

南山經圖



**The Zhuan Xu People were the
Founders of Sanxingdui Culture and
Earliest Inhabitants of South Asia**

Soleilmavis Liu

***E-Leader Conference* held by CASA (Chinese American Scholars Association) and Stamford International University at 388 Sukhumvit, Klongtoey, Bangkok, in January 2018**



***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. However, the Zhuan Xu People seemed to have disappeared when the Yellow and Chang-jiang river valleys developed into advanced Neolithic cultures. Where had the Zhuan Xu People gone?.**



Huang Di



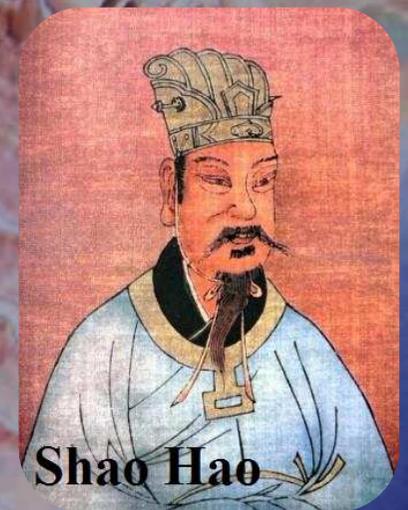
Yan Di



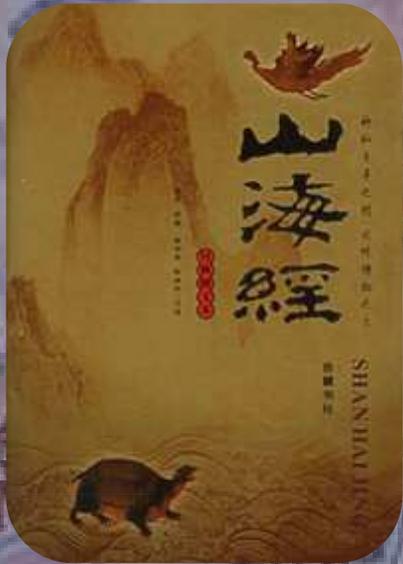
Zhuan Xu



Di Jun



Shao Hao



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

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

Leyou

370li

Kunlun Mound

Zhong

420li

Mi

420li

Mount Buzhou



Huang Di lived in Mount Mi and ate jade ointment.

Zhuan Xu lived near Mount Buzhou

Pamirs

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

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 Asia.

To Tianshan Mts

To Himalayan Mts

To Kunlun Mts

Desert

The Famous Legendary Stories of the Zhuan Xu People

酒山雙嶺水圖



Gong Gong



Liezi (475-221BCE) records a famous legend of Gong Gong fighting with the Zhuan Xu for the leadership but losing, bumping his head against Mount Buzhou in anger.

Sanhaijing records the Yu People fought with the Gong Gong People in the Guo Mountain near Mount Buzhou. Also the Gong Gong's minister Xiang Yao, which had a snake body with nine heads, was killed by the Yu People in the north of the Kunlun Mountains.

Sanhaijing records that Kua Fu, who was overblown, followed the sun, wanting to catch it in Yu Gu in the far east. He was very thirsty after drinking up all the water in the Yellow River. He went to the big pool but was killed by the Ying Long People (Huang Di's offspring) before reached it.

We could grasp some historical truths. The Kua Fu People, who lived in the northern Tibetan Plateau, believed that the sun rose from the legendary Yu Gu in the far east. They undertook a mass migration to Yu Gu. During the dry season of the upper reach of the Yellow River, they were very thirsty and moved toward a big pool, but they were killed by the Ying Long People before reached it. Ancient people believed that the dry season of the upper reach of the Yellow River was because of the Kua Fu People drinking up all the water in the Yellow River.



Kua Fu

Shanhaijing's Records of the Zhuan Xu People

Many of the Zhuan Xu's offspring lived in the west of the Qinghai Lake and north of the Tibetan Plateau, such as: Shu Shi, Shu Chu, San Mian, Zhong Bian, Gun, Guan Tou, Hou Tu and Kua Fu.

Zhuan Xu and his nine wives were buried in Mount Fuyu, today's Aemye Ma-chhen Range, which was located between the Yellow River.

The Yu Fu People lived in the west of the Taklamakan Desert.

Qinghai Lake

Zhuan Xu's group and the Gong Gong People lived near Mount Buzhou of the Pamirs.

Lao Tong begat Zhu Rong; Zhu Rong begat Tai Zi Chang Qin, who first made music. They lived in the north of the Kunlun Mts. The Zhuan Xu People learned eagerly advance technoloiges from the Shao Hao and discarded musical instruments.



The Movements of the Zhuan Xu People

The Dzopa stone discs (ade 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.

The Zhuan Xu People moved from Mount Buzhou of the Pamirs to the west of the Qinghai Lake as early as 16,000-14,000 years BP, later to the south.

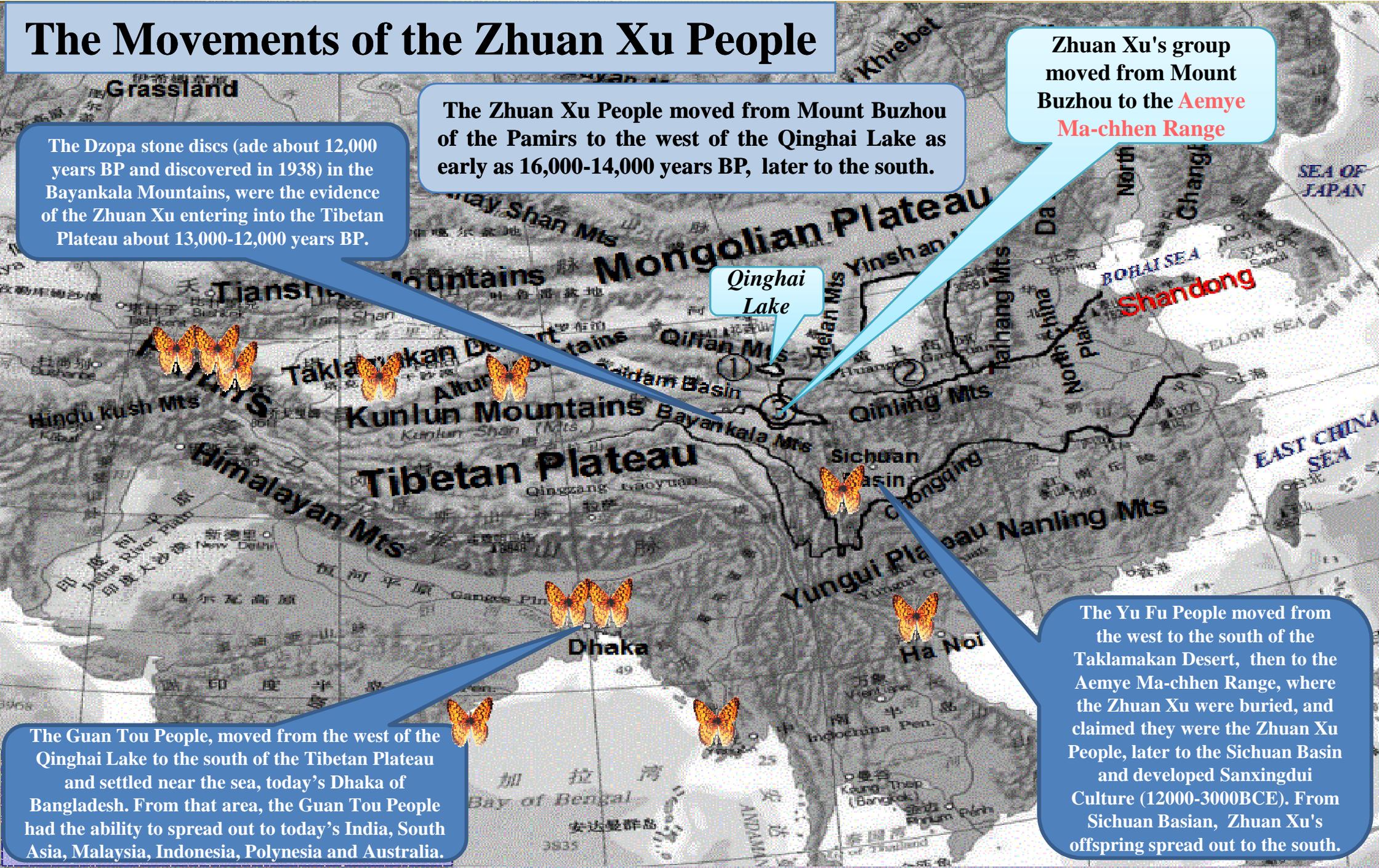
Zhuan Xu's group moved from Mount Buzhou to the **Aemye Ma-chhen Range**

Qinghai Lake

Shandong

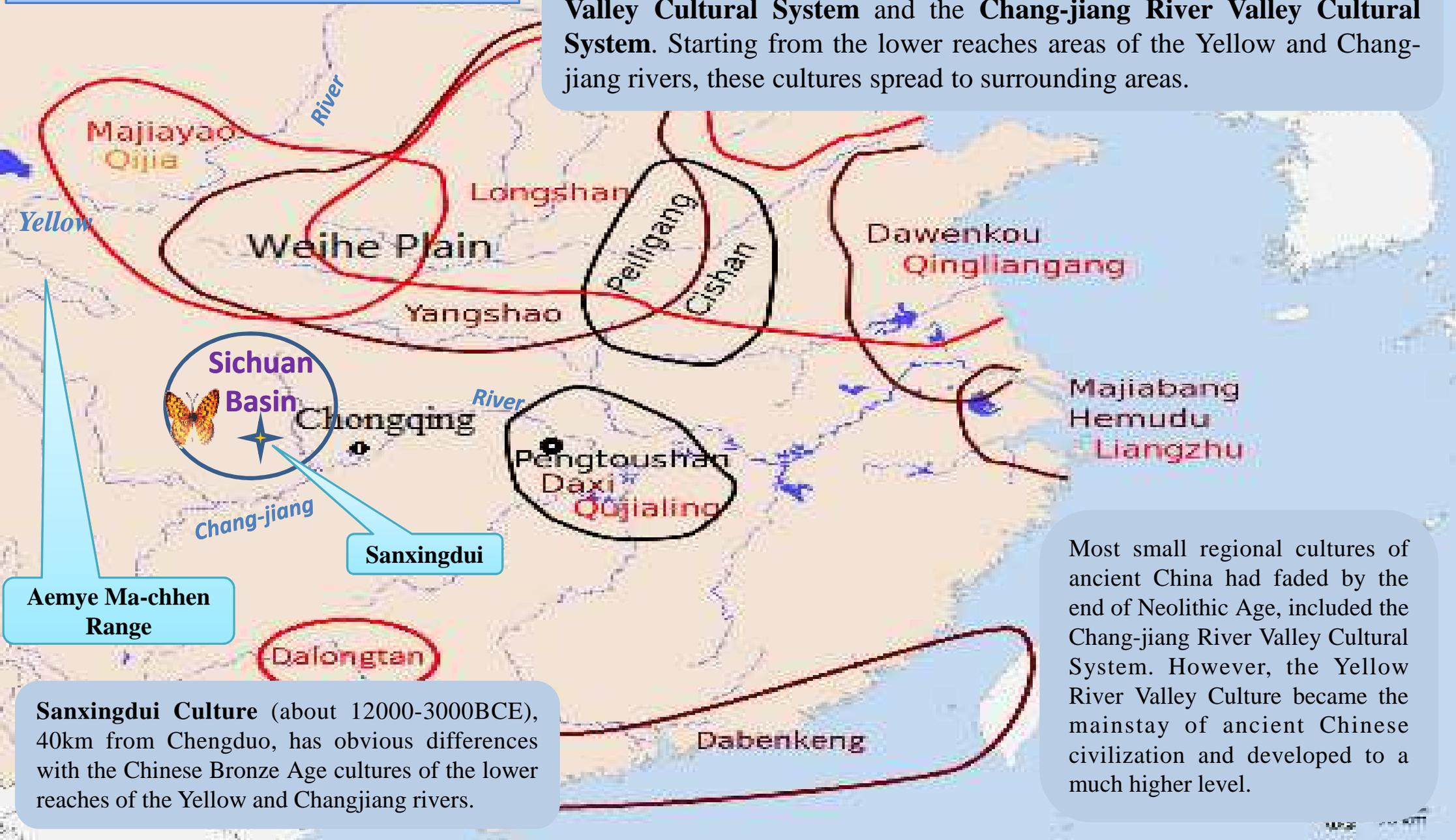
The Yu Fu People moved from the west to the south of the Taklamakan Desert, then to the Aemye Ma-chhen Range, where the Zhuan Xu were buried, and claimed they were the Zhuan Xu People, later to the Sichuan Basin and developed Sanxingdui Culture (12000-3000BCE). From Sichuan Basian, Zhuan Xu's offspring spread out to the south.

The Guan Tou People, moved from the west of the Qinghai Lake to the south of the Tibetan Plateau and settled near the sea, 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.



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.



Aemye Ma-chhen Range

Sanxingdui

Sanxingdui Culture (about 12000-3000BCE), 40km from Chengdu, has obvious differences with the Chinese Bronze Age cultures of the lower reaches of the Yellow and Changjiang rivers.

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.

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 as early as 12,000 years BP.



Shanhaijing tells the Yu Fu People moved from the west to the south of the Taklamakan Desert, and later to the **Aemye Ma-chhen Range**, which is located between the Yellow River in the north of the Sichuan Basin. Some legends said that the ancestors of Sanxingdui came from the north along the rivers. Archaeologists believe that the Yu Fu Culture in *Shanhaijing* was the ancestor of Sanxingdui 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.



The Sanxingdui Culture (about 5,000-3,000 years BP) was an obscure civilization in southern China. However, they developed a different method of bronze-making from the Shang. 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.

