

Chinese Bronze and Cultivated Wheat Came from Western Asia

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Abstract

Scientists confirm that the earliest cultivated wheat appeared in the Middle East about 9600BCE. The cultivation of wheat reached Greece, Cyprus and India by 6500BCE, Egypt shortly after 6000BCE and Germany and Spain by 5000BCE. By 3000BCE, wheat had reached England and Scandinavia. Scientists believe that ancient China did not have appropriate conditions for wild species to hybridize naturally and then evolve to *Triticum aestivum* L. (wheat). They believe that Chinese cultivated wheat and barley came from the Middle East only.

Archaeological evidence suggests the transition from copper to bronze took place around 3300BCE. Ancient Sumer may have been the first civilization to start adding tin to copper to make bronze. Archaeologists commonly agree that Chinese bronze came from the central and western Asia.

Archaeological findings have proven that wheat and barley were widely cultivated in the Shandong Peninsula and spread out to only eastern Henan Province; also earliest bronze slags and raw materials were excavated only in the Shandong Peninsula and Henan during Longshan Culture (about 3200-1900BCE), when the earliest nation appeared, suggesting the Shandong and Henan People mastered wheat cultivating and bronze techniques earlier than other places of China.

This suggests that the Shandong People, founders of Longshan Culture, had travelled from the Shandong Peninsula to western Asia during Longshan Culture (3200-1900BCE), learned wheat cultivating and bronze techniques, therefore, they were the earliest ancient Chinese people, who mastered bronze techniques and built wheat farming culture in the Shandong Peninsula.

Keywords: Shanhaijing, Neolithic China, Shao Hao, Nü He, Dong Yi Culture, Longshan Culture, Wheat, Bronze, Ancient Chinese Civilization,

Introduction

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Archaeological findings have proven that wheat and barley were widely cultivated in the Shandong Peninsula and spread out to only eastern Henan Province; also earliest bronze slags and raw materials were excavated only in the Shandong Peninsula and Henan during Longshan Culture (about 3200-1900BCE), when the earliest nation appeared, suggesting the Shandong and Henan People mastered wheat cultivating and bronze techniques earlier than other places of China.

This suggests that main leaders of the Shandong Peninsula, the birth place of Longshan Culture, had surely travelled from the Shandong Peninsula to the Middle East during Longshan Culture (about 3200-1900BCE), been fascinated by its wheat culture, learned wheat cultivating techniques, therefore, advocated widely cultivating wheat and led their peoples to build wheat farming culture first in the Shandong Peninsula, then spread out to only Eastern Henan. In addition to learning wheat and barley cultivating techniques, they also learned bronze techniques from western Asia. Therefore, they were the earliest ancient Chinese people, who mastered bronze techniques and built wheat farming culture in the Shandong Peninsula.

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.

(I) The Yellow River Valley Cultural System includes:

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

Dong Yi Culture contained five phases:

Houli Culture (about 6400-5700BCE) (Houli in Linzi of Zibo)

Baishi Culture (before 7,000 years BP) (Baishi in Yantai)

Beixin Culture (about 5300-4100BCE) (Beixin in Tengzhou)

Dawenkou Culture (about 4100-2600BCE) (Dawenkou in Tai'an)

Yueshi Culture (about 2000-1600BCE) (Yueshi in Pingdu)

Longshan Culture (about 3200-1900BCE) (Longshan in Jinan)

(2) Di Qiang Culture contained seven phases:

Laoguantai Culture (about 6000-5000BCE) (Laoguantai in Hua County of Shaanxi)

Qin'anDadiwan First Culture (about 6200-3000BCE) included pre-Yangshao, Yangshao and Changshan Under-layer Cultures. (Dadiwan in Tianshui of Gansu)

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

Yangshao Culture (about 5000-3000BCE) Centered in Mount Hua.

Majiayao Culture (about 3000-2000BCE)

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

Siwa Culture (about 1400-700BCE)

(II) The Chang-jiang River Valley Cultural System includes:

(1) The rice-growing cultures in the lower reach of the Changjiang River:
Kuahuqiao Culture (about 6000-5000BCE) in Xiaoshan of Zhejiang
Hemudu Culture (about 5000-3300BCE) in Yuyao of Zhejiang;
Majiabang Culture (about 5000-4000BCE) in Jiaxing of Zhejiang, and its successors,

Songze Culture (about 3800-2900BCE) in Qingpu District of Shanghai, and
Liangzhu Culture (about 3300-2300BCE) near Taihu of Zhejiang.

(2) The rice-growing cultures in the middle reach of the Changjiang River:

Pengtoushan Culture (about 8200-7800BCE) in Li County of Hunan,
Daxi Culture (about 4400-3300BCE) in Wushan County of Chongqing and
Qujialing (about 2550-2195BCE) in Jingshan County of Hubei.

(III) Other Cultural Systems include:

(1) Dalongtan Culture (about 4500BCE) in Liuzhou of Guangxi

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

Dabanken Culture appeared in northern Taiwan and spread around the coast of the island, as well as the Penghu islands to the west, also spread out from Taiwan to Philippines and Polynesia, confirmed by German archaeologist Robert Heine Geldern.

(3) Sanxingdui Culture (12000-3000 years BP) in Chengdu of Sichuan

(4) The millet-growing cultures in the Liaohe Plain, include:

Xiaohexi Culture (7500-6200BCE)

Xinglongwa (6200-5200BCE)

Zhaojiagou Culture (5200-4500BCE)

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



Shanhaijing, 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*, passed from mouth to mouth in the Great Yu's Time (before 2200BCE);

2): *Hai Wai Si Jing*, or *Four Classic of Regions Beyond the Seas*, passed from mouth to mouth 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 Sima Jin, 265-420CE), further annotated the work. [1]

Where was the Great Wilderness recorded in *Shanhaijing*?

According to *Shanhaijing*, the Great Wilderness was a large tract of savage land that 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 unfit for human habitation.

In *Shanhaijing*, the He (literally means river and hereinafter written as Yellow River) refers to the Yellow River, which rises in the northern Bayankala Mountains, and the Jiang (hereinafter written as Changjiang River) refers to the Changjiang River, which rises in the southern Bayankala Mountains which is located in the northeastern Tibetan Plateau.

Shanhaijing uses Shui to name other rivers and waters.

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

Shanhaijing's name of river, lake and sea

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 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 Hai to name sea and saltwater lake and uses Ze, Chi and Yuan to name freshwater pool and 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.

The areas to the west of today's Dunhuang have been called the Western Regions of China since the Han Dynasty (202BCE-220CE).

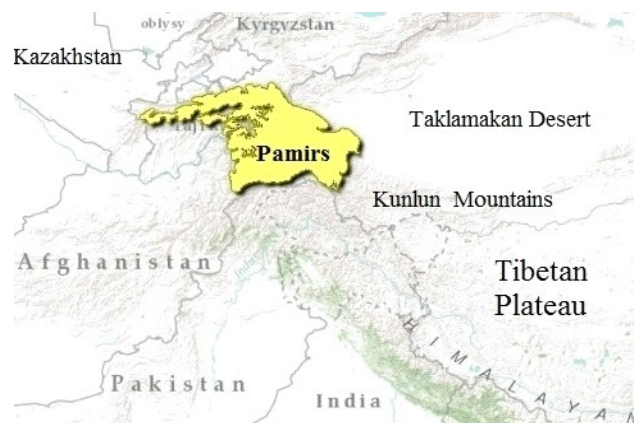
Where was Mount Buzhou?

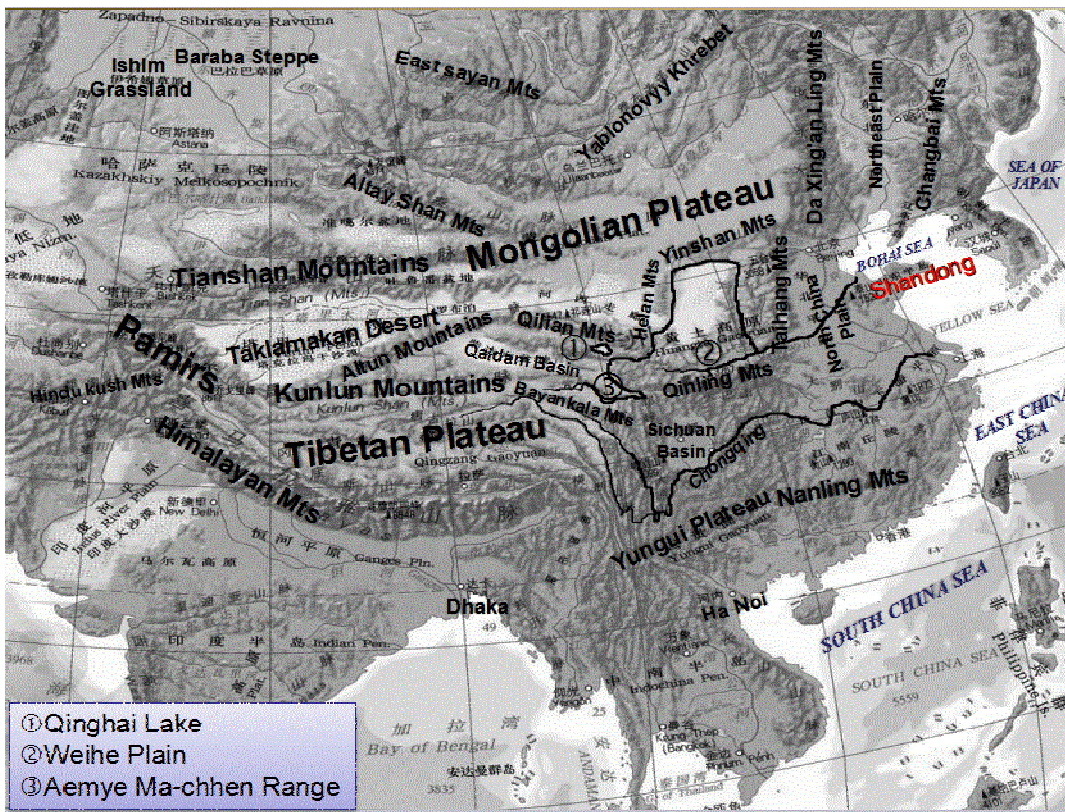
The Classic of the Mountains: West records, "Mount Buzhou is located in the northwest of Mount Chang Sha, 370 li away. Mount Zhu Bi is to the north and Mount Yue Chong is next to it; Lake Ao Ze lies to the east. From Mount Buzhou 420 li to the northwest is Mount Mi, where Huang Di lived in and ate jade ointment; another 420 li to the northwest is Mount Zhong; another 480 li to the northwest is Mount Tai Qi; another 320 li to the west is Mount Huai Jiang; another 400 li to the southwest is Kun Lun Mound, (which is not today's Kunlun Mountain); another 370 li to the west is Mount Le You; another 400 li to the west is the desert. From Mount Le You 350 li to the northwest is Mount Yu, where the Western Queen Mother lived in; another 480 li to the west is Xuan Yuan Mound; another 300 li to the west is Mount Ji Shi; another 200 li to the west is Mount Chang Liu (hereinafter written as Changliu), where Shao Hao was respected as the White King or White Ancestor-god."

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

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

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





Neolithic Chinese People Spread Out from the Pamirs Plateau to the East to Other Places of China.

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 (others said about 10200BCE) and later in other parts of the

world and ended between 4500BCE and 2000BCE.

Archaeologists have found a lot of remains of human activity 10,000 years ago in China, including Zhaojiaxuyao Village (about 13,200 years BP) in Linzi of Zibo, (in where the earliest pottery of ancient China was discovered); Bianbian cave (about 12,000-9,000 years BP) of Yiyuan in Shandong; Zhuan'nian site (10,000-9,200 years BP) of Huairou County, Beijing; Nazhuantou(10,500-9,700 years BP) of Xushui in Henan; Yujiagou (lower layer) site (14,000-8,000 years BP) of Yangyuan County of Hebei; Baoding (10,000 years BP) of Hebei; Ji County (before 10,000 years BP) of Tianjin; Yuchanyan of Dao County in Hunan (about 12,000BCE), Diaotonghuan(10,000 years BP) in Jiangxi; Qinglong County (before 10,000 years BP) of Guizhou; Sanxingdui (phase I) in Chengdu of Sichuan (about 12,000-5000 years BP); Baozitou(10,000 years BP) of Nanning in Guangxi; Yingde of Guangdong (about 11000-8000BCE); and Qideharen(12000-2000BCE) of Habahe County in the northwestern Altay Shan Mountains. 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.

Archaeologists confirm that rice cultivation history occurred earlier than millet in China. Neolithic Chinese people went from gathering to cultivating millet around 11,000 years BP, when the sea level was about 20-30 meters lower than today. In fact, cultivated rice from as early as 14,000 years BP has been discovered in many Chinese Neolithic archaeological sites in southern China. These include sites in Dao County of Hunan (about 12000BCE), Wannian County of Jiangxi (about 10,000 years BP) and Yingde of Guangdong (about 11000-8000BCE).

These prove that ancestors of modern humans had lived all over China and learned how to farm at least 16,000-14,000 years ago.



Archaeological discoveries have proven that the Shao Hao (including Nü He) People mastered most advanced technologies and were leading founders of Di Qiang and Dong Yi cultures, thus, they were the earliest people who went from gathering to cultivating. Also, *Shanhajijing* tells that the Hou Ji and Shu Jun (offspring of the Di Jun People) were the earliest people who tested farming, suggesting they were also the earliest people who went from gathering to cultivating.

Shanhajijing identifies about 150 groups of people, who came from the five biggest groups of people and played important roles in building ancient Chinese civilization. The

five most famous groups were the Zhuan Xu, Di Jun, Huang Di, Yan Di and Shao Hao; they all worshipped Highest Goddess Nüwa.

Shanhaijing's records and archaeological findings bring us a scientific conclusion. During about 16,000-14,000 years BP, ancient groups of Shao Hao, Di Jun, Zhuan Xu, Huang Di and Yan Di moved quickly from the Pamirs Plateau to the east and gathered in the east of the Taklamakan Desert, north of the Tibetan Plateau and west of the Qinghai Lake, then moved to other places of China since about 16,000 years BP.

(1) The Yan Di People spread out from the Pamirs Plateau to the west and north of the Taklamakan Desert. Modern genetics have proven that the Yan Di's offspring had D spectrum (Negrito) gene, which was found in the Tibetan Plateau, southeastern Asia, Oceania, from where it also spread to Japan. They were nomadic people and did not develop agriculture during the Neolithic Age.

(2) The Zhuan Xu People spread out from the Pamirs Plateau to the east of the Taklamakan Desert and west of the Qinghai Lake, then to the south of the Tibetan Plateau, to Sichuan Basin and its south, until they reach sea, and spread to southern and southeastern Asia.

The Zhuan Xu People were founders of Xiadawu 11,200-10,000 years BP in Maqin County, Sanxingdui Culture in Chengdu of Sichuan, Qinglong County of Guizhou (10,000 years BP) and Dalongtan Culture in Long'an of Guangxi.

(3) The Huang Di People spread out from Mount Mi in the Pamirs Plateau to the east of the Taklamakan Desert and west of the Qinghai Lake, then to the north, northwest and northeast to the Mongolian Plateau and its east the Da Xing'an Ling Mountains, Northeast China Plain and Changbai Mountains, until reached the Bohai Sea, Sea of Japan and the Korean Peninsula. In the Liaohe Plain, the Huang Di's offspring were in a very small percentage; while the Shao Hao's offspring were the majority.

(4) The Shao Hao People spread out from the Pamirs Plateau to the east of the Taklamakan Desert and west of the Qinghai Lake, then to the Altun Mountains, Qilian Mountains, Helan Mountains to the east; also to the Weihe River Valley and middle and lower reaches of the Yellow River, to the Shangdong Peninsula, from there, they spread along coastline to the north to the Liaohe Plain, Liaodong Peninsula, Korea Peninsula, Japanese archipelago, Kamchatka Peninsula, Arctic Circle, Aleutian Islands and Americas; and the south to the lower reach of the Changjiang River, southeastern China (including Taiwan), southeastern and southern Asia, Malaysia, Indonesia, Philippines, Oceania and Australia. The Shao Hao People were founders of Dong Yi Culture, cultures in the Liaohe Plain, lower reach of the Changjiang River and southeastern China; also were leading founders of Di Qiang Culture.

(5) The Di Jun People spread out from the Pamirs Plateau to the east of the Taklamakan Desert and west of the Qinghai Lake, then to the Altun Mountains, Qilian Mountains, Helan Mountains to the east; also to the Weihe River Valley, middle and lower reach of the Yellow River; from there to the south to the Changjiang River and its south. The Di Jun People lived in the west areas of the Shao Hao's territories, which were near sea. In the lower reach of the Changjiang River, the Shao Hao's offspring were majority and the Di Jun's offspring were in a very small percentage.

The Di Jun People were founders of Dao County of Hunan Province (about 12,000 BCE), Wannian County of Jiangxi Province (about 10,000 years BP), and cultures in the middle reach of the Changjiang River; also were contributors of Di Qiang Culture

in the Weihe River Valley.

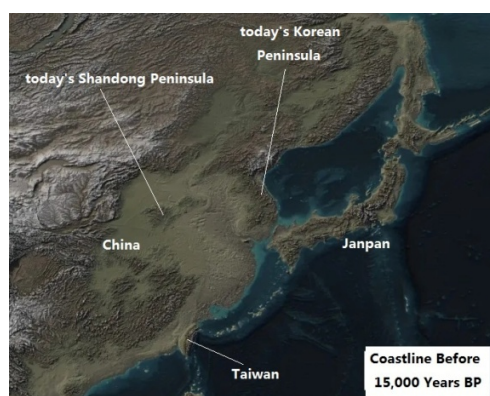
Archaeologists agree that ancient Chinese people turned from patriarchal to matriarchal clan society about 8,000 years BP, when human knew only mother not father, and accepted only endogamy within same race. When patriarchal clan society began, ancient Chinese people, who believed that they were offspring of Huang Di group, tried to compile their patriarchal clans and compile an imaginary character: Huang Di to be their common male ancestor. Today, we shall comprehend that Huang Di refers to Huang Di group. The Huang Di People refer to all people who were offspring of Huang Di group and regarded a imaginary character: Huang Di as their common male ancestor. So did Yan Di, Shao Hao, Zhuan Xu and Di Jun.

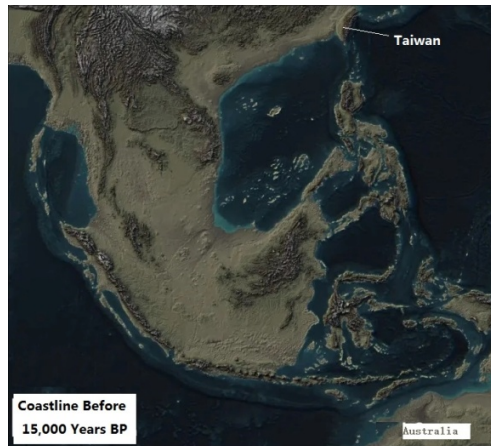
While most geographical locations written in *Shanhaijing* cannot be verified, *Shanhaijing* still provides some hints to let us know homelands of ancient groups of people. (Chapter 1 of my book: *The Queen of the South in Matthew 12:42* has introduced in details about *Shanhaijing*'s records of ancient Chinese People and their movement during the Neolithic Age.)

The Shao Hao and Nü He People

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. [2]

At the later stage of the Pleistocene, about 18,000 years BP, the sea level was about 130 meters lower than today, today's Bohai Sea did not exist, the eastern Asia continent connected with the Japanese archipelago and southeastern China connected with today's Taiwan. Since 18,000 years BP, temperature rose quickly and snow and ice started melting. The sea level rose to 40 meters lower than at present in about 11,500 years BP, when most parts of Bohai Sea were land, to present level in about 10,000 years BP, to two to five meters higher in about 6,000 years BP, when the Jiaolai River became the Jiaolai Strait and the Jiaodong Peninsula became the Jiaodong Island, and dropped to two to five meters lower in about 5,500 years BP, then rose again to present level in about 5,000 years BP. [3]





Archaeological findings and *Shanhaijing*'s records tell that during about 16,000-14,000 years BP, when the world's sea level was about 120 meters lower than today, today's Bohai Sea did not exist and the eastern Asia continent connected with the Japanese archipelago, the Shao Hao Peoples spread out from the Pamirs Plateau to the Weihe River Valley, middle and lower reaches of the Yellow River, today's Shandong Peninsula and the eastern seashore, and branched out to some groups, including the Nü He People (one group of the Shao Hao), who lived in eastern seashore in east of today's Shandong Peninsula, and moved along coastline to north and south.

The Classic of the Mountains: West records that the Chang Liu People in Mount Changliu in the western Pamirs Plateau respected Shao Hao as their Bai Di ((literally means White King or White Ancestor-god), suggesting they were the Shao Hao's offspring. The Chinese character Bai (white) indicates that the Shao Hao (including Nü He) People bore resemblances to Caucasoid race in general appearance – white skin.

Mount Hua was the birthplace of Yangshao Culture (5000-3000 BCE). Centered in Mount Hua, Yangshao Culture reached east to eastern Henan Province, west to Gansu and Qinghai provinces, north to the Hetao area, the Great Bend 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. The god of Mount Hua was Shao Hao (white ancestor-god or white-god), suggesting inhabitants in Mount Hua were the Shao Hao's offspring. Therefore, the Shao Hao's offspring in Mount Hua were leading founders of Yangshao Culture.

The Laoguantai site (about 6000-5000BCE), the first phase of Di Qiang Culture, is located in Hua County of Shaanxi. Laoguantai is only 30km to Mount Hua. The Shao Hao's offspring were main founders of Laoguantai Culture. Yangshao Culture (5000-3000BCE) was the successor of Laoguantai Culture (6000-5000BCE) and Peiligang Culture (6200-4600BCE).

The Classic of the Great Wilderness: East records, "The Shao Hao People lived in the Gan Mountains (today's Taishan and Yimengshan Mountains), from where the Ganshui River came."

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

A map of the Old Silk Road shows that during the Western Han Dynasty (202BCE-9CE), the official Silk Road started at Chang'an (now called Xi'an), capital of the Western Han Dynasty that was moved further east during the Eastern Han to Luoyang. This road travelled a long way to Jerusalem and Europe. The Silk Road, or Silk Route, was a network of trade and cultural transmission routes that were central to cultural interaction through regions of the Asian continent connecting the west and east by merchants, pilgrims, monks, soldiers, nomads and urban dwellers from China and India to the Mediterranean Sea during various periods of time. In June 2014 UNESCO designated the Chang'an-Tianshan corridor of the Silk Road as a World Heritage Site. Extending 4,000 miles (6,437 kilometers), the Silk Road derives its name from the lucrative trade in Chinese silk carried out along its length, beginning during the Han Dynasty (202BCE-220CE). The Central Asian sections of the trade routes were expanded around 114BCE by the Han Dynasty, largely through the missions and explorations of Chinese imperial envoy, Zhang Qian. The Chinese took great interest in the safety of their trade products and extended the Great Wall of China to ensure the protection of the trade route.



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

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

The Nü He People, who worshipped Highest Goddess Nüwa and phoenix, spread out along coastline from eastern seashore in east of today's Shandong Peninsula to the north and south, left their offspring in the Liaohé Plain, Liaodong Peninsula, Korea Peninsula, Japanese archipelago, Kamchatka Peninsula, Arctic Circle, Aleutian Islands and Americas; also in the lower reach of the Changjiang River, southeastern China

(including Taiwan), southeastern and southern Asia, Malaysia, Indonesia, Philippines, Oceania and Australia.

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

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

(II) During 14,000-8,000 years BP.

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

a) Houli Culture (about 6400-5700BCE), a millet-growing culture in the north of the Taishan Mountains in the Shandong Peninsula.

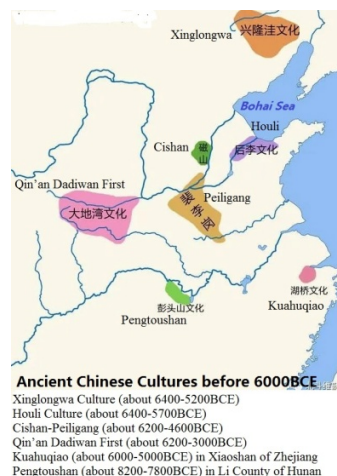
b) Near Beijing and Tianjin, there are some archaeological sites, such as Ji County (before 10,000 years BP) of Tianjin; Zhuan'nian site (10,000-9,200 years BP) of Huairou County, Beijing; Nazhuantou (10,500-9,700 years BP) of Xushui in Henan; Baoding (10,000 years BP) of Hebei; and further west area in Yujiagou (lower layer) site (14,000-8,000 years BP) of Yangyuan County of Hebei. (A small percentage of the Di Jun's offspring also lived in these areas.)

c) Xiaohexi (about 7500-6200BCE) and Xinglongwa (about 6200-5200BCE) millet-growing cultures in the Liaohe River Valley (including Xilamulun and Laoha River). (A very small percentage of the Huang Di's offspring also lived in these areas.)

d) Kuahuqiao (about 6000-5000BCE) rice-growing culture in Xiaoshan of Zhejiang in the south of the lower reach of the Changjiang River.

e) Yingde of Guangdong (11000-8000BCE) have excavated cultivated rice.

f) Baozitou of Guangxi (before 10,000 years BP).



(III) During the periods of Baishi (before 7,000 years BP), Beixin (5300-4100BCE), Dawenkou (4100-2600BCE) and Longshan (3200-1900BCE) Cultures.

(1) The Nü He, Hua, Xi He, Chang Xi, Ri (sun) and Yue (moon) People

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

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

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

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

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

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

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

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

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

and incarnation of goddess - Ancestor-goddess and Sun-moon-goddess.

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

(2) The Jiaodong Hua (Nü He) repeatedly sent peoples to their tributary groups, helped them to develop new cultures and consolidated the relationship – mother and tributary.

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

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

a) The Jiaodong Hua (Nü He) Queens repeatedly sent peoples to the Ri (sun) People, who spread out from the Four Lakes of Nanyang, Dushan, Zhaoyang and Weishan to surrounding areas, including today's Xuzhou and Shuyang of Jiangsu, Suixi County of Anhui and eastern Henan (including Shangqiu).

Archaeological discoveries confirm that Beixin, Dawenkou and Longshan cultures had spread out from the Shandong Peninsula to those areas and turned them into outposts of Dong Yi Culture.

b) The Jiaodong Hua (Nü He) Queens repeatedly sent peoples to move along coastline to their tributary groups in the south in the lower reach of the Changjiang River, southeastern China, southeastern and southern Asia (including inhabitation areas of Dabengkeng Culture), Malaysia, Indonesia, Philippines, Oceania and Australia, and helped them to develop new cultures.

Archaeological discoveries confirm that Beixin, Dawenkou and Longshan cultures had spread out from the Shandong Peninsula to those areas and turned them into outposts of Dong Yi Culture.

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

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

Liangzhu Culture (3300-2300BCE) near Taihu of Zhejiang and Songze Culture (3800-2900BCE) in the Qingpu district of Shanghai had similarities with Shandong

Dawenkou Culture. The Liangzhu People worshipped phoenix and sun-goddess.

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

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

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

In the Liaohe Plain, archaeological discoveries confirm that,

Xiaohexi's (7500-6200BCE) and Xinglongwa's (6200-5200BCE) successor, Zhaobaogou Culture (about 5200-4500BCE) in the Liaohe Plain had similarities with Shandong Beixin Culture. Zhaobaogou's phoenix worship came from the Jiaodong Nü He People.

Also, Dawenkou Culture spread out from the Shandong Peninsula along coastline to the north to the Liaohe Plain, and turned inhabitation areas of Hongshan Culture (4000-3000BCE), which spread out from the Liaohe Plain to Inner Mongolia, into outposts of Dawenkou Culture.

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

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

In *Studying Prehistoric Human-face Petroglyphs of the North Pacific Region*, published by the Smithsonian Institution in 1998, Song Yao-liang discovered that Aleutians in northwestern America exhibit similarities in religion culture with Dawenkou Culture in the Shandong Peninsula. Song Yao-liang believed that 5,000 years ago, another large-scale migration of the Shandong People brought these prehistoric human-face petroglyphs to America. [4]

d) Archaeological discoveries confirm that Longshan Culture spread out from the Shandong Peninsula to south to the lower reach of the Changjiang River, also to the west to inhabitation areas of Cishan-peiligang (6200-4600BCE) and Yangshao (5000-3000BCE) (in the middle reach of the Yellow River), which then deeply influenced Daxi Culture (4400-3300BCE) and Qujialing (about 2550-2195BCE) in the middle reach of the Changjiang River, and turned these regions into outposts of Dong Yi Culture.

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

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

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

The Nü He women found the Nü He or Shao Hao men to procreate and accepted only endogamy within same race, until the Jiaodong Hua (Nü He) allowed the Xi He and Chang Xi women to find the Di Jun men to procreate. Since then, the Nü He's offspring

(in China, the Arctic Circle, Americas and Oceania) began to find the Huang Di, Di Jun or Zhuan Xu men to procreate. However, the Nü He's offspring still remained tradition of matriarchal clan society, knowing only mother not father and having female as leader, thus they were tributary groups of the Jiaodong Hua (Nü He), instead of the Di Jun, Huang Di or Zhuan Xu, who had turned from matriarchal to patriarchal clan society in about 8,000 years BP.

As we know that since earliest time about 16,000-14,000 years BP, when all groups of ancient Chinese people spread out from the Pamirs Plateau to other places of China, tribal conflicts and wars continued throughout whole historical time, especially after Neolithic Chinese people had gone from gathering to cultivating and settled down. Ancient Chinese people were cautious and conservative when they taught most advanced technologies to other groups of people. Therefore, the Jiaodong Hua (Nü He) only unreservedly taught their tributary groups most advanced technologies and cultures to consolidate the relationship – mother and tributary.

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

Chinese Wheat and Barley Came from the Middle East.

Millet and Rice Were Cultivated in Neolithic China Earlier Than Wheat.

Archaeological findings prove that mankind had been familiar with collection and processing of wild food during the Paleolithic Age.

Rice cultivation history occurred earlier than millet in southern China. In fact, cultivated rice from as early as 14,000 years BP has been discovered in many Chinese Neolithic archaeological sites dating to the Neolithic Era, such as, Dao County of Hunan (12000BCE), Wannian County of Jiangxi (10,000 years BP) and Yingde of Guangdong (11000-8000BCE).

From 20,000-10,000 years BP, wild millet was the staple food in central and northern China. Qinshi of Shanxi were evidence of wild millet collection and processing from 20,000-14,000BCE. Russian scientist Nikolai Ivanovich Vavilov (1887-1943) thought that cultivated millet originated from wild millet in China. Many Chinese Neolithic archaeological sites have found evidence of cultivated millet from around 11,000 years BP, such as, Dadiwan (6000-3000BCE) in Qin'an County of Gansu and Jian Village (3500-3000BCE) in Lintong of Shaanxi, Tai'an of Shandong (4100-2600BCE).

Chinese Wheat and Barley Came from the Middle East.

(I) The world's earliest cultivated wheat.

The first domesticated crop is believed to have been einkorn wheat, a nourishing grain adapted from a wild grass species native to the Karacadag Mountains near Diyarbakir in southwestern Turkey. Scientists have examined the DNA of modern strains of einkorn wheat and found that it was more similar to einkorn wheat grown in the Karacadag Mountains than in other places. [22] Einkorn wheat had been first cultivated around 9000BCE at NevalıÇori, 40 miles, or 64 kilometers, northwest of Gobekli Tepe in Turkey.

The world's first emmer wheat, oats, barley and lentils evolved from wild plants found in Iraq. Archaeological analysis of wild emmer indicates that it was first cultivated

in the southern Levant, with excavations in Iran dating back as far as 9600BCE.

Dated archeological remains of einkorn wheat in settlement sites near this region, including those at Abu Hureyra in Syria, suggest the domestication of einkorn near the Karacadag Mountain Range. With the anomalous exception of two grains from Iraq ed-Dubb, the earliest carbon-14 date for einkorn wheat remains at Abu Hureyra was 7800BCE to 7500BCE.

Remains of harvested emmer from several sites near the Karacadag Range have been dated to between 8600BCE (at Cayonu) and 8400BCE (Abu Hureyra). With the exception of Iraq ed-Dubb, the earliest carbon-14 dated remains of domesticated emmer wheat were found in the earliest levels of Tell Aswad, in the Damascus basin, near Mount Hermon in Syria. These remains were dated by Willem van Zeist and his assistant Johanna Bakker-Heeres to 8800BCE. They also concluded that the settlers of Tell Aswad did not develop this form of emmer themselves, but brought the domesticated grains with them from an as yet unidentified location elsewhere.

The cultivation of emmer reached Greece, Cyprus and India by 6500BCE, Egypt shortly after 6000BCE and Germany and Spain by 5000BCE. By 3000BCE, wheat had reached England and Scandinavia. Some scientists believed wheat reached China a millennium later, but archaeological findings have proven that wheat reached China around 5000BCE.

(II) China earliest cultivated wheat.

Originally, scientists believe that ancient China did not have appropriate conditions for wild species to hybridize naturally and then evolve to *Triticum aestivum* L (wheat). They believe that wheat and barley came from the Middle East only.

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

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

Also archeologists have excavated cultivated wheat in the archaeological site of Miaodigou (about 5000BCE) in Shan County, Sanmenxia of Henan Province, which was the territory of the Di Jun's offspring. Miaodigou wheat (about 5000BCE) suggests that wheat and barley had come to China around 5000BCE, much earlier than was initially supposed. However, in surrounding areas of Miaodigou, archeologists have not yet found cultivated wheat before, during and after that time.

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

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

(1) The Jiaodong Hua (Nü He)'s tributary groups – the Xi He, Chang Xi, Ri and Yue People.

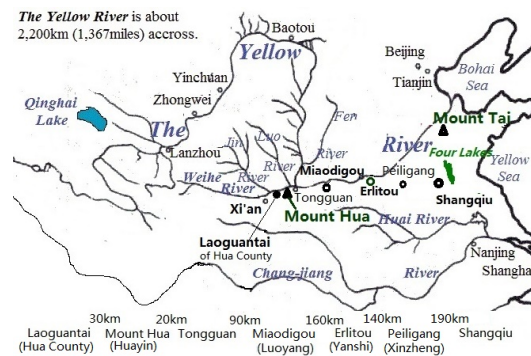
Around 5300BCE, worrying sea level rising to drown the whole Jiaodong Peninsula,

the Jiaodong Hua (Nü He) People ordered the Xi He People to move to the southwestern Taishan and Yimengshan Mountains; Some Xi He women found the Di Jun men to procreate and set up ten groups of the Ri (sun) People near the four lakes of Nanyang, Dushan, Zhaoyang and Weishan, from where they also spread out to surrounding areas, including northern Anhui and Jiangsu and eastern Henan (including Shangqiu).

Concurrently, the Jiaodong Hua (Nü He) People ordered the Chang Xi People to move to the western Kunlun Mountains to set up twelve groups of the Yue (moon) People.

The Chang Xi's tough journey from the Shandong Peninsula along the Yellow and Weihe River Valley to the western Kunlun Mountains, passed through Zhengzhou, Peiligang (in Xinzheng), Erlitou (in Yanshi of Luoyang), Miaodigou, Tongguan and the Weihe River Valley, where were inhabitation areas of the Di Jun's offspring. In order to get help from the Di Jun's offspring, on their way, some Chang Xi women found the Di Jun men to procreate. After the Chang Xi People had arrived the western Kunlun Mountains, they gave birth to some children who had paternal kinship with some of the Di Jun's offspring, and set up twelve groups of the Yue (moon) for these children. The Chang Xi and Yue (moon) People later spread out to surrounding areas, including the Qilian Mountains, Bayankala Mountains, Sichuan Basin, Pamirs Plateau and its west regions.

The Xi He, Ri (sun), Chang Xi and Yue (moon) People remained tradition of matriarchal clan society, knew only mother not father and had female as leader, were tributary groups of the Jiaodong Hua (Nü He), often sent some envoys to go back to the Jiaodong Peninsula to visit the Jiaodong Hua (Nü He) People. Those envoys were able to get help from some of the Di Jun's offspring, who had paternal kinship with the Ri (sun) and Yue (moon), thus were able to build friendship with them.



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

(1) The Laoguantai site (about 6000-5000BCE), the first phase of Di Qiang Culture, is located in Hua County of Shaanxi. The Shao Hao's offspring were main founders of Laoguantai Culture. Yangshao Culture (5000-3000BCE) was the successor of Laoguantai Culture (6000-5000BCE) and Peiligang Culture (6200-4600BCE).

(2) Mount Hua was the birthplace of Yangshao Culture (5000-3000BCE).

Centered in Mount Hua, Yangshao Culture 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.

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

(3) *Shanhaijing* tells that the Yu People (one group of the Di Jun's offspring) moved from the Pamirs Plateau to the west of the Qinghai Lake, Weihe River Valley, then to the middle reach of the Yellow River as early as about 16,000-14,000 years BP. *Shanhaijing* also tells that Tongguan (of Shaanxi) had been a capital of the Great Yu, whose time was about 4,500 years BP and who was a leader of the Yu People and a common leader of the Di Jun's offspring.

(4) Historians believe that Erlitou (about 1735-1530BCE) in Yanshi of Luoyang was one capital of the Xia Dynasty (2070-1600BCE), which was set up by the Great Yu. Clearly, the Great Yu moved his capital from Tongguan to Erlitou. The Xia's territory was along the Yellow River from Tongguan to Miaodigou to Erlitou to Zhengzhou and Peiligang.

(5) Zhengzhou and Peiligang were territories of the Di Jun's offspring. Peiligang (in Xinzheng) is about 190km to Shangqiu, the inhabitation area of the Ri (sun) People, who had paternal kinship with some of the Di Jun's offspring, thus some of the Di Jun's offspring were able to learn Dong Yi Culture from the Ri (sun) People.

(2) The Chang Xi and Yue (moon) People, Wheat and Miaodigou.

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

Why Miaodigou has the earliest cultivated wheat? and who brought wheat seeds to them?

The cultivation of emmer reached Greece, Cyprus and India in about 6500BCE. Soon the Chang Liu People (the Shao Hao's offspring), who lived in the western Pamirs Plateau, were able to learn wheat from central Asia. Soon after the Chang Xi and Yue (moon) People had settled in the western Kunlun Mountains and Pamirs Plateau around 5300BCE, they knew wheat.

The Chang Xi and Yue (moon) eagerly let their envoys to bring wheat seeds, the new food crop, to the Jiaodong Hua (Nü He), who then began to trial planting wheat and barley in the Jiaodong Peninsula as early as 5300-5000BCE. The Jiaodong Hua (Nü He) had tradition of living along coastline. The sea level was about present level in about 5000BCE, however, since Longshan Culture, temperature was about 2-3 centigrade higher than today. Due to sea level rising, those archaeological remains were drown by sea water.

Miaodigou in Shan County of Sanmenxia was located near the riverside of the Yellow River and on the travelling route of the Chang Xi from the Jiaodong Peninsula to the western Kunlun Mountain. Thus some of the Miaodigou People (the Di Jun's

offspring) had paternal kinship with the Yue (moon) People and were able to make close friendship with the Chang Xi and Yue (moon). They always helped the Chang Xi's and Yue's envoys, who then gave some wheat seeds to them around 5000BCE.

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

(3) Chinese wheat during Longshan Culture (3200-1900BCE)

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

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

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

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

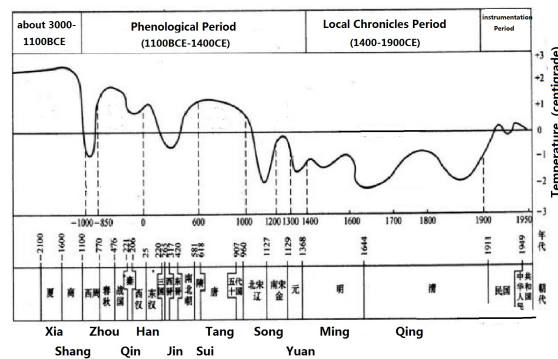
Archaeological remains of crops from Erlitou Culture (1735-1530BCE), the capital of the Xia Dynasty (2070-1600BCE), consist half of millet and about one-third of rice, potato and others, but no wheat, suggesting that wheat cultivation did not spread out to Erlitou, an inhabitation area of the Di Jun's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

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

Shanhaijing has no records of eating and cultivating wheat. First reason, due to wheat's low yield, millet remained the main food. Second reason, the Zhou had burned almost all written records of the Shang, when the Zhou's scholars wrote *Shanhaijing*, they might use the word of grain to replace wheat. When later scholars edited *Shanhaijing*, they also used the word of grain.

(4) The climate during Longshan Culture (3200-1900BCE), the Xia (2070-1600BCE) and Shang (1600-1046BCE).

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. Clearly, during the last years of Longshan Culture, there were heavy natural calamities.



An academician of the Chinese Academy of Sciences, meteorologist and geographer, former President of Zhejiang University, Zhu Ke-zhen, said in his book *The Climate Change of China in the Past 5,000 Years*, “During about 3000-1100BCE, the period of Longshan Culture (3200-1900BCE), the Xia (2070-1600BCE) and Shang (1600-1046BCE), temperature was about 2-3 centigrade higher than today, but it dropped quickly during the last years of the Shang.”

High temperature caused more heavy floods. Three archaeological sites hold remains from floods: Handan, Luoyang and Wugong (Xu Xi Zhuang and Zhao Jia Lai).

An archaeological site belonging to Longshan Culture, located in a stream channel near Luoyang of Henan Province, indicates people living in lower places long before upper places were inhabited. The lower sites were from before the flood; the upper places were inhabited after the flood. About 5,000 years BP, the big flood forced people to shift from lower places to higher ground.

The Wugong archaeological site contains Xu Xi Zhuang archaeological remains in lower levels and Zhao Jia Lai archaeological remains are located higher up. About 5,000 years BP, the big flood forced people to shift from Xu Xi Zhuang to Zhao Jia Lai. According to *Excavations in Wugong – Xuxizhuang and Zhaojialai Sites*, the report from *The Institute of Archaeology, China Academy of Social Sciences*, published by *Cultural Relics Publishing House*, Beijing in 1988, archeologists thought Xu Xi Zhuang belonged to the Miaodigou Second Culture, its time period was about 4,700-4,400 years BP. Human remains suddenly disappeared from Xu Xi Zhuang about 4,400 years BP, while similar remains appeared in Zhao Jia Lai about 4,300-4,000 years BP. [45]

In a paper *Emperor Yu's Great Flood* published on August 3, 2016 in the journal *Science* (Vol. 353, Issue 6299, pp. 538-539 DOI: 10.1126/science.aah4040), Wu Qing-long, a geologist at Nanjing Normal University, and his colleagues describe geological evidence for a catastrophic flood on the Yellow River that was said to have taken place in about 1900BCE. This flood matched the legends of the Great Yu helping humans to stop the flood (this legend was falsely fabricated during the Zhou Dynasty) and setting up the Xia Dynasty (2070-1600BCE).

Chinese Bronze Technology Came from Western Asia.

Humans may have started smelting copper as early as 6000BCE in the Fertile

Crescent, a region often called “the cradle of civilization.” The earliest bronze artifacts date to the 5th millennium BCE, in Iran. However, this version of bronze was an alloy of copper and arsenic (called arsenic bronze). Arsenic bronze was gradually replaced by tin-alloy bronze, however, because the tin-alloy bronze was stronger, non-toxic, and easier to cast.

Archaeological evidence suggests that the transition from copper to bronze took place around 3300BCE. Bronze was harder and more durable than copper, which made bronze a better metal for tools and weapons. Ancient Sumer may have been the first civilization to start adding tin to copper to make bronze.

Historians commonly agree a basic chronology of the Bronze Age:

The Ancient Near East: ca.3300-1100BCE

Egypt: ca. 3150-1100BCE

The Aegean: ca. 3000-1100BCE

India: ca. 3300-1500BCE

Great Britain: ca. 2100-750BCE

Nordic Bronze Age: ca. 1700-500BCE

China: ca. 2000-771BCE

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

(1) Many Chinese archaeological sites contain traces of bronze.

A bronze awl (3200-1900BCE) in Sanlihe, Jiaoxian County of Shandong;

A bronze awl (3200-1900BCE) in Yangjiajuan, Qixia of Shandong;

A bronze awl (3200-1900BCE) in Zhaogezhuang, Muping of Shandong;

A piece of bronze sheet (3200-1900BCE) in Chengzi, Zhucheng of Shandong;

A round piece of bronze sheet (3200-1900BCE) in Dianzi Village, Beichangshan of Changdao, Shandong;

Bronze inlaid in wood tools of production in Xiaohe Culture (lower layer 3000-2000BCE) in Luobupo (Lop Nor) of Xinjiang;

A bronze knife (copper tin alloy) (3300-2050BCE) in Majiayao, Lintong of Shaanxi;

A piece of bronze sheet (copper zinc alloy) (4600-4400BCE) in Jiangzhai, Lintong of Shaanxi;

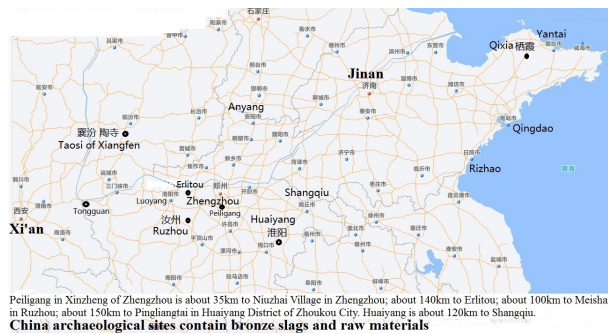
(2) The following archaeological sites contain a number of bronze artifacts and they were during or after the last years of Longshan Culture.

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

Archaeologists have found excavated earliest bronze-making workshops in Erlitou (about 1735-1530BCE) in Yanshi of Henan. The site yielded bronze containers, musical instruments, weapons, tools and personal ornaments, as well as ruins of a foundry.

A bronze spear with inverted hook was discovered in the Shen'na site in Xining of Qinghai, its carbon-14 dating in general from 1800-1600BCE. Archaeologists agree that the style of bronze inverted hook spear (totally 16 discovered in China) came from Seima-turbino Culture (2200-1800BCE), a culture spread out from the Altai Mountains to west to Ukraine, east to Southern Siberia, south to Xinjiang, Qinghai and Gansu. Therefore, most archaeologists believe that bronze technologies spread out from the west to east in ancient China, including Gao Jiang-tao, Department of Institute of Archaeology, Chinese Academy of Social Sciences.

(3) Many Chinese archaeological sites of Longshan Culture (3200-1900BCE) contain bronze slags and raw material, including Bronze slags and raw materials in Yangjiajuan, Qixia County of Shandong; Bronze slags in Anyaowang Village, Rizhao City of Shandong; Copper melting furnace in Niuzhai Village, Zhengzhou of Henan; Bronze slags in Pingliangtai, Huaiyang of Henan; Copper melting furnace in Meishan, Ruzhou of Henan. These sites are located in east of Erlitou.



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

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

The Chang Liu People (the Shao Hao's offspring), who lived in the western Pamirs Plateau, and the Chang Xi and Yue (moon) People, who began to live in the western Kunlun Mountains and Pamirs Plateau around 5300BCE, were China's earliest groups, who could buy bronze artifacts from Central Asia as early as 3300-3000BCE, when bronze had spread out to Central Asia. The Chang Xi and Yue (moon), who were tributary groups of the Jiaodong Hua (Nü He), surely had brought bronze artifacts as gifts to the Jiaodong Hua (Nü He) Queens.

The Jiaodong Hua (Nü He) Queens liked bronze artifacts more than wheat. The high technology of bronze was a great appeal and impetus to the Jiaodong Hua (Nü He)

leaders, who had been mastering most advanced technologies and sciences since modern humans appeared on Earth.

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

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

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

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

The History of Gold and Gold in Ancient China

Gold in Ancient Egypt and the Middle East

The chemical symbol of gold is Au, a name came from Aurora, the dawn goddess of Roman Mythology.

Gold was one of the earliest discovered and used metals. Archaeological discoveries prove that ancient Egyptian knew nature gold before 12,000 years BP.

The earliest discovered and used golds were nature and gulch golds, which were not oxidated. Nature gold occurs in a form of crystal grain or fine grain in quartz veins. In those enrichment places, nature gold element sedimentated in rock gaps; one piece of nature gold would be tens of grams or kilograms.

Many archaeological sites contain gold artifacts: a 24K gold pendant in the Solnitsata site (about 4300BCE) of Bulgaria, Europe; a gold necklace and stone knife inlaid with gold handle in ancient Egypt tombs during 4100-3900BCE. In 2500BCE, the Egypt pictograph gold showed water flowing from scarf or trogue. In about 1500BCE, gold was wealth unit of measurement in ancient Egypt, thus it became the currency carrier.

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

1 Kings 10:10 says that Queen of Sheba brought with her four and a half tons of gold to give to Solomon, apparently being quite wealthy.

Gold in Ancient China

Gold ore reserves of the Shandong Peninsula rank first in China. Gold ore reserves of Laizhou are more than 2,000 tons. Zhaoyuan and Pingdu are biggest gold mines in today's China. Laizhou, Pingdu and Zhaoyuan are located in the Jiaodong Peninsula.

Shanhajing. Classic of the Five Hidden Mountains: East records many mountains in the Shandong Peninsula were rich in nature gold before 4,500 years BP.

《山海经·东山经》：富含金玉			
磊山	Mount Leishan	峰皋之山	Mount Yigao
栒状之山	Mount Xunzhuang	緌氏之山	Mount Goushi
高氏之山	Mount Gaoshi	姑逢之山	Mount Gufeng
诸绳之水	Zhusheng River	帛丽之山	Mount Fuli
诸绳之泽	Zhusheng Lake		
岳山	Mount Yue	尸胡之山	Mount Shihu
砾水	Luoshui River	踰隅之山	Mount Muyu
砾泽	Luo Lake		
独山	Mount Dushan	钦山	Mount Qinshan
泰山	Mount Taishan	剡山	Mount Yanshan
In today's Tai'an of Shandong		太山	Mount Taishan

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

Ancient Chinese knew gold before 12,000 years BP and gold metallurgy before 4,000 years BP. The earliest cast gold earring was excavated in Huoshaogou tomb of Yumen, Gansu in about 4,000 years BP. The early Shang Dynasty (1600-1046BCE) had made many gold-inlaid bronze wares. In Sichuan Basin, both Sanxingdui (5,000-3,000 years BP) and Jinsha (1250-650BCE) have excavated many gold wares.

Ancient China Currency Carriers

(1) Before and during the Xia Dynasty (2070-1600BCE), main currencies were nature seashell currency and a small number of stone, bone and pottery currencies which were made into seashell currency's shape.

Archaeologists confirm that a small number of seashell currencies, which have been excavated in Majiayao Culture (about 3000-2000BCE), are seashell currencies. There are also a small number of stone and bone currencies with seashell currency's shape.

Majiayao Culture 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.

Archaeologists have excavated a large number of seashell currencies and a small number of stone, bone and pottery currencies with seashell currency's shape in Qijia Culture (about 2000-1000BCE), suggesting main currency of Qijia Culture was seashell currency. 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 Culture and the central Shaanxi Plain.

Archaeologists have excavated many seashell currencies and a little number of stone and bone currencies with seashell currency's shape in Erlitou (1735-1530BCE) in Yanshi of Luoyang, suggesting main currency of Erlitou was seashell currency.

(2) During the Shang Dynasty (1600-1046BCE), main currency was nature seashell currency. Other currencies include a small number of stone, bone or jade currencies with seashell currency's shape. During its later stage, bronze currency appeared. Archaeologists have excavated 6880 pieces of nature seashell currencies in the Shang's Fu Hao (or Fu Zi) tomb in Anyang of Henan.

(3) During the western Zhou Dynasty (1046-771BCE), main currency was nature seashell currency. Other currencies include jade, silk or bronze currency with seashell currency's shape.

During the western Zhou, stringing ten pieces of seashell currencies together with a rope was one Peng. Guo Mo-ruo (1892-1978), former President of China University of Science and Technology, said that during the time of Zhou Emperor Cheng (Ji Fa, 1043-1021BCE), the worth of one Peng equaled to one family of domestic servants, or ten single slaves. During the time of Zhou Emperor Gong (1019-936BCE), one Peng could buy 7.5-9 mu lands (one mu = 0.0667 hectares).

(4) During the Spring and Autumn Period (770-476BCE), main currency turned from seashell to bronze currency, including Kong-shou-bu bronze currency of the State of Zhou, Jin, Zheng and Wei; Dao-hua bronze currency of the State of Qi; Yi-bi (with carved inscriptions) bronze currency of the State of Chu.

A few of gold leaf-gilding bronze currencies, which were made during the eastern Zhou, have been excavated in Luoyang.

(5) During the Warring States Period (476-221BCE), main currency was bronze currency, including round bronze currency of the State of Zhao, Wei and Han; round bronze currency of the State of Qin. Pure gold and silver currencies with seashell currency's shape appeared, but in extremely small numbers.

Gold began to circulate as currency; jin and Yi were units of weight.

(6) During the Qin Dynasty (221-207BCE), main currency was copper coin. Gold was upper money; jin and Yi were units of weight. Pearl, jade, turtle shell, seashell, silver and tin were treasures. They were not currencies.

(7) During the Western Han Dynasty (202BCE-8CE), main currencies were copper coins, including Sanzhu coin with carved inscriptions-Sanzhu; Sizhu coin with a diameter of 2.4-2.6 centimeters and weight of 2.2-2.8 grams; Wuzhu coin with carved inscriptions-Wuzhu. Other currencies include leather currency and Baijin (silver-tin alloy) currency.

Before Wuzhu Coin was issued, many enfeoffed states had mintage workshops. Counterfeit currency flooded market. In 113BCE, Emperor Wu banned all mintage workshops of enfeoffed states, confiscated all currencies made by those mintage workshops, set up the central government mintage workshop and made Wuzhu Coin.

During the Eastern Han Dynasty (25-221CE), main currencies were iron coin and Wuzhu copper coin.

Gold and silver were upper money.

The history of ancient China currency carriers tells us that nature seashell currency was the main currency until the western Zhou Dynasty (1046-771BCE) and the Spring and Autumn Period (771-476BCE). Gold began to circulate as currency (but in extremely small numbers) only since the Warring States Period (476-221BCE).

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

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

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

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

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

All coastline regions of eastern, southern and northern Asia were territories of the Jiaodong Hua (Nü He)'s tributary groups, therefore, the Jiaodong Hua (Nü He) could control all seashells. When those peoples, including Majiayao Culture (3000-2000BCE), Qijia Culture (2000-1000BCE) and Erlitou Culture (1735-1530BCE), began to use seashell as currency, the Jiaodong Hua (Nü He) People were the only suppliers of seashells, thus could control ancient Chinese currency carriers.

Although the Zhou Dynasty had destroyed the State of Ji in 690BCE and Lai in 567BCE, the Zhou did not cross the Jiaolai River and had no wars with the Jiaodong Hua (Nü He). Therefore, the Jiaodong Hua (Nü He) and their tributary groups, who lived along coastline, still could control all seashells during the western Zhou Dynasty (1046-771BCE) and the Spring and Autumn Period (771-476BCE).

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

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

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

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

Some people argue that during Longshan Culture (3200-1900BCE), mankind did not possess technologies advanced enough to have enabled the Jiaodong Hua (Nü He) Queen to travel such a long way from the Shandong Peninsula to visit the Middle East. However, there were enough historical facts which had enabled her to accomplish such a historic

feat.

There are no doubts that the Jiaodong Hua (Nü He) People had amazing ability of traveling all over the world, moving along coastline from the Shandong Peninsula to the north to the Arctic Circle and Americas and south to Polynesia and Australia during the Neolithic Age (16000-2000BCE). Therefore, travelling from the Jiaodong Peninsula to the Middle East was a easy trip to the Jiaodong Hua (Nü He) People.

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

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

First of all

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

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

Secondly

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

Thirdly

Archaeological discoveries have proven that Longshan Culture (3200-1900BCE) spread out from the Shandong Peninsula to the following regions and turned them into outposts of Longshan Culture.

- (1) Eastern Henan areas, including Shangqiu, were territories of the Ri (sun) People;
- (2) Peiligang, Zhengzhou, Erlitou, Miaodigou and Tongguan, were territories of the Di Jun's offspring; some of them had paternal kinship with the Yue (moon) People;
- (3) The Mount Hua and Laoguantai were territories of the Shao Hao's offspring; some of them had paternal kinship with the Chang Xi People;
- (4) The western Weihe River Valley areas were territories of the Di Jun People; some of them had paternal kinship with the Yue (moon) People.

Archaeological discoveries give us a clue that in order to preparing the Jiaodong Hua (Nü He) Queen's trip to the Middle East, the Jiaodong Hua (Nü He), Xi He, Chang Xi, Ri (sun) and Yue (moon) People painstakingly made friends with those people, who

lived along the traveling route, and taught them advanced Longshan Culture, which then turned those areas into outposts of Longshan Culture.

Fourthly

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

1) The Xi He People, who were tributary groups of the Jiaodong Hua (Nü He), lived in the southwestern Taishan and Yimengshan Mountains, also spread out to surrounding areas since 5300BCE.

2) Ten groups of the Ri (sun) People, who were tributary groups of the Jiaodong Hua (Nü He), lived near the four lakes of Nanyang, Dushan, Zhaoyang and Weishan and spread out to surrounding areas, including eastern Henan (including Shangqiu), northern Anhui and Jiangsu.

3) Twelve groups of the Yue (moon) People had paternal kinship with some of the Di Jun's offspring, who lived in Peiligang, Zhengzhou, Erlitou, Miaodigou, Tongguan and the Weihe River Valley; therefore, those Di Jun's offspring, who wanted to learn Longshan Culture, eagerly built friendship with the Yue (moon) and Chang Xi People.

4) The Chang Xi People had paternal kinship with some of the Shao Hao's offspring, who lived in Laoguantai and Mount Hua; therefore, those Shao Hao's offspring, who wanted to learn Longshan Culture, eagerly built friendship with the Chang Xi and Yue (moon).

5) The Chang Xi and Yue (moon) People were tributary groups of the Jiaodong Hua (Nü He), lived in the western Kunlun Mountains and Pamirs Plateau, and spread out to surrounding areas, including the Qilian Mountains, Bayankala Mountains, Sichuan Basin and the Pamirs Plateau and its west regions.

6) The Chang Liu People were the Shao Hao's offspring, thus easily build friendship with the Chang Xi and Yue (moon), lived in the western Pamirs Plateau, also spread out to surrounding areas. Marrying with the Chang Xi and Yue People was their preference - endogamy within same race.

7) Through the Chang Xi, Yue (moon) and Chang Liu People, the Jiaodong Hua (Nü He) Queen was able to get help from other peoples in west of the Pamirs Plateau.

Conclusion

Scientists believe that Chinese bronze and cultivated wheat and barley came from central and western Asia.

Archaeological findings have proven that wheat and barley were widely cultivated in the Shandong Peninsula and spread out to only eastern Henan Province during Longshan Culture (about 3200-1900BCE); also Chinese archaeological sites have excavated bronze slags, raw materials only in the Shandong Peninsula and eastern Henan during Longshan Culture. This suggests the Shandong and eastern Henan People were the first to master wheat cultivating and bronze technologies.

Archaeological discoveries have proven that Longshan Culture spread out from the Shandong Peninsula to Eastern Henan, Peiligang, Zhengzhou, Erlitou, Miaodigou, Tongguan and the Weihe River Valley, suggesting that the Jiaodong Hua (Nü He) and their tributary groups, Xi He, Chang Xi, Ri (sun) and Yue (moon) People,

painstakingly made friends with those people, and taught them advanced Longshan Culture, which then turned those areas into outposts of Longshan Culture.

The JiaodongHua (Nü He) People, founders of Dong Yi Culture, were the only group of people, who had the ability of travelling to the Middle East from the Jiaodong Peninsula during Longshan Culture, with help from their tributary groups - Xi He, Chang Xi, Ri (sun) and Yue (moon), and some of the Di Jun's offspring, who had paternal kinship with the Ri (sun) and Yue (moon).

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