

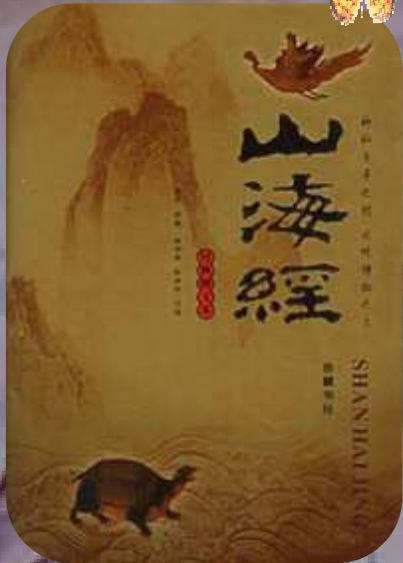
南山經圖



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

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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)

31,000 words

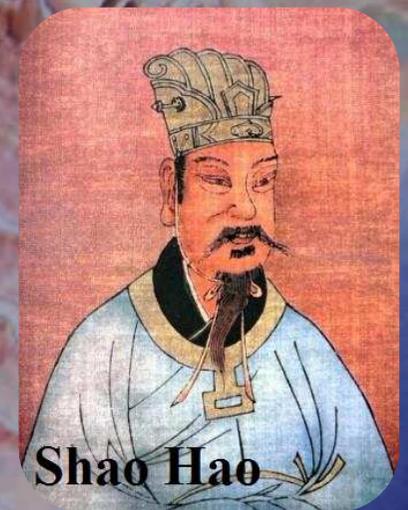
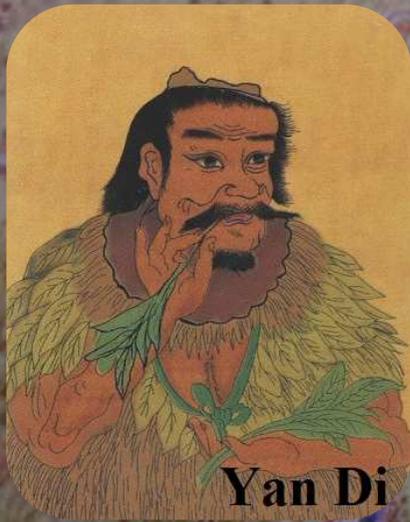
Eighteen Sections

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. Later, **Guo Pu** (276-324CE) in the Jin Dynasty further annotated the work.

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



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



北山經桑乾圖



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: Yan Di, Huang Di, Zhuan Xu, Di Jun and Shao Hao.

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

Zhuan Xu lived near Mount Buzhou

Mount Buzhou

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

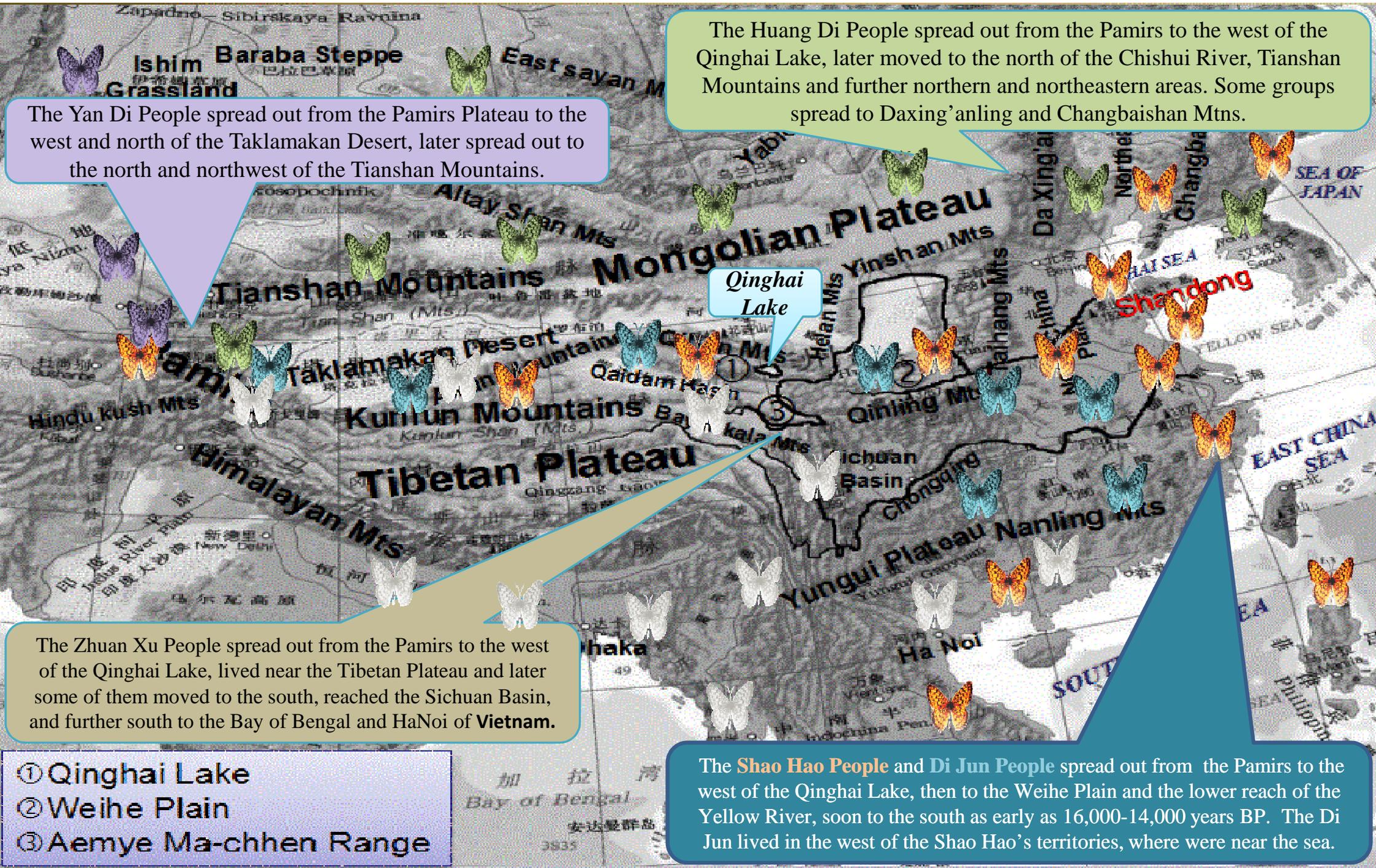
The Yu People (one group of the Di Jun People) lived near Mount Buzhou.

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

To Tianshan Mts

To Himalayan Mts

To Kunlun Mts



The Yan Di People spread out from the Pamirs Plateau to the west and north of the Taklamakan Desert, later spread out to the north and northwest of the Tianshan Mountains.

The Huang Di People spread out from the Pamirs to the west of the Qinghai Lake, later moved to the north of the Chishui River, Tianshan Mountains and further northern and northeastern areas. Some groups spread to Daxing'anling and Changbaishan Mtns.

Qinghai Lake

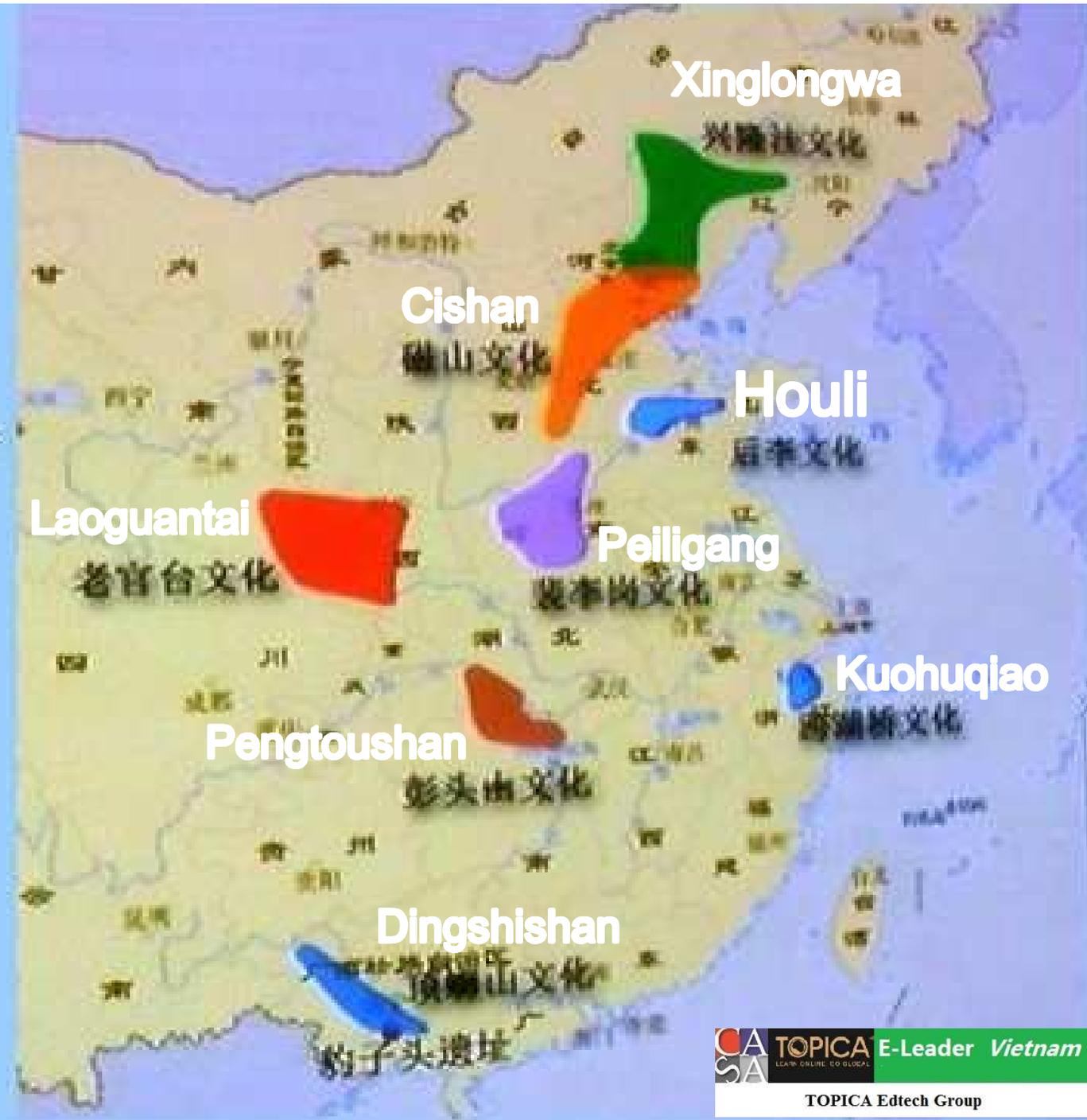
The Zhan Xu People spread out from the Pamirs to the west of the Qinghai Lake, lived near the Tibetan Plateau and later some of them moved to the south, reached the Sichuan Basin, and further south to the Bay of Bengal and HaNoi of Vietnam.

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

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

- (1) Pengtoushan Culture (彭头山) (7500-6100 BCE)
- (2) Dingshishan Culture (顶髻山) (7000-6000 BCE)
- (3) Peiligang Culture (裴李岗) (7000-5000 BCE)
- (4) Houli Culture (后李文化) (6500-5500 BCE)
- (5) Xinglongwa Culture (兴隆洼) (6200-5400 BCE)
- (6) Cishan Culture (磁山) (6000-5500 BCE)
- (7) Laoguantai&Dadiwan Culture (老官台和大地湾) (5800-5400 BCE)
- (8) Kuahuqiao Culture (跨湖桥) (6000-5000 BCE)

About 10,000-8,000 years BP





- (1) Peiligang Culture (裴李岗) (7000-5000 BCE)
- (2) Dingshishan Culture (顶蚰山) (7000-5000 BCE)
- (3) Kuahuqiao Culture (跨湖桥) (6000-5000 BCE)
- (4) Laoguantai&Dadiwan Culture (老官台和大地湾) (5800-5400 BCE)
- (5) Beixin Culture (北辛) (5300-4100 BCE)

About 8,000-7,000 years BP

About 5,000 years BP

- (1) Dawenkou Culture (大汶口) (4100-2600 BCE)
- (2) Majiayao Culture (马家窑) (3800-2700 BCE)
- (3) Liangzhu Culture (良渚) (3400-2250 BCE)
- (4) Qujialing Culture (屈家岭) (3100-2700 BCE)
- (5) Zuojiashan Culture (左家山上层) (3000-2500 BCE)
- (6) Pianbuzi Culture (偏堡子) (3000-2200 BCE)
- (7) Miaodigou(庙底沟二期) (2900-2200 BCE)
- (8) Tanshishan Culture (昙石山) (2900-2200 BCE)
- (9) Xiaohuyan (小河沿) (2900-2500 BCE)

- (1) **Dawenkou** Culture spread out to the lower reach of the Changjiang River and even the southeastern China, had deep influences to Liangzhu and Tanshishan Cultures.
- (2) Liangzhu Culture had deep influences to Qujialing Culture.
- (3) Hongshan Culture disappeared and was turned into outposts of Dawenkou Culture.
- (4) **Dawenkou** had deep influences to Pianbuzi and Zuojiashan Cultures.



Neolithic Chinese Cultures

Longshan Culture (3200-1900BCE) spread out to the inhabitation areas of Cishan-peiligang (6200-4600BCE) and Yangshao (5000-3000BCE) Di Qiang cultures and turned these regions into outposts of Dong Yi Culture.



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

The Yan Di & Huang Di People

西山雙嶺水圖

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

The Huang Di People lived in the north. Xiaohexi Culture (about 6500BCE), **Xinglongwa** Culture (6200-5400BCE) and Zhaojiagou Culture (5200-4400BCE) in Aohan Banner of Inner Mongolia Autonomous Region in the southeast of the Da Xing'an Ling Mountains, and Hongshan Culture (4000-3000BCE), which have been found in an area stretching from Inner Mongolia to Liaoning, had built farming civilizations, mainly cultivated millet and had reared livestock.

These cultures did not contribute to the development of the Yellow River Valley Cultural System.

Hongshan Culture disappeared and was turned into outposts of Dawenkou Dong Yi Culture.

The Zhuan Xu People

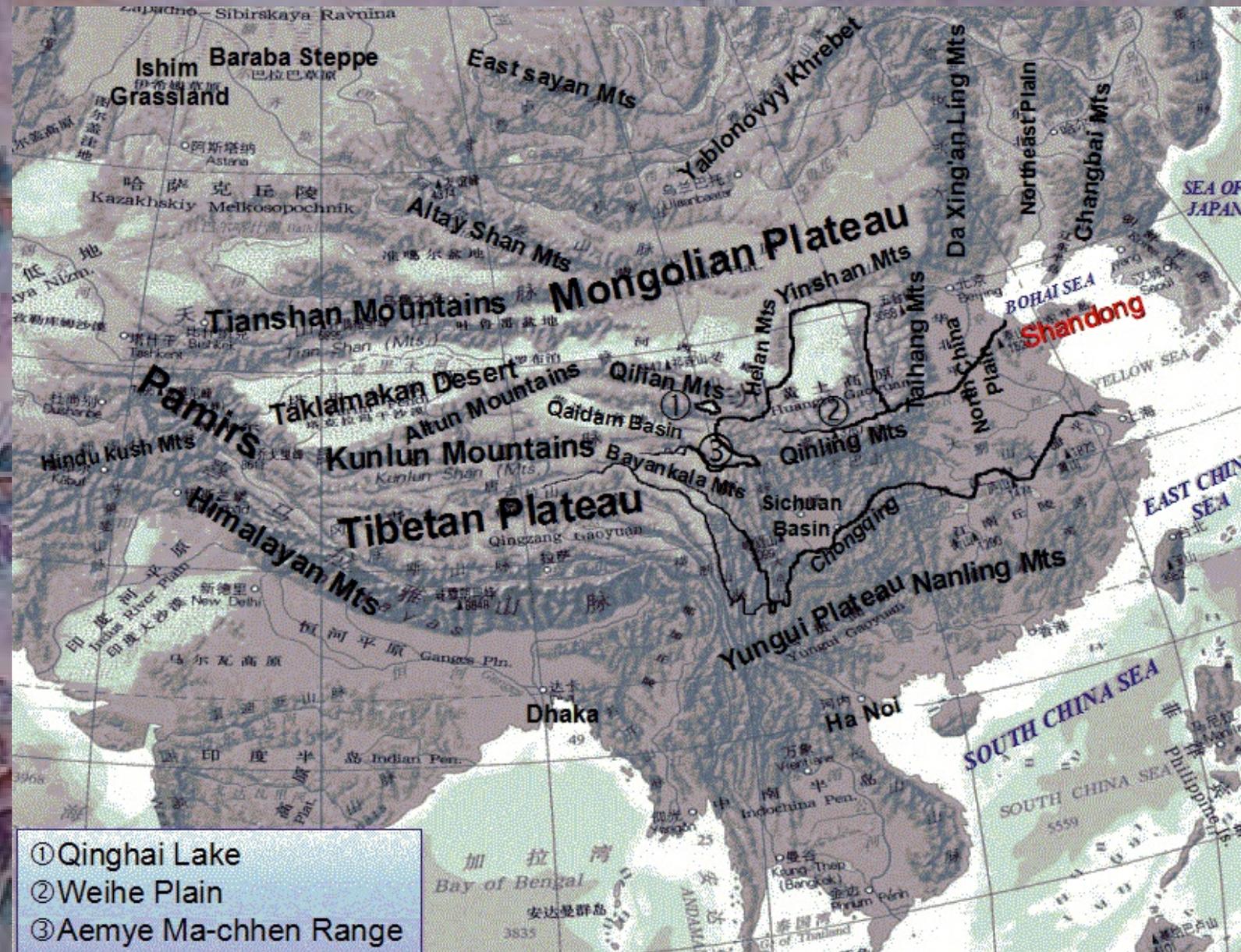
西山雙嶺水圖

The Zhuan Xu People spread out from the Pamirs to the west of the Qinghai Lake, lived near the Tibetan Plateau and later some of them moved to the south, reached the Sichuan Basin, and further south to the Bay of Bengal and Ha Noi of Vietnam.

They were the earliest inhabitants in today's Gangetic Plains of India.

The Zhuan Xu People were the main founders of Sanxingdui Culture (about 12,000-2,000 years BP) in today's Sichuan Basin near Chengdu.

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.



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

The Di Jun and Shao Hao People

西山雙嶺水圖

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

The Shao Hao People were the developers of the most advanced Neolithic Dong Yi Culture, which started in today's Shandong Peninsula, including Houli Culture (about 6400-5700BCE), Beixin Culture (about 5300-4100BCE), and its successors Dawenkou Culture (about 4100-2600BCE) and Longshan Culture (about 3200-1900BCE).

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

Ancient Chinese people named Mount Hua in Shaanxi Province, the West Sacred Mountain; while named Mount Tai in Shandong Province, the East Sacred Mountain. Mount Hua is located in Huayin City in the lower reach of the Weihe River. The God of Mount Hua was Shao Hao, the White Ancestor-God. Qingshihuang, 259-210BCE, was the first emperor who offered sacrifice to Mount Hua.

The Shao Hao and Di Jun were origins of direct founders of the rice-growing cultures in the lower reach of the Changjiang River, including Hemudu (5000-3300BCE) in Yuyao of Zhejiang, Majiabang (5000-4000BCE) in Jiaxing of Zhejiang and its successors, Songze (3800-2900BCE) in Qingpu District of Shanghai, and Liangzhu (5300-4200BCE) near Taihu of Zhejiang.



Houli Culture was developed by the Shao Hao People at Houli of Linzi, Zouping and Zhangqiu areas and spread out around the northern and northeastern Taishan Mountains.



Dong Yi Culture

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



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

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

Dong Yi Culture contained five phases:

Houli Culture (about 6400-5700BCE)

Beixin Culture (about 5300-4100BCE)

Dawenkou Culture (about 4100-2600BCE)

Yueshi Culture (about 2000-1600BCE)

Longshan Culture (about 3200-1900BCE)



Dong Yi Culture was the Root of Ancient Chinese Civilization.



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



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

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

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

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



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

The Zhou Dynasty (about 1046-256BCE)'s falsely claims.

The Zhou People came from a small and obscure tribe originated from the far west of China. In order to get support from other groups of people to fight with them against the much larger Shang Dynasty, the emperors of Zhou falsified that they were offspring of the Di Jun People, ancestors of the Xia Dynasty.

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

南山經圖



Thank You!
Have a Nice Day!