Shanhaijing* says that Shao Hao was called “**White King**,” suggesting he had **white skin**, a clear **Caucasoid** racial characteristic.

**Archaeological discovers** prove that the Shao Hao People bore resemblances to the **Caucasoid** race in general appearance - **very tall** people, with a **high forehead**, **aquiline nose**, **pronounced facial whiskers**, **beard** and **bushy body hairs**.



# Neolithic Chinese Cultures



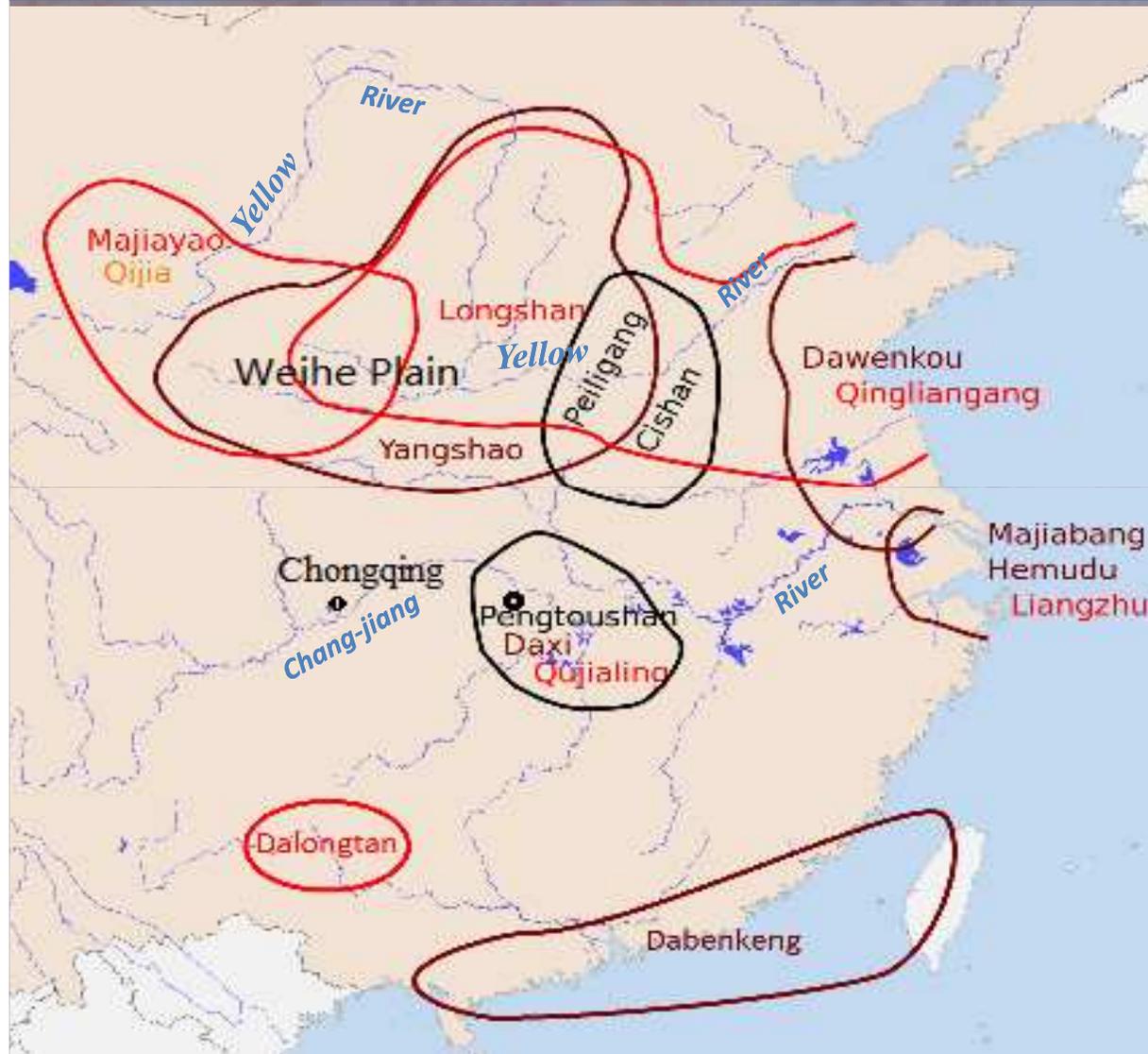
Neolithic China had two main ancient cultural systems: the **Yellow River Valley Cultural System** and the **Chang-jiang River Valley Cultural System**. Starting from the lower reaches areas of the Yellow and Chang-jiang rivers, these cultures spread to surrounding areas.



Cultures		Developers
Here, Shao Hao and Di Jun refers to Shao Hao's and Di Jun's offspring.		
<b>Yellow River Di-Qiang Culture</b>	Cishan-Peiligang (6200-4600BCE) Yangshao (5000-3000BCE) Majiayao (3000-2000BCE)	Shao Hao & Di Jun
<b>Yellow River Dong-Yi Culture</b>	Houli (6400-5700BCE) Dawenkou (4100-2600BCE) Longshan (3200-1900BCE)	Shao Hao
<b>Chang-jiang River Culture</b>	Majiabang (5000-4000BCE) Hemudu (5000-3300BCE) Liangzhu (5300-4200BCE) Songze (3800-2900BCE)	Shao Hao & Di Jun
	Pengtoushan (8200-7800BCE) Daxi (4400-3300BCE) Qujialing (2550-2195BCE)	Di Jun, but the later stages were influenced by Shao Hao
<b>Southeast Coast</b>	Dabenkeng (4000-3000BCE)	Shao Hao & Zhuan Xu
<b>Zhujiang River</b>	Dalongtan (4500BCE)	Zhuan Xu, but influenced by Shao Hao

Most small regional cultures of ancient China had faded by the end of Neolithic Age, included the Chang-jiang River Valley Cultural System. However, the Yellow River Valley Culture became the mainstay of ancient Chinese civilization and developed to a much higher level.

## The Shao Hao People Developed the Most Advanced Neolithic Dong-Yi Culture



*Shanhajing* says that the Shao Hao People nurtured the more immature Zhuan Xu People and the Zhuan Xu discarded their musical instruments - Qin and Se. This hints that the Shao Hao People mastered the most advanced high technologies during the Neolithic Age.

**Archaeological discoveries** reveal that Dong-Yi Culture, which was developed by the Shao Hao People in the Shandong Peninsula, was the most advanced Neolithic Culture.

First located in the Shandong Peninsula, **Dawenkou** (Dong-Yi) Culture (4100-2600BCE) spread to the lower reach of the Chang-jiang River; while **Longshan** (Dong-Yi) Culture (3200-1900BCE) spread out to the inhabitation areas of Cishan-peiligang (6200-4600BCE) and Yangshao (5000-3000BCE) Di-Qiang cultures and turned these regions into outposts of Dong-Yi Culture.

# Dong-Yi Culture was the Root of Ancient Chinese Civilization.



西山經漢水圖



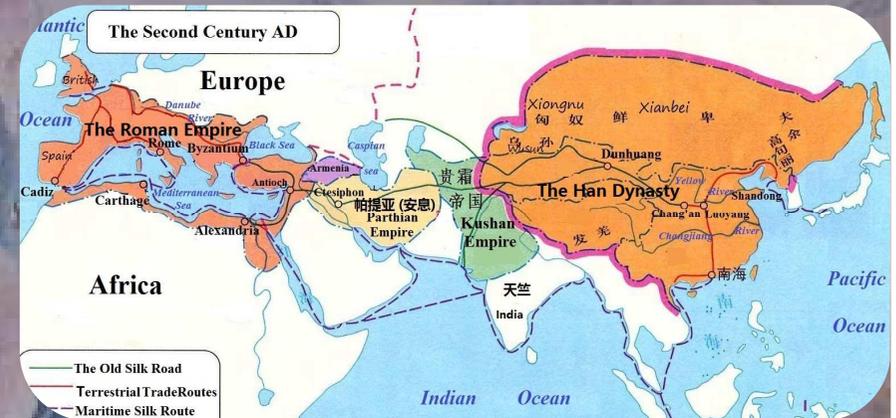
**Dong-Yi Culture was the leading culture of the Xia Dynasty.** Longshan Dong-Yi Culture (3200-1900BCE) had spread out to the inhabitation areas of the Xia Dynasty (2070-1600BCE) and turned these regions into outposts of Dong-Yi Culture.



**Dong-Yi Culture was the root of the Shang's culture.** Ancestors of the Shang came from Qufu of Shandong Province and the Shang Dynasty (1600-1046BCE) was built in the inhabitation areas of Longshan Culture.



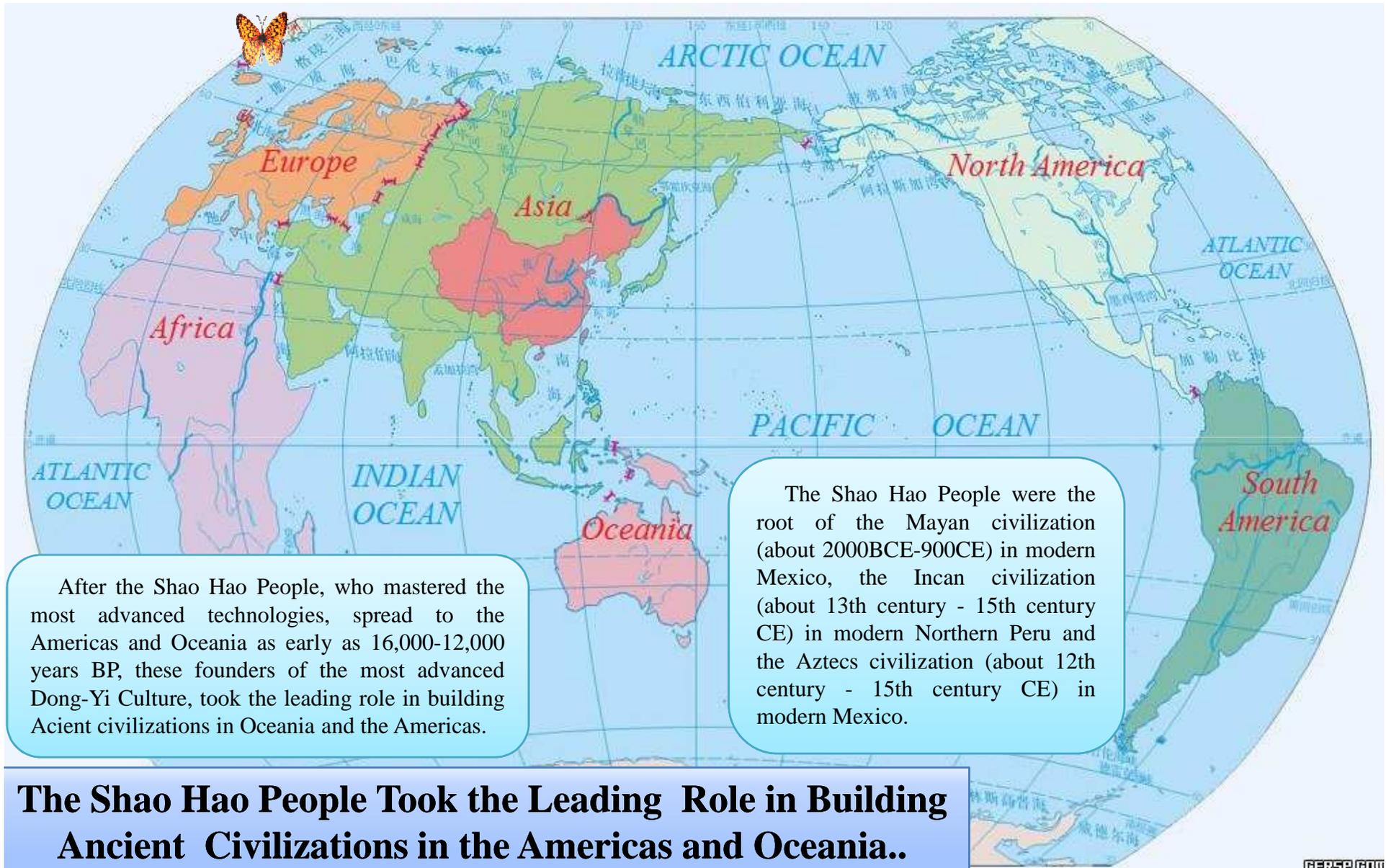
**Dong-Yi Culture was the root of the Zhou's Culture.** Longshan Dong-Yi Culture (about 3200BCE-1900BCE) spread out to the Weihe Plain and turned these regions into outposts of Dong-Yi Culture. Zhou's ancestors, **Gugong Danfu** and his People moved to the Weihe Plain during about 1250-1150BCE and turned from nomadic to agricultural lifestyles, learning eagerly from the most advanced Dong-Yi Culture and developing quickly into a state. Zhou Gongdan made **The Rites of Zhou**, which inherited and carried forward cultures of the Xia and Shang Dynasties, as ceremonial rites, etiquette and regulations in the official and political system of the Zhou Dynasty (1046BCE-256BCE).



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

Ancestors of the Qin Dynasty (221-207BCE), the first centralization of authority in China, were offspring of the Shao Hao People and moved from Shandong to the Weihe Plain during the Shang Dynasty. In 771BCE, the leader of Qin People became a duke of the Zhou Dynasty. The Qin united China in 221BCE.

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



南山總圖



**Thank You!**  
**Have a Nice Day!**