

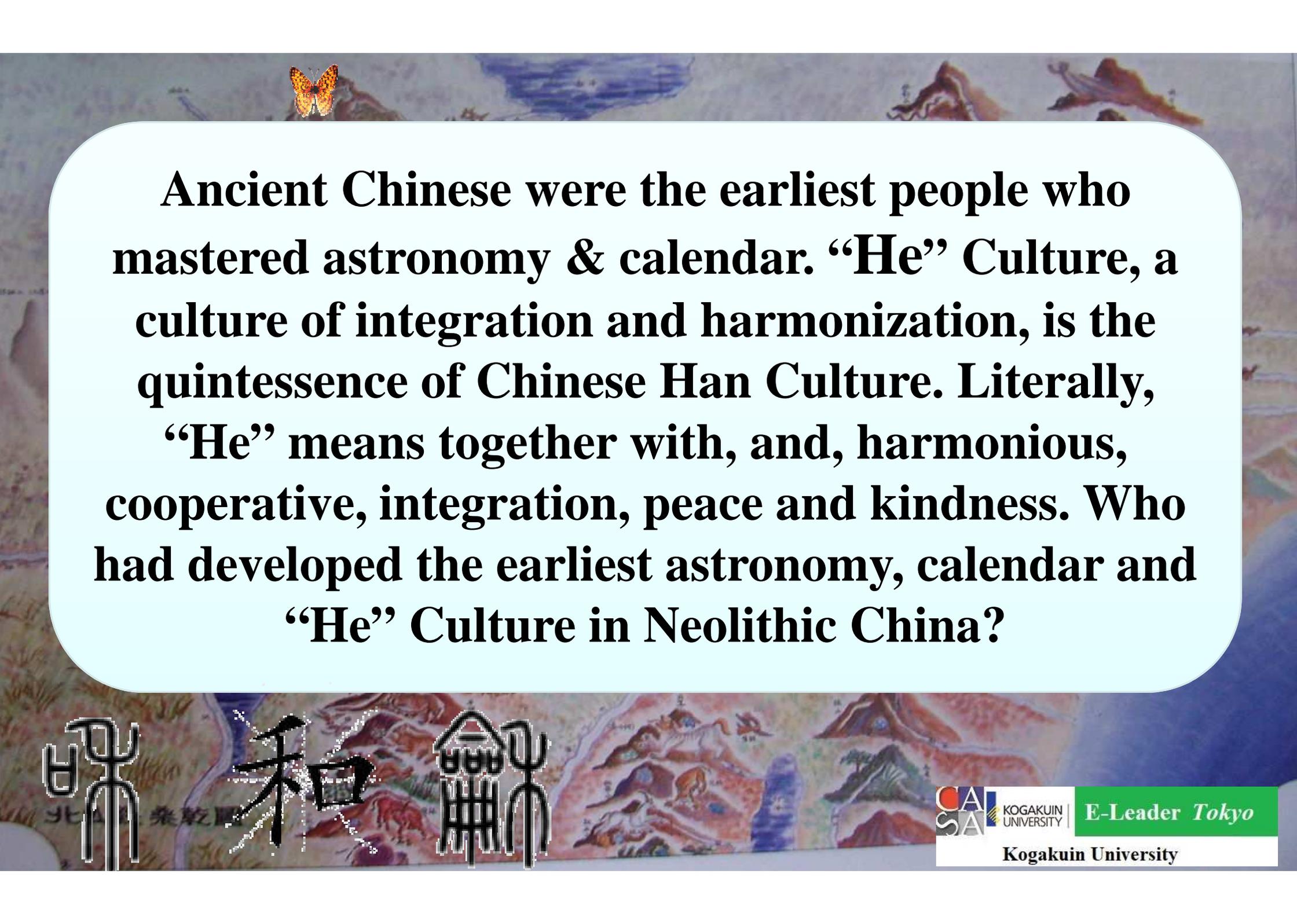
南山經圖



**The Nü He People were the Funders of
the Earliest Neolithic Chinese
Astronomy, Calendar, Maritime
Culture and “He” Culture.**

Soleilmavis Liu

E-Leader Conference held by Chinese American Scholars Association and Kogakuin
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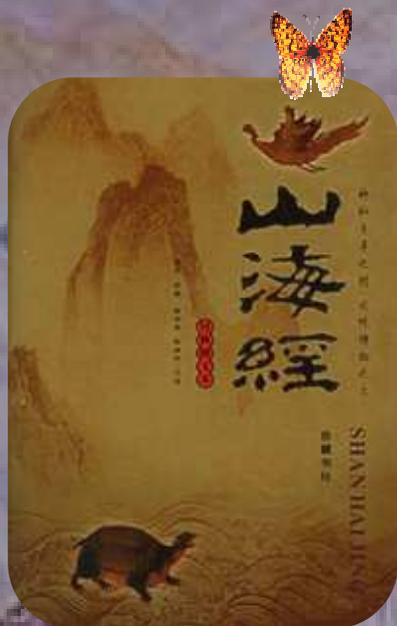
Ancient Chinese were the earliest people who mastered astronomy & calendar. “He” Culture, a culture of integration and harmonization, is the quintessence of Chinese Han Culture. Literally, “He” means together with, and, harmonious, cooperative, integration, peace and kindness. Who had developed the earliest astronomy, calendar and “He” Culture in Neolithic China?



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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

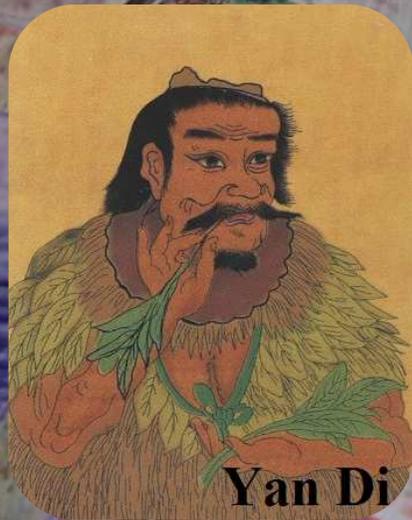
written during the Zhou Dynasty (1046-256BCE)



Shanhaijing (Classic of Mountains and Seas) records many ancient groups of people (or tribes) in Neolithic China. The five biggest were: **Zhuan Xu, Di Jun, Huang Di, Yan Di** and **Shao Hao**.



Huang Di



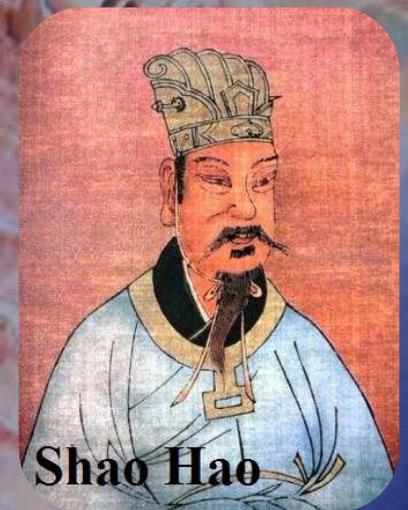
Yan Di



Di Jun



Zhuan Xu



Shao Hao

北山經桑乾圖



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Ancient Groups of People Recorded in *Shanhaijing*

Before 8,000 years BP
Matriarchal Clan Society

After 8,000 years BP
Patriarchal 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.

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.

Shao Hao lived in Changliu.

Mount Changliu

Xuanyuan Yu

Jishi Mound

200li

300li

480li

350li

400li

Huaijiang

320li

Taiqi

480li

To Tianshan Mts

Leyou

370li

Kunlun Mound

Zhong

420li

Huang Di lived in Mount Mi and ate jade ointment.

Mi

420li

Zhuan Xu lived near Mount Buzhou

Mount Buzhou

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

Pamirs

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

To Himalayan Mts

To Kunlun Mts

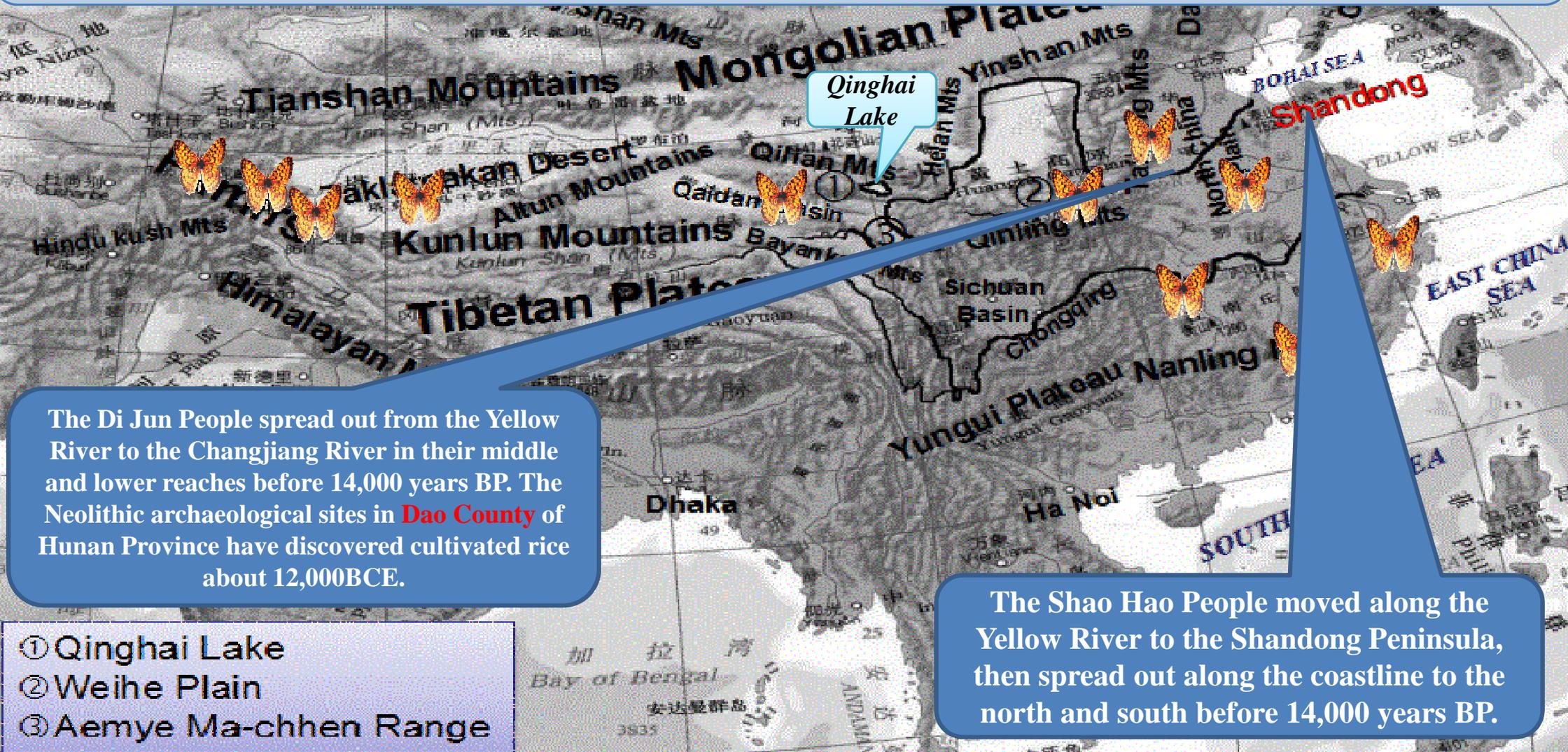
All groups of Neolithic Chinese people lived in the Pamirs Plateau before 16,000 years BP, soon moved to the east of the Taklamakan Desert, west of the Qinghai Lake and north of the Tibetan Plateau, later spread to other places of China.

Desert



The Movements of the Shao Hao People and Di Jun People

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



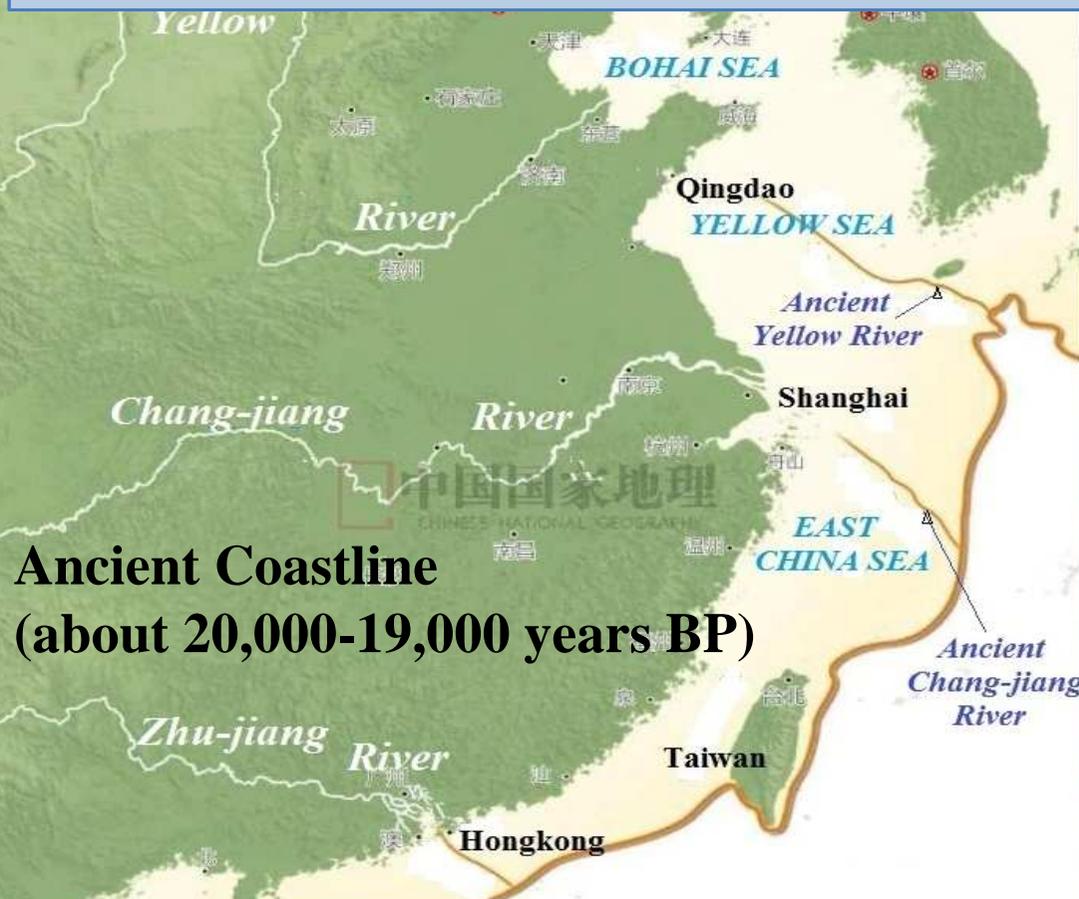
The Di Jun People spread out from the Yellow River to the Changjiang River in their middle and lower reaches before 14,000 years BP. The Neolithic archaeological sites in **Dao County** of Hunan Province have discovered cultivated rice about 12,000BCE.

The Shao Hao People moved along the Yellow River to the Shandong Peninsula, then spread out along the coastline to the north and south before 14,000 years BP.

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

As of 20,000-19,000 year BP, the world sea level was about 130 meters lower than today. The Nü He People, one group of the Shao Hao People who moved along the Yellow River to today's Shandong Peninsula, moved to today's eastern Shandong Peninsula and its east areas, until the sea, also spread out along the coastline to the north and south during about 16,000-14,000 years BP. However, due to the sea level rising, the Nü He People left us very little archaeological remains.

The Movements of the Nü He People (I)

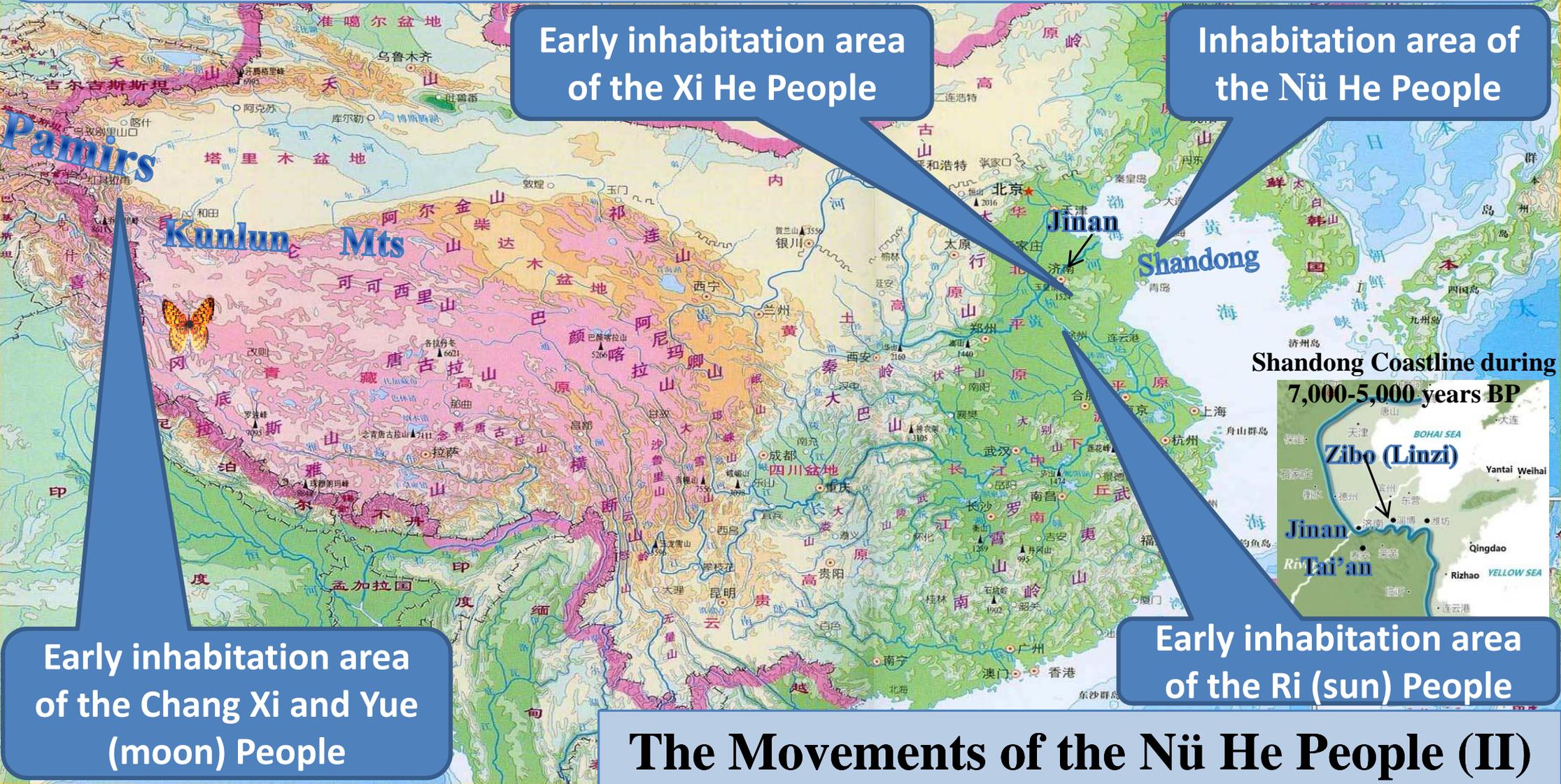


During about 7,000-5,000 years BP, the world sea level was about 2-5 meters higher than today, most areas of the Shandong Peninsula were under sea water, except the mountain areas. One of the Nü He's archaeological remains is Baishi Site (about 7,000 years BP) in Yantai, whose altitude is 23 meters today.

Before 7,500-7,000 years BP, worrying about the sea level rising, the Nü He People (in the eastern Shandong Peninsula) sent the **Xi He** People to the southwest of the Taishan Mountains, married with the Di Jun men and set up ten groups of the **Ri (sun)** People, who lived near today's Weishan Lake, also sent the **Chang Xi** People to the western Kunlun Mountains, married with the Di Jun men and set up twelve groups of the **Yue (moon)** People. The Xi He, Ri (sun), Chang Xi and Yue (moon) People, were tributary groups of the Nü He People, regarding them as their mothers and keeping close connections with them during the Neolithic Age.

Early inhabitation area of the Xi He People

Inhabitation area of the Nü He People



Shandong Coastline during

7,000-5,000 years BP

The Movements of the Nü He People (II)

Neolithic China had two main ancient cultural systems: the **Yellow River Valley Cultural System** and the **Changjiang River Valley Cultural System**. Starting from the lower reaches areas of the Yellow and Changjiang rivers, these cultures spread to surrounding areas. Most small regional cultures of ancient China had faded by the end of Neolithic Age, including the Changjiang River Valley Cultural System. However, the Yellow River Valley Culture became the mainstay of ancient Chinese civilization and developed to a much higher level.



Dawenkou Dong Yi Culture (4100-2600BCE) spread out to the lower reach of the Changjiang River and even the southeastern China.
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.



Houli Culture was developed by the Shao Hao People (Sima Qian named them Lai People) at Houli of Linzi, Zouping and Zhangqiu areas and spread out around the northern and northeastern Taishan Mountains.



Dong Yi Culture

Beixin Culture, successor of Houli, was developed by the Xi He (Nü He) People at Tengzhou, Qufu, Yanzhou and Wenshan areas and spread out to most areas of today's Shandong.



Dawenkou Culture, successor of Benxin, was developed in Tai'an of Shandong and spread out to today's Shandong and surrounding areas.

Dong Yi Culture was the most advanced culture in Neolithic China and built by the Neolithic Shao Hao (including Nü He) People in the Shandong Peninsula.

Dong Yi Culture contained five phases:

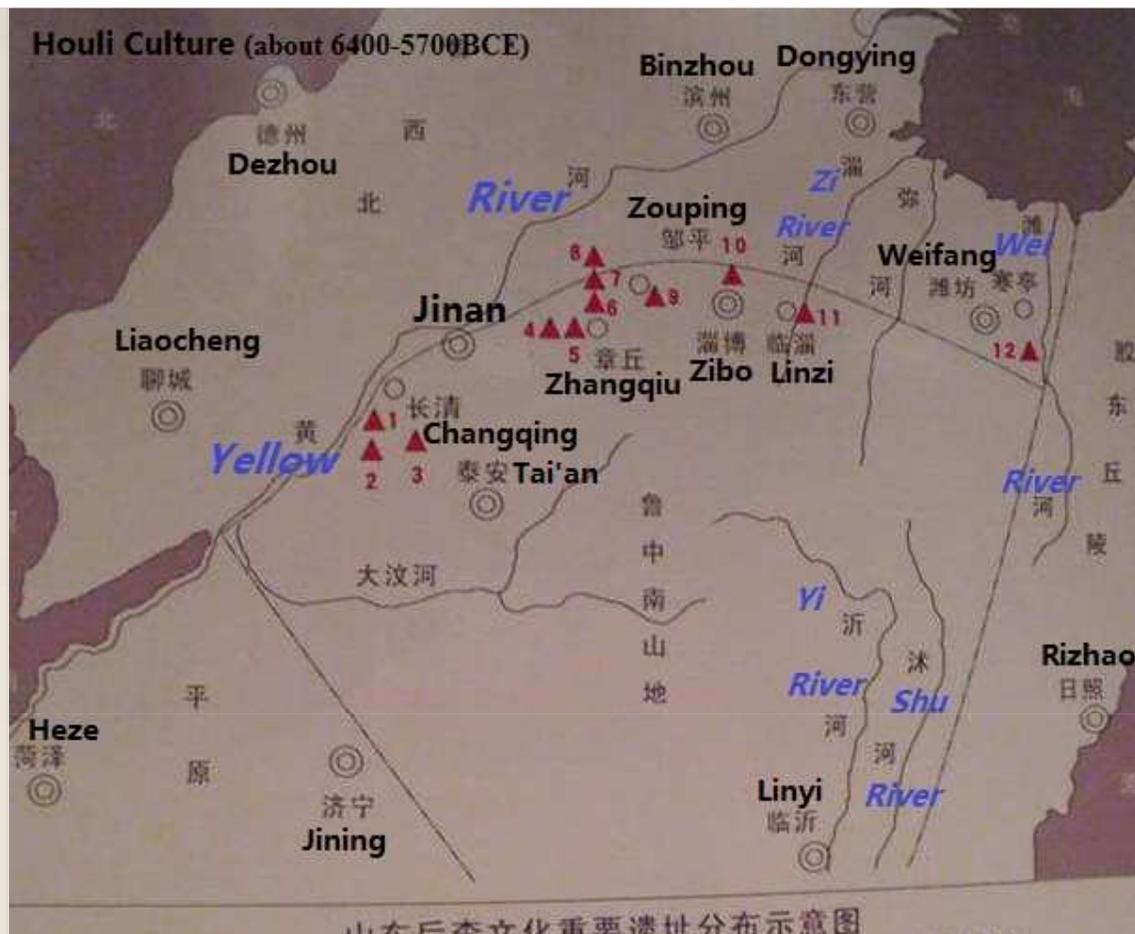
Houli Culture (about 6400-5700BCE)

Beixin Culture (about 5300-4100BCE)

Dawenkou Culture (about 4100-2600BCE)

Yueshi Culture (about 2000-1600BCE)

Longshan Culture (about 3200-1900BCE)



山东后李文化重要遗址分布示意图



山东北辛文化重要遗址分布示意图

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

According to *Shanhaijing*, the Shao Hao People lived in the Taishan Mts while the Xi He People lived in the southwest of the Taishan Mts.

The original dispersal areas of Beixin Culture in the southwest of the Taishan Mts were different with Houli Culture (6400-5700BCE) in the northern Taishan Mts, due to the (Lai) Shao Hao People being developers of Houli while the Xi He People being developers of Beixin. The Xi He learned from both Houli and the Nü He's early culture (in the Jiaodong Peninsula) while developing Beixin.

Baishi Culture (7,000 years BP) in the Jiaodong Peninsula and Beixin Culture (5300-4100BCE) in the western Shandong were in the same period but had major differences, indicating that Baishi Culture had its own resources - the earliest coastal and maritime cultures, which were developed by the Nü He People along the coastline in the Jiaodong Peninsula, but had been drowned by sea water during the sea level rising.

The Nü He People were the Root of Dong Yi Culture

The Nü He People were the developers of the Jiaodong's earliest coastal and maritime cultures, Baishi Culture (7,000 years BP) and Dawenkou-longshan Culture in the Jiaodong Peninsula.

The Xi He People were the developers of Beixin Culture (5300-4100BCE) and Dawenkou-longshan Culture in the western Shandong.

Baishi site in Yantai and Beixin site in Tengzhou were in the same period and had some similarities, indicating that the Baishi (Nü He) People had connections with the Beixin (Xi He) People, matching *Shanhaijing's* records of the Xi He coming from the Nü He.





Dong Yi Culture was the Root of Ancient Chinese Civilization.



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



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

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

Dong Yi Culture was the root of the Zhou's Culture. Longshan Dong Yi Culture spread out to the Weihe Plain and turned these regions into ourposts of Dong Yi Culture. Zhou's ancestors, **Gugong Danfu** and his People, moved to the Weihe Plain during about 1250-1150BCE and turned from nomadic to agricultural lifestyles, learning eagerly from the most advanced Dong Yi Culture and developing quickly into a state. Zhou 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).

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.

The Nü He People Built the Earliest Nations in the Jiaodong Peninsula.

The earliest nations began in the eastern Shandong as early as the western Shandong.

Many bronze wares and jade projects, discovered in the archaeological sites of Longshan Culture (3200-1900BCE) in the eastern and western Shandong, show the form of early nation, suggesting there were ancient nations in the Shandong Peninsula, earlier than the Xia Dynasty (2070-1600BCE).

The Jiaodong ancient nations, developed by the Nü He People, were independent nations during the Shang and Zhou Dynasties.

Archaeological sites in the Jiaodong Peninsula have discovered bronze wares which were made during the late Shang (1600-1046BCE) to the Western Zhou (1046-771BCE), indicating the capitals or cemeteries of ancient nations, such as: Qianhe of Laiyang, Houjia of Laizhou, Guicheng of Longkou, Cunliji of Penglai, Beicheng of Changdao, Qucheng of Zhaoyuan, Bancheng of Muping, Yuli of Fushan, Changyang of Wendeng, Buye of Rongcheng.



The Hua People and Ancient Hua Nation



The original meaning of Hua is the Paulownia blooms flourishing. *Shuowen Jiezi* says, “Hua is Rong” and “Rong is Paulownia.” Paulownia is also named phoenix tree in China. The meanings of “Hua” extended to flowery, illustrious, grand and even the integrity of sovereign.

Some scripts of Hua in Bronze Inscription

official script in Han Dynasty (202BCE-220CE) Small Seal Script Bronze Inscription - inscriptions on ancient bronze objects Chinese Oracle bone scripts

the Chinese character of Hua in different ancient Chinese scripts

Shang oracle bone scripts

来 lai 华 hua 华 hua

Bronze inscriptions

来 lai 华 华 hua

Hua Bo made the Lü Ding

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.

*** The Shang’s emperors originally lived near Qufu in the southwest of the Taishan Mountains, where was the inhabitation area of the Xi He People, suggesting the Shang emperors were offspring of the Xi He People. *** The Chinese character Hua in ancient Shang Oracle bone scripts refers to a kind of sacrifice to the Shang’s ancestors, suggesting the Shang regarded the Hua People as their ancestors. *** Therefore, the Hua and Xi He both were ancestors of the Shang and had the same resources - the Nü He People, and the Xi He came from the Hua People.

The legends tell that the nations of Hua and Xia were built by different groups of people; the Hua People mastered more advanced science and technologies and learned to farm earlier than the Xia People.

The Hua People, who lived in the Jiaodong Peninsula, were ancestors of the Chang Xi, Yue (moon), Xi He, Ri (sun) People and the Shang’s emperors. The Hua People, one group of the Nü He People, founded the Hua Nation as as early as Longshan Culture in the Jiaodong Peninsula.

Logically, the name of “Hua Xia” came from the nations of Hua and Xia.

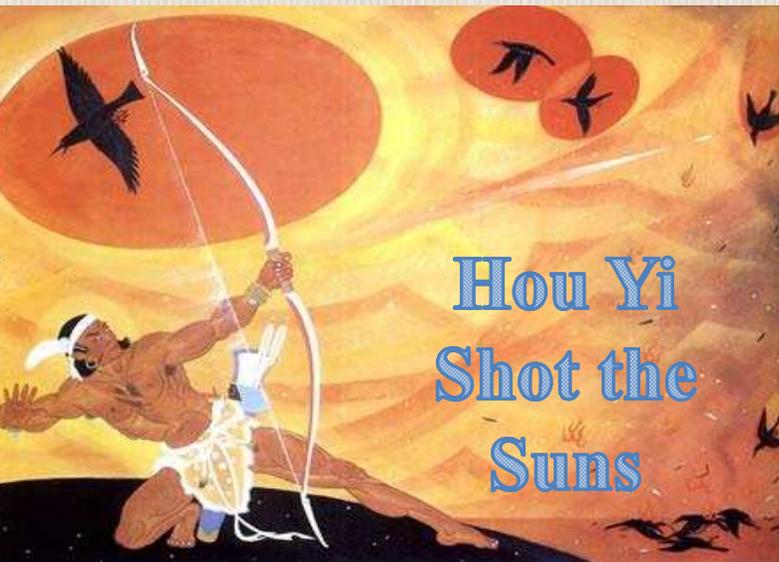
The Nü He and Hua People were Inventors of Chinese Earliest Astronomy and Calendar.



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.



Ten Ri (sun) People and twelve Yue (moon) People regarded the Hua (Nü He) People as their mother group. **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 Hua (Nü He) People were inventors of the traditional Chinese Calendar.

Chinese legends tell that “Xi” and “He” were officials who mastered astronomy & calendar. *Shanhaijing* reveals that the Nü He People worshipped Yuan (fire Phoenix), who controlled the sun and moon and let them rise in order, suggesting the Nü He had knowledge of the sun and moon running at a regular and knowledge of astronomy.

The Nü He People were the Root of Ancient Chinese “He” Culture.



“He” Culture, a culture of integration and harmonization, is the quintessence of Chinese Han Culture.

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), whose emperors were offspring of the Xi He and Hua People, was the first dynasty who united the Hua People (Shao Hao’s offspring) and the Xia People (Di Jun’s offspring) to be one big group - Hua Xia People.

The Han Dynasty (202BCE-220CE), whose first emperor was Liu Bang, an offspring of the Xi He and Hua People, 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.

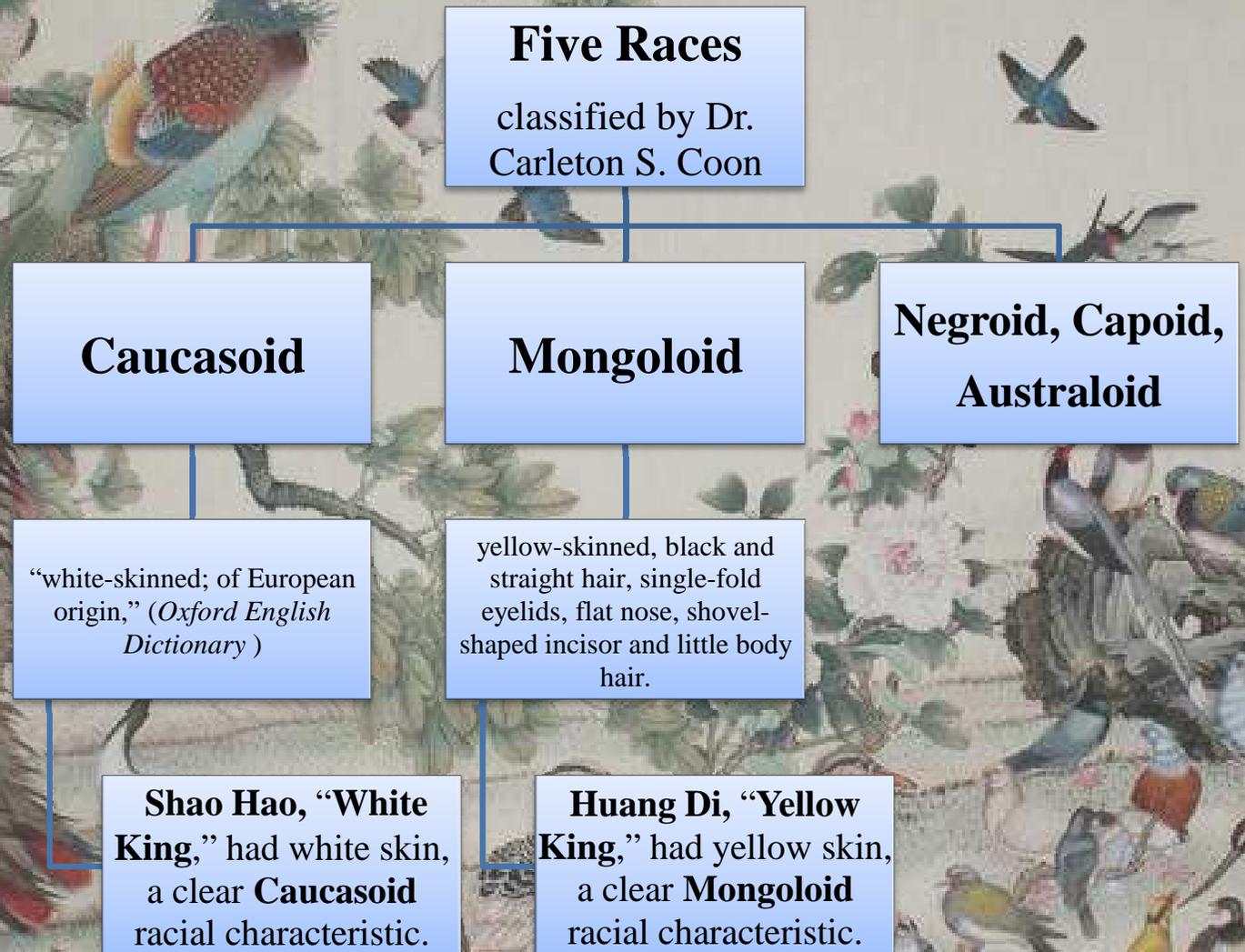
The name of China, “Zhong (literally central) Hua,” indicates that all groups of Chinese people unite together with the Hua People - centric.



The Race of the Shao Hao and Nü He People

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

Archaeological discovers prove that the Shao Hao (including Nü He) 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.



The Shao Hao and Nü He worshipped birds and Fire Phoenix.

南山經圖



Thank You!
Have a Nice Day!



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