

南山經圖



Ancient Chinese People and the Ends of the Earth

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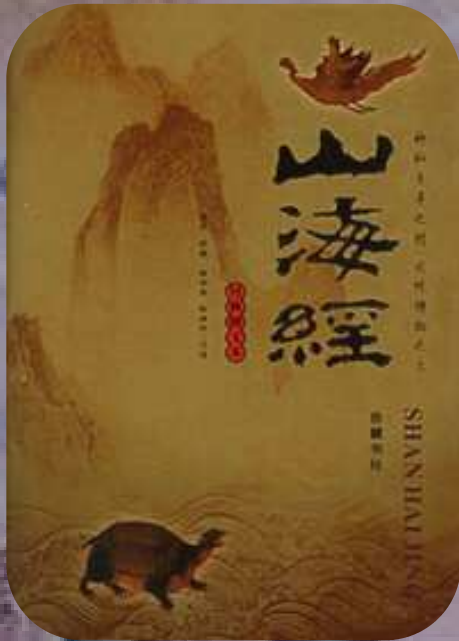


Historical records of China tell that the Ends of the Earth were the furthest places of human settlement and were located at the edge of continent near the sea. The Ends of the Earth were not the remote wildernesses, but the very important locations, whose phoenix-gods controlled the wind, sun, moon and stars.

Archaeological discoveries and historical records reveal that the Ends of the Earth were not only the geographical locations, but also the birth places of ancient civilizations.



Before we discuss the Ends of the Earth, we shall first discuss ancient Chinese people recorded in *Shanhaijing*, the cultures they had developed and the historical facts of them spreading out from the Shandong Peninsula to the Arctic Circle, Americas and Oceania before and during the Neolithic Age (about 10200-2000BCE). Modern archaeological discoveries have revealed the authenticity of *Shanhaijing*'s records.



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

31,000 words

Eighteen Sections

First editor: **Liu Xiang** (77-6BCE),
grandson of Emperor Liu Bang's
younger brother in the Han Dynasty,
who was particularly well-known
for his bibliographic work in
cataloging and editing the extensive
imperial library.

Four Original Books

Classic of the Five Hidden Mountains

Passed from mouth to mouth in the Great Yu's Time (before 2200BCE)

Four Classic of Regions Beyond the Seas

Passed from mouth to mouth 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)

In *Shanhaijing*:

The Chinese Character: He (河, literally means river) only refers to the Yellow River.

The Chinese Character Jiang (江, literally means river) only refers to the Changjiang River.

Other rivers were named Shui (水, literally means water and river).

Shanhaijing uses Hai (海, literally means sea) to name all seas and saltwater lakes.

The Northwest Sea refers to the Qinghai Lake (a saltwater lake).

The Mobile Desert refers to the Taklamakan Desert.

The Great Wilderness refers to the Tibetan Plateau.



The Size of the Qinghai Lake :

Very very big before the Han Dynasty (202BCE-220CE),

1,000 kilometers in perimeter in the

North Wei Dynasty (386-557CE),

400 kilometers in Perimeter in the Tang Dynasty (618-907CE)

360 kilometers in Perimeter today.

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

***Shanhaijing* records many Neolithic groups of people (or tribes) in Neolithic China, and identifies no more than 150 groups, which came from the five biggest groups:**

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

Name	Chinese character	Literal meaning	
Shao Hao	少昊	Subordinate of Heaven	Shao Hao was called White King for having white skin colour, suggesting they had a clear Caucasoid racial characteristic - white skin.
Zhuan Xu	顓頊	Simple and Honest	had Mongoloid racial characteristic.
Di Jun	帝俊	Pretty and outstanding King	had Mongoloid racial characteristic.
Huang Di	黄帝	Yellow King	Huang Di was called Yellow King for having yellow skin colour, suggesting they had a clear Mongoloid racial characteristic - yellow skin.
Yan Di	炎帝	Burning-hot King	Suggesting they lived in the burning-hot places. They had Mongoloid racial characteristic.

Archaeologists and historians agree:

Before 8,000 years BP people were in the Matriarchal Clan Society

After 8,000 years BP people were in the Patriarchal Clan Society

Before 8,000 years BP, Huang Di Group lived in the matriarchal clan society and had females as leaders; a male was not able to be a leader of his group. Originally, Huang Di was the name of a group, not a particular individual.



In about 8,000 years BP, the patriarchal clan society began, ancient Chinese people, who still accepted only endogamy and 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 an imaginary character: Huang Di as their common male ancestor. So did Yan Di, Shao Hao, Zhuan Xu and Di Jun.

Note: The word **King** (Chinese pinyin **Di**) in *Shanhaijing* and my papers does not only use on male leaders, but also use on female leaders.

The word **God** (Chinese pinyin **Shen**) in my papers is only used on the highest God. Other supernatural powers or worships, I use the words: god (small letter), spirit, fairy or Ancestor-god.

Shanhaijing: Four Classic of the Great Wilderness: West records, near Mount Buzhou, there lived:

Shu Shi	Zhuan Xu gave birth to Shu Shi.	Zhuan Xu's and Di Jun's offsprings, such as Shu Shi, Gong Gong, Yu and Shun, lived near Mount Buzhou and they had wars, such as, the Yu People fought with Gong Gong in Mount Guo. Hou Ji lived near a big lake in the west of Mount Huai Jiang (in the east of Mount Changliu). These hint that Zhuan Xu and Di Jun lived near Mount Buzhou.
Gong Gong	Zhuan Xu's offspring	
The Yu People	Di Jun's offspring	
Hou Ji	Di Hun gave birth to Hou Ji.	
King Shun	Di Jun gave birth to Shun.	
Shao Hao (White King)		Shao Hao was respected as Bai Di (White King) by people in Mount Changliu in the west of Mount Buzhou. The Chang Liu People were offspring of the Shao Hao.
Huang Di (Yellow King)		Huang Di lived in Mount Mi, in the west of Mount Buzhou and east of Mount Changliu.
Ling Jia	Yan Di gave birth to a group of people, who gave birth to Ling Jia. The Ling Jia gave birth to Hu Ren.	Ling Jia and Hu Ren lived in the west of Taklamakan Desert, near Mount Buzhou, suggesting that Yan Di lived near Mount Buzhou.
Hu Ren		
The Western Queen Mother		The Western Queen Mother lived in Mount Yu, in the east of Mount Changliu.
Xuan Yuan		Xuan Yuan lived in Mount Xuanyuan, in the west of Mount Yu and east of Mount Changliu.



All ancient groups of Chinese people, including the five biggest ones: Huang Di, Yan Di, Di Jun, Zhuan Xu and Shao Hao, first lived near Mount Buzhou in the Pamirs Plateau, then spread to the east to other places of China.

The Western Mother Queen lived in Mount Yu.

Shao Hao lived in Changliu.

Mount Changliu

Xuanyuan Yu

Jishi Mound

200li

300li

480li

350li

400li

Huaijiang

320li

Taiqi

480li

To Tianshan Mts

Leyou

370li

Kunlun Mound

Zhong

420li

Mi

420li

Huang Di lived in Mount Mi and ate jade ointment.

Zhuan Xu lived near Mount Buzhou

Mount Buzhou

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

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

To Himalayan Mts

To Kunlun Mts

The Location of Mount Buzhou

** *Shanhaijing: Four 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**, an author 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.

The Western Mother Queen lived in Mount Yu.

Shao Hao lived in Changliu.

Mount Changliu

Xuanyuan Yu

Jishi Mound

Huaijiang

Taiqi

To Tianshan Mts

200li

300li

480li

350li

400li

320li

480li

Leyou

370li

Kunlun Mound

Zhong

420li

Mi

Huang Di lived in Mount Mi and ate jade ointment.

Desert

Zhuan Xu lived near Mount Buzhou

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

420li

Mount Buzhou

Di Jun (and Yu 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 during about 16,000-14,000 years BP.

To Himalayan Mts

To Kunlun Mts

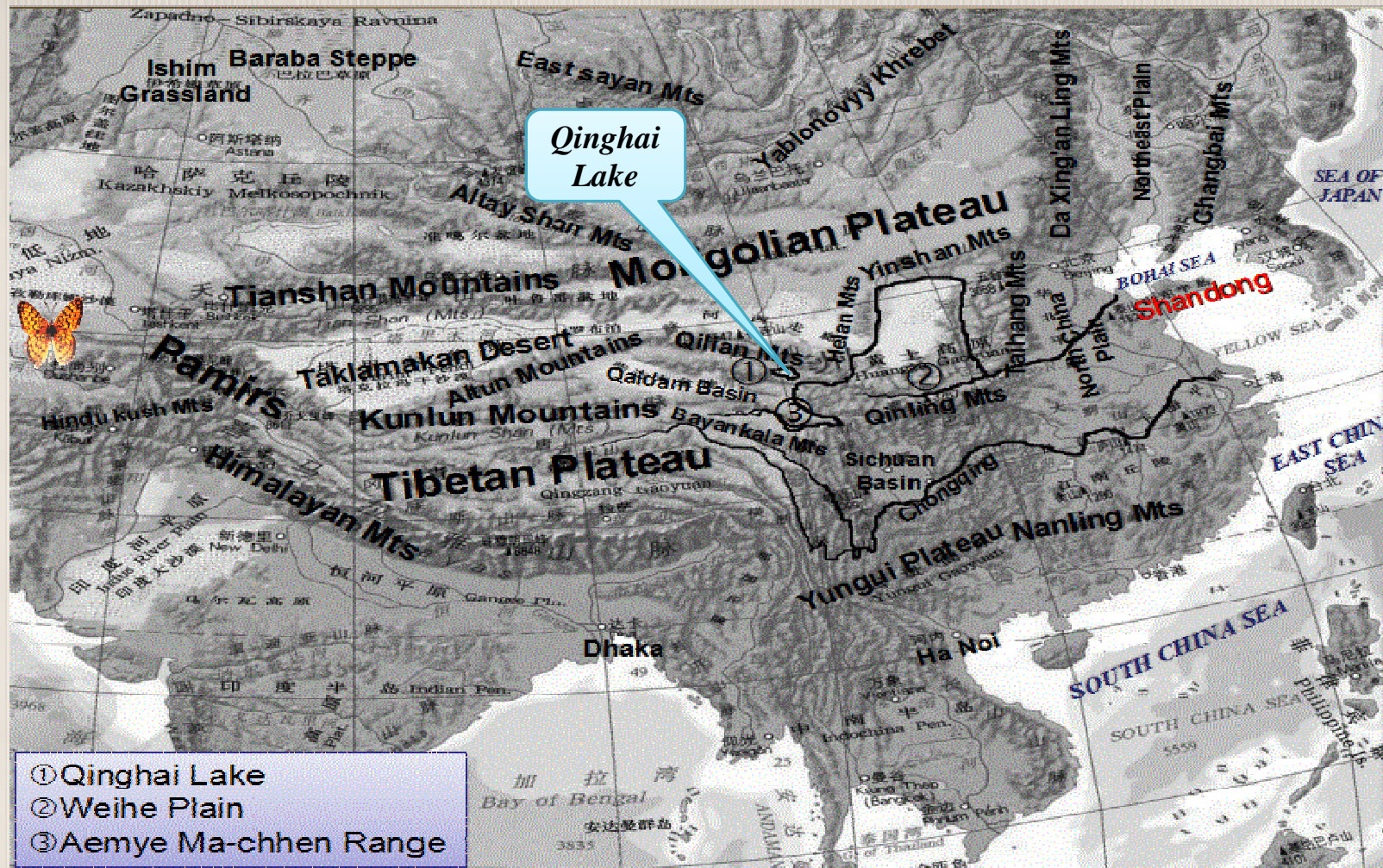
The Movements of Ancient Groups of Chinese People

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 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 Southern Asia.

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. Later, some groups spread to Daxing'an Ling and Changbaishan Mtns.

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.

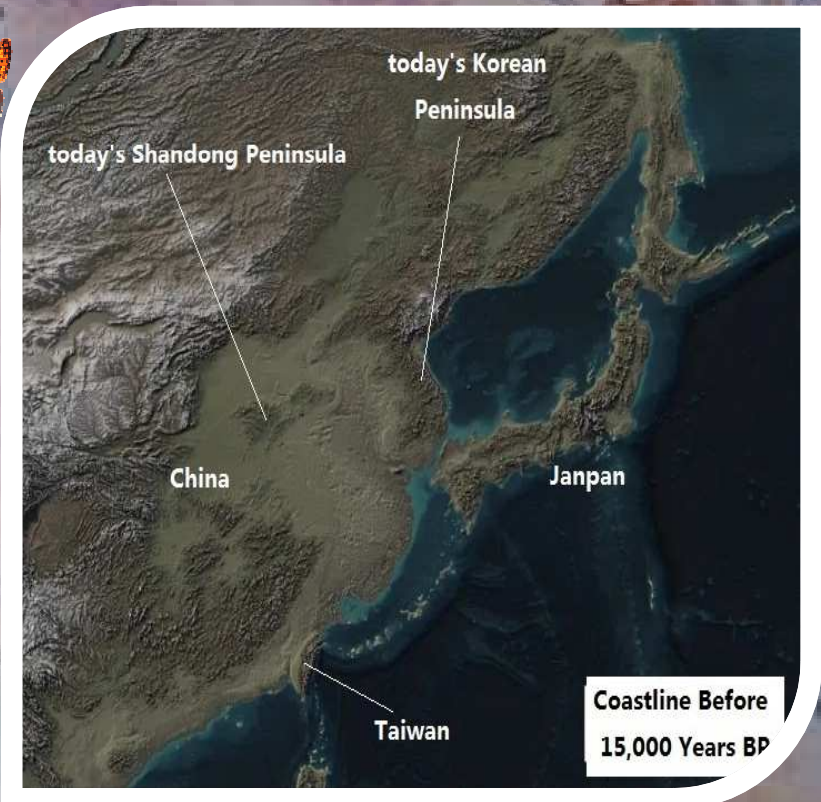


- ① Qinghai Lake
- ② Weihe Plain
- ③ Aemye Ma-chhen Range

The Shao Hao and Nü He People

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 the southeastern China connected with today's Taiwan. Since 18,000 years BP, temperature rose quickly and snow and ice started melting. About 11,500 years BP, the sea level was forty meters lower than at present and most parts of Bohai Sea were land. About 10,000 years BP, the sea level was about today's level. Archaeological findings reveal that ancient Chinese people had reached today's Shandong Peninsula and the eastern seashore during about 16,000-14,000 years BP.

Archaeological findings and *Shanhaijing's* records tell that during 16,000-14,000 years BP, the Shao Hao People spread out from the western Pamirs Plateau to the Weihe River Valley, the lower reach of the Yellow River and today's Shandong Peninsula, in where they branched out to some groups, including the Nü He People, who lived near the east End of the Earth in the east of today's Shandong Peninsula and from where spread out to the north to the Arctic circle and Americas, and south to southeastern Asia and Oceania along coastline.



Three large-scale migrations of the Nü He People to the north and south along coastline

I: During about 16,000-14,000 years BP (1)

The Nü He People moved **along coastline** from the easternmost seashore in the east of today's Shandong Peninsula to the north to the Arctic Circle and Americas and south to the lower reach of the Changjiang River, southeastern and southern Asia, Malaysia, Indonesia, Philippines, Polynesia and Australia during about 16,000-14,000 years BP. After 14,000 years BP, the Nü He's moving from the Shandong Peninsula along coastline to the south and north took place from time to time.

The Nü He People, who lived along coastline, were the founders of the earliest coastal and maritime cultures.



Three large-scale migrations of the Nü He People to the north and south along coastline

I: After about 16,000-14,000 years BP (2)

Archaeological discoveries and *Shanhaijing*'s records tell that the Shao Hao, Nü He and Di Jun People were the earliest people who went from gathering to cultivating.

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.

The Nü He's early inhabitation areas were along coastline. However, the rising sea level had drowned most of the Nü He's early inhabitation areas, destroyed their earliest cultivating remains, and forced them to move to the inland regions from coastline.

- (1) In the Liaohe Plain, the Nü He's offspring moved to the inland regions, and settled down along the Liaohe River Valley (including Xilamulun River and Laoha River). They were the founders of Xiaohexi (7500-6200BCE) and Xinglongwa (about 6200-5200BCE) cultures.
- (2) In the lower reach of the Changjiang River, the Nü He's offspring moved to the inland regions, they were the founders of Kuahuqiao Culture (about 6000-5000BCE) in Xiaoshan of Zhejiang.



Ancient Chinese Cultures before 6000BCE

- Xinglongwa Culture (about 6400-5200BCE)
- Houli Culture (about 6400-5700BCE)
- Cishan-Peiligang (about 6200-4600BCE)
- Qin'an Dadiwan First (about 6200-3000BCE)
- Kuahuqiao (about 6000-5000BCE) in Xiaoshan of Zhejiang
- Pengtoushan (about 8200-7800BCE) in Li County of Hunan

Three large-scale migrations of the Nü He People to the north and south along coastline

I: After about 16,000-14,000 years BP (3)

The Nü He People worshipped bird (phoenix). The phoenix worship, which appeared in the Liaohe Plain, were from the Nü He People. An painted pottery Zun (wine vessel) (about 4800BCE) was excavated in Xiaoshan site. A pottery phoenix cup (about 5200-4500BCE) was excavated in Beishan Village. A wood bird (phoenix) hairpin (7245 ± 165 years ago) was excavated in Xinle Site.

Shanhaijing also tells that the Huang Di's offspring (the Yu Hu and Yu Jing People) spread out from the west to the Liaohe Plain. Therefore, a few groups of the Huang Di's offspring also lived in the Liaohe Plain. Due to the Huang Di's offspring worshipping the dragon, a few dragon objects were discovered in this area, including two earliest piled-up soil dragons in Yangjiawa Site (7000-6500BCE) in Tashan Township of Huludao; a dragon shape stone pile (about 6000BCE) and two potsherds (brown and sand inclusion) with rilievo incised dragon in Chahai site, Fuxin of Liaoning; and a stone and potsherd pile dragon with pig head in Xinglonggou site (about 6200-5200BCE).



Three large-scale migrations of the Nü He People to the north and south along coastline

II: During about 8,000-7,000 years BP (1)

The world's sea level rose from present level in about 10,000 years BP to two to five meters higher in about 6,000 years BP 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. The Jiaolai River became the Jiaolai Strait and the Jiaodong (eastern Shandong) Peninsula became the Jiaodong Island during about 8,000-6,000 years BP.



The Jiaodong Nü He mastered the most advanced sciences and technologies before and during the Neolithic Age (about 10200-2000BCE). The Jiaodong Nü He People developed Baishi Coastal Culture before 7,000 years BP. They also had developed some agricultures, but the rising sea level had drowned those remains. Yantai Baishi site, whose altitude is 23 meters today, was the rare survivor.

Worrying about the sea level keeping rising to drown the whole Shandong Peninsula, before 5300BCE, the Jiaodong Nü He People,

(1) 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;

(2) concurrently 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.

Although the Ri (sun) and Yue (moon) People had the paternal kinship with the Di Jun People, who had turned from the matriarchal to patriarchal clan society in about 8,000 years BP, the Ri (sun) and Yue (moon) People still remained the tradition of the matriarchal clan society, when people know only the mother not father and having female as leader, therefore, they were the **tributary groups** of the Jiaodong Nü He, instead of the Di Jun People. And more important, due to some of the Di Jun's offspring having the paternal kinship with the Ri (sun) and Yue (moon) People, the Di Jun People regarded them as friends instead of enemies.

Offspring of the Xi He, Chang Xi, Ri (sun) and Yue (moon) People, who had female as leader, entered the patriarchal clan society, much later than other groups of people. Since the Western Zhou Dynasty (1046-770BCE), they fabricated an imaginary character King Da Hao (Fu Xi) to be their common male ancestor.

Three large-scale migrations of the Nü He People to the north and south along coastline II: During about 8,000-7,000 years BP (2)

The Nü He women found the Nü He or Shao Hao men to procreate and accepted only endogamy, until the Jiaodong 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 the tradition of the matriarchal clan society, when people knew only the mother not father and had female as leader, thus they were the tributary groups of the Jiaodong Nü He, instead of the Di Jun, Huang Di or Zhuan Xu, who had turned from the matriarchal to patriarchal clan society in about 8,000 years BP.



As we know that since the 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, the tribal conflicts and wars continued throughout the whole historical time, especially after Neolithic Chinese people went from gathering to cultivating and settled down. Ancient Chinese people were cautious and conservative when they taught the most advanced technologies to other groups of people. Therefore, the Jiaodong Nü He only unreservedly taught their tributary groups the most advanced technologies and cultures.

Three large-scale migrations of the Nü He People to the north and south along coastline II: During about 8,000-7,000 years BP (3)



The Xi He People learned from both Houli inland Culture (about 6400-5700 BCE), Baishi coastal Culture (before 7,000 years BP) and the Jiaodong Nü He's early agriculture, and developed Beixin inland Culture (5300-4100 BCE), first in the southwestern Taishan and Yimengshan Mountains, soon spread to the western Shandong Peninsula, eastern Henan, northern Anhui and Jiangsu.

The Beixin site is located in today's Tengzhou of Shandong.

The Xi He were the invariable tributary group to the Jiaodong Nü He, kept close connections with the Jiaodong Nü He and learned from each other the most advanced cultures, therefore, archaeologists confirm that Beixin **inland** culture (a millet-growing culture) and Baishi **coastal** culture (in the Jiaodong Peninsula) were at the same period and had significant similarities.

Three large-scale migrations of the Nü He People to the north and south along coastline II: During about 8,000-7,000 years BP (4)

During this period, the Jiaodong Nü He People also sent some people to move from the Jiaodong Peninsula to the **south** and **north** along coastline, bringing with them Baishi Coastal Culture (before 7,000 years BP) and Beixin Culture (5300-4100BCE).



- (1) Archaeological discoveries have proven Beixin Culture spread to today's Xuzhou and Shuyang of Jiangsu, Suixi County of Anhui and eastern Henan, where were the inhabitation areas of the Ri (sun) People, who had spread out from the four lakes of Nanyang, Dushan, Zhaoyang and Weishan to the surrounding areas. Clearly, the Jiaodong Nü He People sent some people to the Ri (sun) People, who were the tributary groups of the Jiaodong Nü He, and taught them advanced Beixin Culture.
- (1) Archaeological discoveries have proven Beixin Culture spread to Lianyungang and Jiangsu along coastline, suggesting that the Jiaodong Nü He People sent some people to move along coastline to the south, reached those areas and taught their tributary groups, the early inhabitants - the Nü He's offspring, advanced Beixin Culture.

Three large-scale migrations of the Nü He People to the north and south along coastline II: During about 8,000-7,000 years BP (5)

During this period, the Jiaodong Nü He People also sent some people to move from the Jiaodong Peninsula to the **south** and **north** along coastline, bringing with them Baishi Coastal Culture (before 7,000 years BP) and Beixin Culture (5300-4100BCE).

(3) Some of the Jiaodong Nü He People moved from the Jiaodong Peninsula along coastline to the **south** to the southeastern China (including Taiwan), southeastern and southern Asia, Malaysia, Indonesia, Philippines, Polynesia and Australia.

(4) Some of the Jiaodong Nü He People moved from the Jiaodong Peninsula along coastline to the **north** to the Liaohe Plain, Liaodong Peninsula, Korea Peninsula, Japanese archipelago, Kamchatka Peninsula, Arctic Circle, Aleutian Islands and Americas.

Archaeological discoveries have proven that Baishi Culture had deep influences in those areas, suggesting that the Jiaodong Nü He People moved along coastline to the north and south and brought Baishi (Jiaodong) coastal culture to those areas. The rising sea level had drowned most archaeological remains.



- In the lower reach of the Changjiang River, the early inhabitants - the Nü He's offspring (the Jiaodong Nü He's tributary groups), welcomed the new comers from the Shandong Peninsula, who brought them advanced Baishi Coastal Culture and Beixin Culture. They learned from these new advanced cultures and combined their early rice-growing cultures and developed rice-growing cultures - Hemudu Culture (about 5000-3300BCE) in Yuyao of Zhejiang and Majiabang Culture (about 5000-4000BCE) in Jiaxing of Zhejiang.
- In the Liaohe Plain, the early inhabitants - the Nü He's offspring (the Jiaodong Nü He's tributary groups), welcomed the new comers from the Shandong Peninsula, who brought them advanced Baishi Coastal Culture and Beixin Culture. They learned from these new advanced cultures and combined their early millet-growing cultures: Xiaohexi (7500-6200BCE) and Xinglongwa (6200-5200BCE) cultures and developed Zhaojiagou Culture (about 5200-4500BCE) in Liaohe Plain.

Three large-scale migrations of the Nü He People to the north and south along coastline III: During Dawenkou Culture (4100-2600BCE) (1)

Archaeological discoveries confirm that Dawenkou (4100-2600BCE)-Longshan (3200-1900BCE) Cultures in the Jiaodong and western Shandong appeared in the same time.

The historical facts is that the Jiaodong Nü He and their tributary group - Xi He, who lived in the southwestern Taishan and Yimengshan Mountains, developed Dawenkou-Longshan Culture at the same time.

- (1) Archaeological discoveries confirm that Dawenkou Dong Yi Culture (4100-2600BCE) spread out from the Shandong Peninsula to the west to eastern Henan and northern Anhui, also along coastline to Jiangsu, and turned these regions into outposts of Dong Yi Culture.

The historical facts:

- a) The Ri (sun) People, who were the tributary groups of the Jiaodong Nü He, had spread out from the **four lakes** in Shandong to northern Anhui and eastern Henan. The Jiaodong Nü He People sent some people to the Ri (sun) People and taught them Dawenkou Culture.
- b) The Jiaodong Nü He People also sent some people to move along coastline to the south and taught their tributary groups - the Nü He's offspring, advanced Dawenkou Culture; therefore, Dawenkou Culture spread out to Jiangsu along coastline.



Three large-scale migrations of the Nü He People to the north and south along coastline

III: During Dawenkou Culture (4100-2600BCE) (2)

(2) Archaeological discoveries confirm that Dawenkou Dong Yi Culture (4100-2600BCE) spread out from the Shandong Peninsula along coastline to the lower reach of the Changjiang River, and turned these regions into outposts of Dong Yi Culture.



The inhabitation areas of the Nü He's offspring near the estuary of the Changjiang River were drowned by the sea water during 8,000-6,000 years BP, when the sea level rose to about 2-5 meters higher than present level, and the area near the **Taihu Lake** became the coastal region, thus was the inhabitation area of the Nü He's offspring.

- Archaeologists and historians agree that the Jade Human Face in Liangzhu Culture (about 3300-2300BCE) near Taihu of Zhejiang was the Liangzhu People's top worship: Sun-god worship, which originated from the Nü He, Xi He and Ri (sun) People in the Shandong Peninsula.
- Many painted-potteries and also a large numbers of black potteries, discovered in Liangzhu Culture, suggests they had been deeply influenced by Shandong Dawenkou Culture.
- Liangzhu Culture was a kind of Marsh culture, coinciding with the Ri (sun) People living near the biggest water of Nanyang, Dushan, Zhaoyang and Weishan lakes in the southwest of the Shandong Peninsula.

These evidence prove that the Liangzhu People were offspring of the Nü He People and were the tributary group of the Jiaodong Nü He.

The historical facts:

- When the Jiaodong Nü He People again sent some people to move from the Jiaodong Peninsula along coastline to the lower reach of the Changjiang River, bringing with them advanced Shandong Dawenkou Culture (4100-2600BCE), the Liangzhu People, a tributary group of the Jiaodong Nü He, learned from Shandong Dawenkou Culture, combined their early rice-growing cultures and developed Liangzhu Culture (about 3300-2300BCE) near Taihu.
- The Songze People in Qingpu District of Shanghai were also the tributary group of the Jiaodong Nü He. They learned from Shandong Dawenkou Culture, combined their early rice-growing cultures and developed Songze Culture (about 3800-2900BCE).

Three large-scale migrations of the Nü He People to the north and south along coastline III: During Dawenkou Culture (4100-2600BCE) (3)

(3) Archaeological discoveries confirm that Dawenkou Dong Yi Culture (4100-2600BCE) spread out from the Shandong Peninsula along coastline to the lower reach of the Changjiang River, then to the southeastern China, the inhabitation areas of **Dabengkeng Culture** (about 4000-3000BCE), southeastern and southern Asia, Malaysia, Indonesia, Philippines, Oceania and Australia, and turned these regions into outposts of Dong Yi Culture.

Dabengken 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.



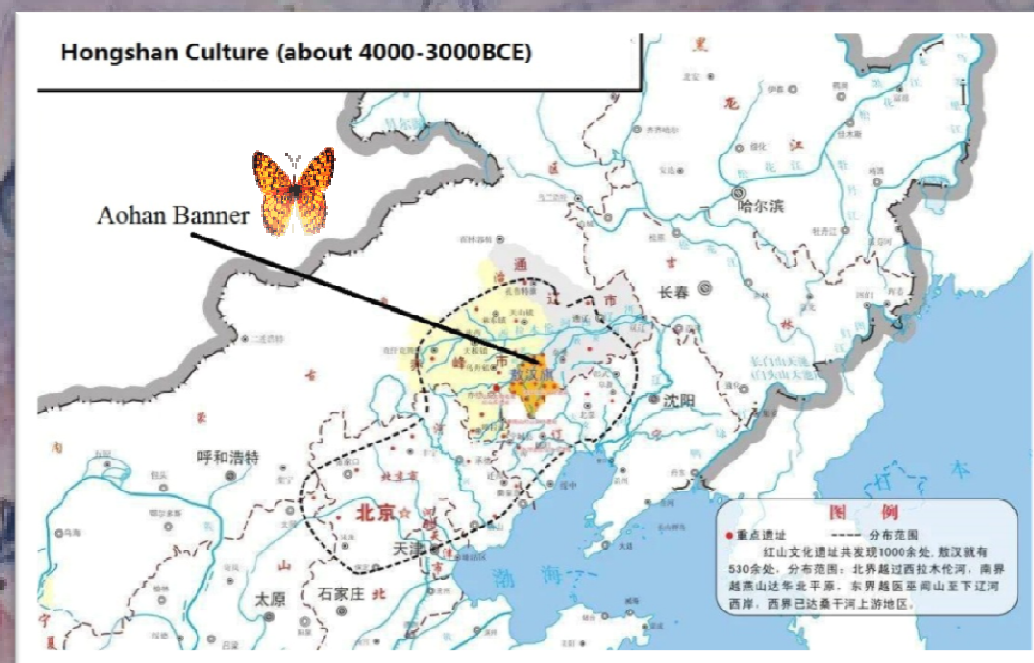
The historical facts:

The Jiaodong Nü He People again sent some people to move from the Jiaodong Peninsula along coastline to those areas, taught their tributary groups, the early inhabitants - the Nü He's offspring, advanced Shandong Dawenkou Culture, and turned those areas into outposts of Dawenkou Culture.



Three large-scale migrations of the Nü He People to the north and south along coastline III: During Dawenkou Culture (4100-2600BCE) (4)

(4) Archaeological discoveries confirm that Dawenkou Dong Yi Culture (4100-2600BCE) spread out from the Shandong Peninsula to the inhabitation areas of Hongshan Culture (4000-3000BCE) (in an area stretching from the Liaohe Plain to Inner Mongolia), and turned these regions into outposts of Dong Yi Culture.



The historical facts:

The Jiaodong Nü He People again sent some people to move from the Jiaodong Peninsula along coastline to the Liaohe Plain, taught their tributary groups, the early inhabitants - the Nü He's offspring, advanced Shandong Dawenkou Culture, and turned those areas into outposts of Dawenkou Culture.

The Nü He's tributary groups learned from Shandong Dawenkou Culture, combined their early millet-growing cultures and developed Hongshan Culture in the Liaohe Plain.

Through the Huang Di's offspring, who had the paternal kinship with some of the Nü He's offspring (matriarchal offspring), thus were friends of them, Hongshan Culture spread out from the Liaohe Plain to Inner Mongolia, where lived the Huang Di's offspring.

Three large-scale migrations of the Nü He People to the north and south along coastline

III: During Dawenkou Culture (4100-2600BCE) (5)



(5) Archaeological discoveries confirm that Dawenkou Dong Yi Culture (4100-2600BCE) spread out from the Shandong Peninsula to the Liaodong Peninsula, Korea Peninsula, Japanese archipelago, Kamchatka Peninsula, Aleutian Islands and Americas, and turned these regions into outposts of Dong Yi Culture.

In *Studying Prehistoric Human-face Petroglyphs of the North Pacific Region*, published by the Smithsonian Institution in 1998, Petroglyphs 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.

The common view of the migration route was that it came via the Bering Strait. However, another theory suggests that people moved from the Shandong Peninsula to the north along coastline, also on boats.

The historical facts:

The Jiaodong Nü He People again sent some people to move from the Jiaodong Peninsula along coastline to the the Liaodong Peninsula, Korea Peninsula, Japanese archipelago, Kamchatka Peninsula, Aleutian Islands and Americas, taught their tributary groups, the early inhabitants - the Nü He's offspring, advanced Shandong Dawenkou Culture, and turned those areas into outposts of Dawenkou Culture.



Neolithic Chinese Cultures

(Archaeological discoveries)



Archaeological discoveries prove that: Neolithic China had two main ancient cultural systems: the **Yellow River Valley Cultural System** and the **Changjiang River Valley Cultural System**.

Starting from the lower reaches areas of the Yellow and Changjiang rivers, these cultures spread to surrounding areas.

Dong Yi Culture, the most advanced Neolithic Chinese Culture, was developed in the Shandong Peninsula and spread out to other places of China, and had the leading role in making the Yellow River Valley Cultural System the root of ancient Chinese civilization.

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

Dong Yi Culture spread out from the Shandong Peninsula to other places of China and turned those places into outposts of Dong Yi Culture.

Baishi (Jiaodong) coastal Culture (before 7,000 years BP) had influences to the Liaodong Peninsula, Korea Peninsula, Japanese archipelago, Kamchatka Peninsula, Aleutian Islands and Americas.



Dawenkou Dong Yi Culture (4100-2600BCE) spread out from the Shandong Peninsula to the inhabitation areas of Hongshan Culture (4000-3000BCE) (in an area stretching from the Liaohe Plain to Inner Mongolia), also to the Liaodong Peninsula, Korea Peninsula, Japanese archipelago, Kamchatka Peninsula, Aleutian Islands and Americas, and turned these regions into outposts of Dong Yi Culture.

Dawenkou Dong Yi Culture (4100-2600BCE) spread out from the Shandong Peninsula to the west to eastern Henan and northern Anhui, also to the lower reach of the Changjiang River, then to the southeastern China and the inhabitation areas of Dabengkeng Culture (4000-3000BCE), including Taiwan, then to Philippines and Polynesia, and turned these regions into outposts of Dong Yi Culture. German archaeologist Robert Heine Geldern thought that Dabengkeng Culture also spread out from Taiwan to Philippines and Polynesia.

Longshan (Dong Yi) Culture (3200-1900BCE) spread out from the Shandong Peninsula to the south to the lower reach of the Changjiang River and southeastern China, also to the west to the 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.

Dong Yi Culture was the Root of Ancient Chinese Civilization.



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



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



Dong Yi Culture was the root of the Zhou's Culture. Longshan Dong Yi Culture 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 Gong-dan 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 (1046-256BCE).

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

Dong Yi Culture was the root of the Qin Dynasty (221-207BCE). Ancestors of the Qin, the first centralization of authority in China, were the Shang's aristocracy and moved from Shandong to the Weihe Plain during the Shang Dynasty. The Shang and Qin's emperors had the same ancestry. The Qin's ancestors became the slaves of the Zhou when the Zhou destroyed the Shang. In 771BCE, the leader of Qin People became a duke of the Zhou Dynasty. The Qin united China in 221BCE.

Dong Yi Culture was the root of Han Culture. *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 Yellow River Valley Cultural System included Di Qiang and Dong Yi cultures.



Di Qiang Culture contained seven phases:

Laoguantai Culture (about 6000-5000BCE)

Qin'an Dadiwan First Culture (about 6200-3000BCE)

included pre-Yangshao, Yangshao and Changshan Under-layer Cultures.

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

Yangshao Culture (about 5000-3000BCE), also called Painted-Pottery Culture.

Majiayao Culture (about 3000-2000BCE)

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

Siwa Culture (about 1400-700BCE)

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)

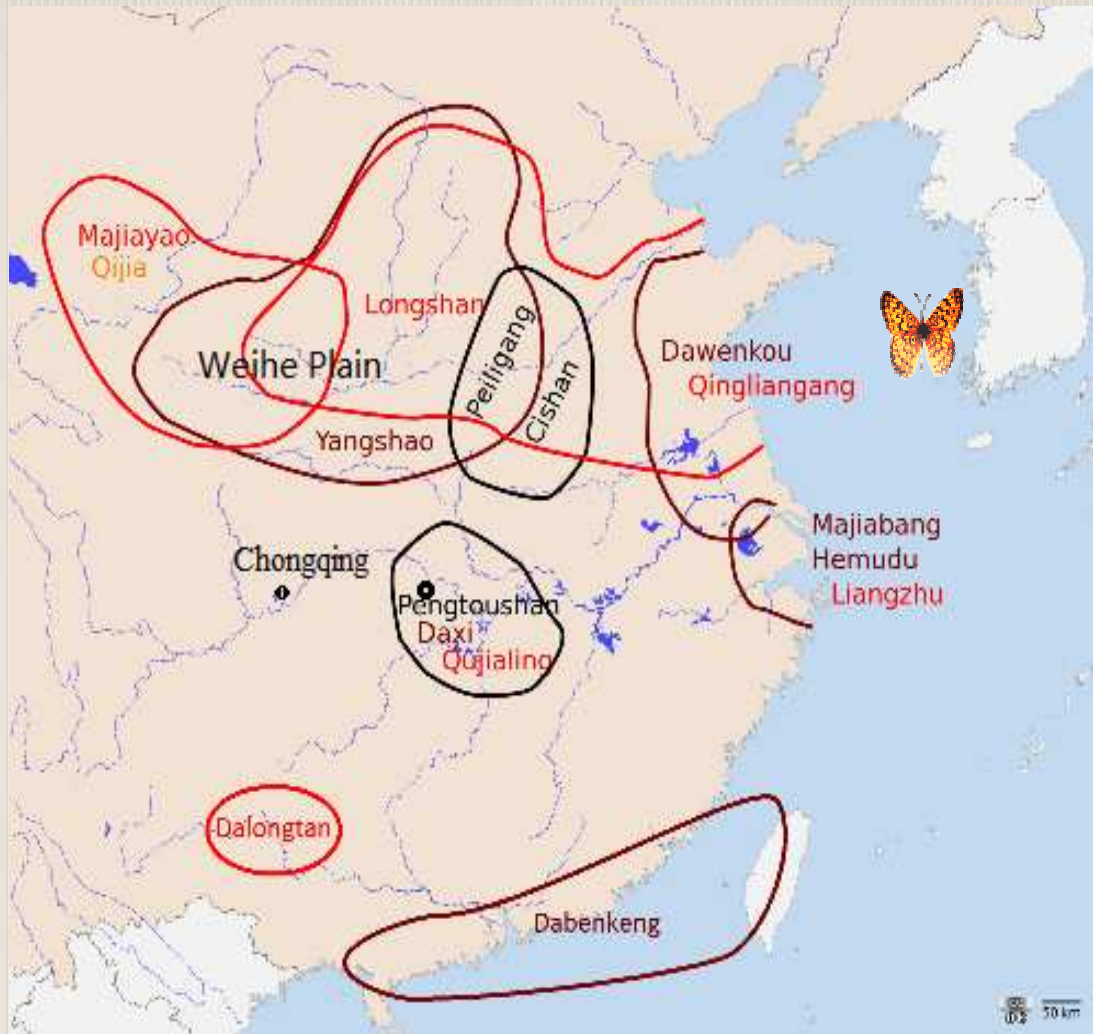
Beixin Culture (about 5300-4100BCE) and **Baishi coastal Culture** (about 7,000 years BP)

Dawenkou Culture (about 4100-2600BCE)

Yueshi Culture (about 2000-1600BCE)

Longshan Culture (about 3200-1900BCE)

The Chang-jiang River Valley Cultural System



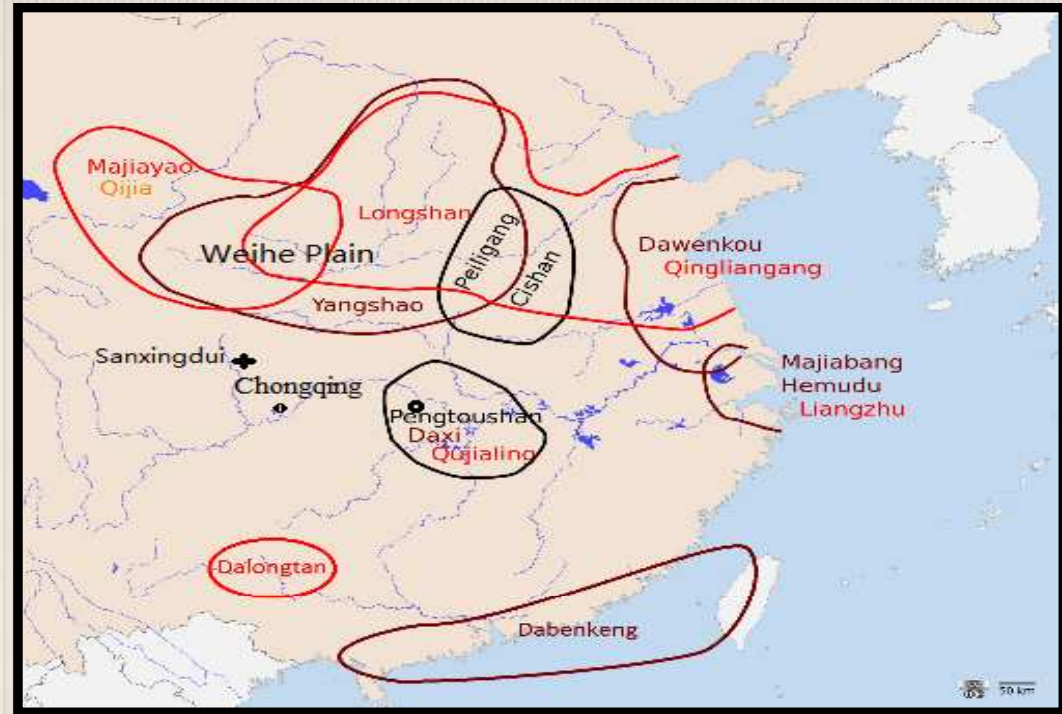
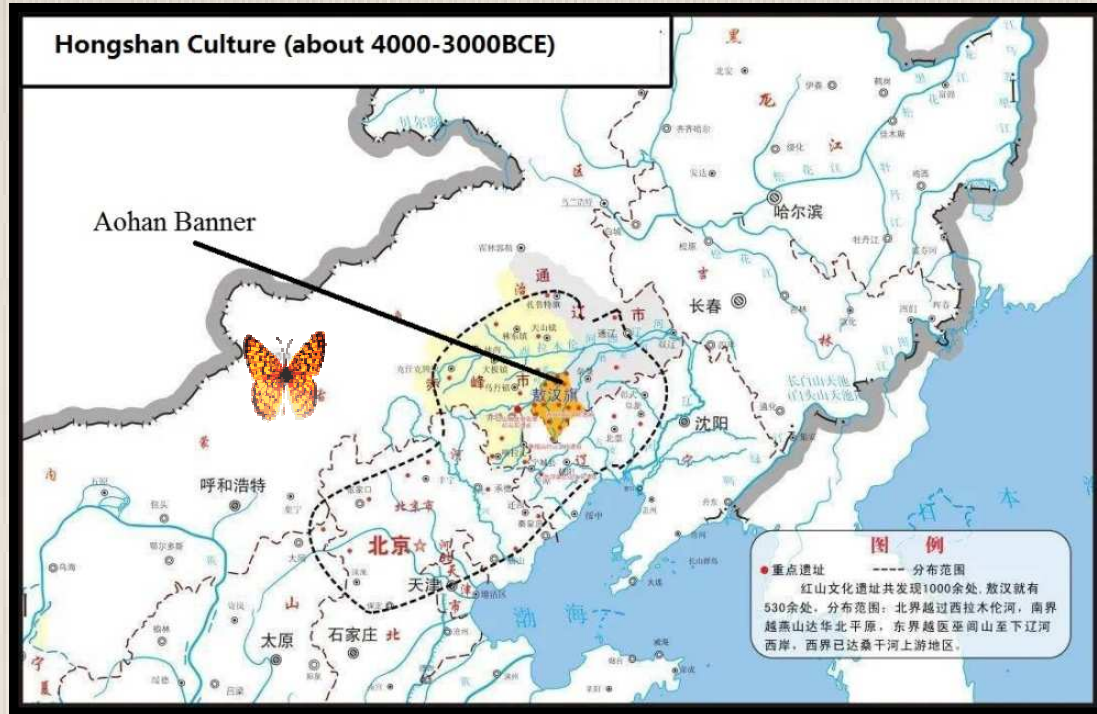
The rice-growing cultures in the lower reach of the Changjiang River:

Kuahuqiao Culture (about 6000-5000BCE) Culture 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.

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.

Other Cultural Systems



The millet-growing cultures in the Liaohe Plain include:

Xiaohexi Culture (7500-6200BCE)

Xinglongwa Culture (6200-5200BCE) in Liaohe in Liaohe Plain.

Zhaojiagou Culture (5200-4500BCE) in Liaohe Plain.

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


Dalongtan Culture (about 4500BCE) in Liuzhou of Guangxi

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

Sanxingdui Culture (12000-3000BCE) in Chengdu of Sichuan

	Culture	Birth place of culture	People who lived in culture's birth place recorded in <i>Shanhaijing</i>
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Here, Shao Hao refers to Shao Hao's offspring, so do Di Jun, Zhuan Xu and Huang Di.

Dong Yi Culture	Houli (6400-5700BCE)	Linzi of Shandong	Shao Hao
	Beixin (5300-4100BCE)	Tengzhou of Shandong 	Xi He (Nü He)
	Baishi (before 7,000 years BP)	Yantai of Shandong	Nü He
	Dawenkou (4100-2600BCE)	Original site in Tai'an of Shandong, spread to Shandong, Anhui, Henan and Jiangsu	Xi He lived in Tai'an
	Yueshi(2000-1600BCE)	Original site in Pengdu of Shandong, spread to Shandong, Henan and Shaanxi	Nü He lived in Pengdu
	Longshan(3200-1900BCE)	Original site in Jinan of Shandong, spread to Shandong , Henan and Shaanxi.	Xi He lived in Jinan
Di Qiang Culture	Laoguantai (6000-5000BCE)	Weihe River Valley, Shaanxi, Gansu	Di Jun and Shao Hao
	Qin'an Dadiwan First (6200-3000BCE)	Northwestern China	Di Jun and Shao Hao
	Cishan-peiligang (6200-4600BCE)	Henan and Southern Hebei	Di Jun and Shao Hao
	Yangshao (5000-3000BCE)	Centered in Huashan (Mount Hua), core areas were Guanzhong and northern Shaanxi.	Shao Hao lived in Mount Hua
	Majiayao (3000-2000BCE)	central and southern Gansu Province	Di Jun and Shao Hao
	Qijia (2000-1000BCE)	central and southern Gansu Province	Di Jun and Shao Hao
	Siwa (1400-700BCE)	Gansu and Shaanxi	Di Jun and Shao Hao


	Cultures	Birth place of culture	People who lived in culture's birth place recorded in <i>Shanhaijing</i>
Here, Shao Hao refers to Shao Hao's offspring, so do Di Jun, Zhuan Xu and Huang Di.			
Cultures in the lower reach of the Chang-jiang River Valley	Kuahuqiao (6000-5000BCE)	Xiaoshan of Zhejiang	Nü He
	Hemudu (5000-3300BCE)	Yuyao of Zhejiang	Nü He
	Majiabang (5000-4000BCE)	Jiaxing of Zhejiang	Nü He
	Songze (3800-2900BCE)	Qingpu of Shanghai	Nü He
	Liangzhu (3300-2300BCE)	Taihu of Zhejiang	Nü He
	Lingjiatan (3500-3300BCE)	Hanshan County of Anhui	Nü He & a little Di Jun
Cultures in the middle reach of the Chang-jiang River Valley	Pengtoushan(8200-7800BCE)	Li County of Hunan	Di Jun
	Daxi (4400-3300BCE)	Wushan County of Chongqing	Di Jun
	Qujialing (2550-2195BCE).	Jingshan County of Hubei	Di Jun

Dabenkeng

	Cultures	Birth place of culture	People who lived in culture's birth place recorded in <i>Shanhaijing</i>
Here, Shao Hao refers to Shao Hao's offspring, so do Di Jun, Zhuan Xu and Huang Di.			
Cultures in the southeastern Da Xing'an Ling Mountains	Xiaohexi (7500-6200BCE)	Liaohe Plain	Nü He & a little Huang Di
	Xinglongwa (6200-5200BCE)	Liaohe Plain	Nü He & a little Huang Di
	Chahai (6200-5200BCE)	Liaohe Plain	Nü He & a little Huang Di
	Zhaojiagou (5200-4500BCE)	Liaohe Plain	Nü He & a little Huang Di
	Hongshan (4000-3000BCE)	Liaohe Plain to Inner Mongolia	Nü He & Huang Di
Southeast coast	Dabengkeng (4000-3000BCE)	Southeast coast, including Taiwan	Nü He
The middle reach of the Zhujiang River	Dalongtan (4500BCE)	Longan County of Guangxi	Zhuan Xu
Sichuan Basin	Sanxingdui (12000-3000BCE)	Chengdu of Sichuan	Zhuan Xu Chang Xi (Nü He) lived near Chongqing.



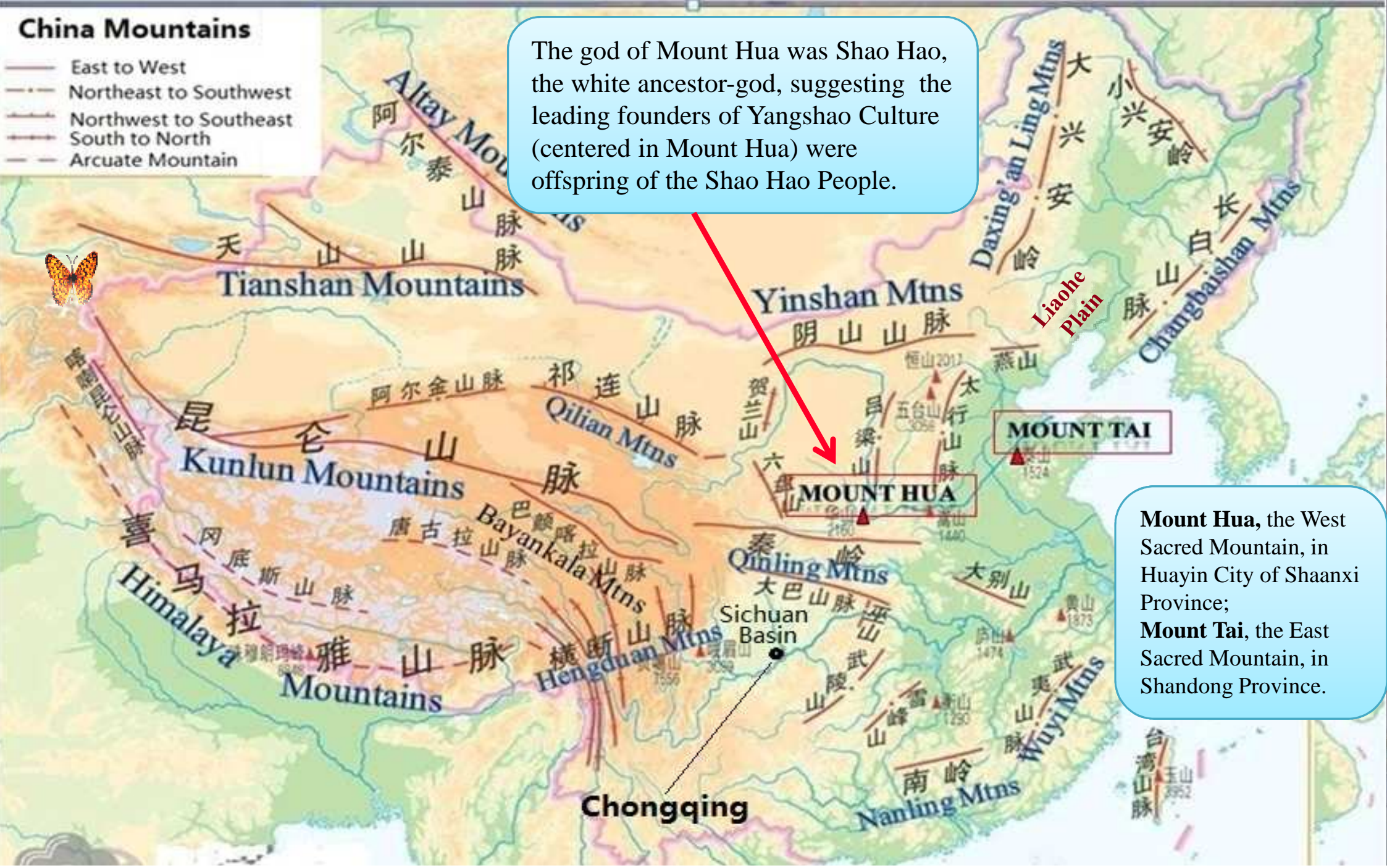
Dabengkeng

Cultures		Founders
Here, Shao Hao refers to Shao Hao's offspring, so do Di Jun, Zhuan Xu and Huang Di.		
Yellow River Di Qiang Culture	Laoguantai (6000-5000BCE) Qin'an Dadiwan First (6200-3000BCE) Cishan-Peiligang (6200-4600BCE) Yangshao (5000-3000BCE) Majiayao (3000-2000BCE)	Shao Hao & Di Jun (Shao Hao was the leading founder.)
Yellow River Dong Yi Culture	Houli (6400-5700BCE) Beixin (5300-4100BCE) Baishi (before 7,000 Yrs BP) Dawenkou (4100-2600BCE) Longshan (3200-1900BCE)	Shao Hao Nü He & Xi He
Chang-jiang River	Kuahuqiao (6000-5000BCE) Majiabang (5000-4000BCE) Hemudu (5000-3300BCE) Liangzhu (3300-2300BCE) Songze (3800-2900BCE)	Nü He 
	Pengtoushan (8200-7800BCE) Daxi (4400-3300BCE) Qujialing (2550-2195BCE)	Di Jun (but was deeply influenced by the Yellow River cultures and Nü He's cultures in the lower reach of Changjiang River.)
Southeast Coast	Dabenkeng (4000-3000BCE)	Nü He
Zhujiang River	Dalongtan (4500BCE)	Zhuan Xu
Chengdu of Sichuan	Sanxingdui (12000-3000BCE)	Zhuan Xu (but was deeply influenced by the Ba People (offspring of Chang Xi), who lived near Chongqing of Sichuan.
Liaohe Plain	Xiaohexi (7500-6200BCE) Xinglongwa (6200-5200BCE) Chahai (6200-5200BCE) Zhaojiagou (5200-4500BCE) Hongshan (4000-3000BCE)	Nü He was the founders. (but some of the Huang Di's offspring also lived in these areas.)

China Mountains

- East to West
- - - Northeast to Southwest
- Northwest to Southeast
- South to North
- - - Arcuate Mountain

The god of Mount Hua was Shao Hao, the white ancestor-god, suggesting the leading founders of Yangshao Culture (centered in Mount Hua) were offspring of the Shao Hao People.



MOUNT TAI

MOUNT HUA

Mount Hua, the West Sacred Mountain, in Huayin City of Shaanxi Province;
Mount Tai, the East Sacred Mountain, in Shandong Province.

Historical Records of the Ends of the Earth (1)

Historical records of the Ends of the Earth

山海经记载的四极以及四极风/凤

《山海经·大荒南经》：有神名曰因因乎，南方曰因乎，夸风曰乎民，处南极以出入风。
 《山海经·大荒北经》大荒之中，有山名曰北极天柜，海水北注焉。有神，九首人面鸟身，名曰九凤。
 《山海经·大荒西经》：有人名曰石夷，来风曰韦，处西北隅以司日月之长短。颛顼生老童，老童生祝融。祝融生太子长琴，是处崑崙山，始作乐风。
 大荒之中，有山名日月山，天枢也。吴姬天门，日月所入。有神，人面无臂，两足反属于头山，名曰嘘。颛顼生老童，老童生重及黎，帝令重献上天，令黎印下地，下地是生噎，处于西极，以行日月星辰之行次。
 《山海经·大荒东经》大荒之中，有山名曰鞠陵于天、东极、离瞿（mào），日月所出。名曰折丹—东方曰折，来风曰俊—处东极以出入风。
 有女和月母之国。有人名曰鹓—北方曰鹓，来之风曰[𠂔 炎（yān）]—是处东极隅以止日月，使无相间出没，司其短长。

Feng(1)			
Feng(2)			
	Chinese Oracle bone scripts	Small Seal Script	official script in Han Dynasty (202BCE-220CE)
	Bronze Inscription - inscriptions on ancient bronze objects		



- 胡厚宣(甲骨文四方風名攷證、釋殷代求年於四方和四方風的祭祀)
- 楊樹達(甲骨文中之四方神名與風名)
- 嚴一萍(卜辭四方風新義)
- 曹錦炎(釋甲骨文北方名)
- 裘錫圭(釋南方名)
- 蔡哲茂(甲骨文四方風名再探)
- 馮時(殷卜辭四方風研究)
- 連邵名(商代的四方風名與八卦)
- 鄭傑祥(商代四方神名和風名新證)(道客巴巴有)
- 江林昌(甲骨文四方風與古代宇宙觀)
- 常正光(殷代授時舉隅——“四方風”考實)
- 鄭慧生(商代卜辭四方神名、風名與後世春夏秋冬四時之關係)

武丁(前1250-前1192)时期
 四方风(凤)神甲骨文
 在甲骨文中风和凤是同一个字。


Both *Shanhaijing* and the Shang Oracle Bone Scripts record the four Ends of the Earth and their phoenix-gods, who controlled the four winds.

The Chinese characters of Feng(1) (wind) and Feng(2) (phoenix) were the same during and before the Shang Dynasty (1600-1046BCE).

The Nü He People, who worshipped phoenix, moving from the Jiaodong Peninsula to the Arctic Circle, Americas and Oceania and brought their phoenix worship to those areas, were the origins of the four phoenix-gods in the four Ends of the Earth.

Shanhaijing's records of the Ends of the Earth and their phoenix-gods

西山經風水圖

End of the Earth	Name of Mount	Name of the phoenix-god	The phoenix-god controlled	Wind's name
North	Mount Tian Gui	Jiu Feng (nine phoenix), wind/phoenix god, had nine heads with human face and one bird body.	the North Wind 	
South		Yin Yin Hu or Yin (Hu), wind/phoenix god	the South Wind	Hu Min
East	Mount Ju Ling Yu Tian	Zhe Dan or Zhe, wind/phoenix god	the East Wind	Jun
		Phoenix Yuan	(1) the north-east wind (2) the sun and moon to make them rise in order.	Yan
West	Mount Sun-moon	Shi Yi, wind/phoenix god, lived in the north-west corner of (Mount Buzhou).	(1) the West Wind (2) the time of the sunset and moonset.	Wei
		Xu or Ye lived in Mount Sun-moon, a hub of the heaven, where had a gate of the heaven - Wu Ju, from where the sun and moon went in the heaven.	the running order of the sun, moon and stars.	

Historical Records of the Ends of the Earth (2)

Since the later stage of the Zhou Dynasty (1046-256BCE), the gods of the Ends of the Earth were different with *Shanhaijing's* and the Shang's records.

Huainanzi records, the gods of the Ends of the Earth were: east god Fu Xi (Da Hao), west god Shao Hao, north god Zhuan Xu, south god Yan Di (Chi Di) and center god Huang Di.

The Ends of the Earth were located at the edge of continent near the sea, but *Huainanzi* does not tell the exact positions of the Ends of the Earth.

Historical records of the Ends of the Earth

四极的出处



《淮南子·时则训》

五位:东方之极,自碣石山过朝鲜,贯大人之国,东至日出之次,模木之地,青土树木之野,太皓、句芒之所司者,万二千里,其令曰:挺群禁,开闭闾,通穷室,达障塞,行优游,弃怨恶,解役罪,免忧患,休罚刑,开关梁,宣出财,和外怨,抚四方,行柔惠,止刚强。

南方之极,自北户孙之外,贯版项之国,南至委火炎风之野,赤帝、祝融之所司者,万二千里。其令曰:爵有德,赏有功,惠贤良,救饥渴,举力农,振贫穷,惠孤寡,忧罢疾,出大禄,行大赏,起毁宗,立无后,封建侯,立贤辅。

中央之极,自昆仑东绝两恒山,日月之所道,江汉之所出,众民之野,五谷之所宜,龙门、河、济相贯,以息壤填洪水之州,东至于碣石,黄帝、后土之所司者,万二千里。其令曰:平而不阿,明而不苟,包惠覆露,无不囊括,溥祀无私,正静以和,行释罟,养老衰,吊死问疾,以送万物之归。

西方之极,自昆仑绝流沙、沈羽,西至三危之国,石城金室,饮气之民,不死之野,少皞、蓐收之所司者,万二千里。其令曰:审用法,诛必辜,备盗贼,禁奸邪,饰群牧,谨著聚,修城郭,补决塞,塞蹊径,遏沟渎,止流水,黜溪谷,守门闾,陈兵甲,选百官,诛不法。

北方之极,自九泽穷夏晦之极,北至令正之谷,有冻寒积冰、雪雹霜霰、漂润群水之野,颛顼、玄冥之所司者,万二千里。其令曰:申群禁,固闭藏,修障塞,缮关梁,禁外徙,断罚刑,杀当罪,闭关回,大搜客,止交游,禁夜乐,蚤闭晏开,以室奸人,已德,执之必固,天节已几,刑杀无赦,虽有盛尊之亲,断以法度,毋行水,毋发藏,毋释罪。

Many other books mentioned the Ends of the Earth, most of them were only sketchy parlance, referring to the furthest places of human settlement or the furthest states of the world, which were located at the edge of continent near the sea, but not indicating any specific places.

historical records of the Ends of the Earth

四极的出处

历史文献中提到四极，大都是泛指：四方极远之地，或者，四方极远之国，而非具体某个地方。

《楚辞·离骚》：“览相观於四极兮，周流乎天余乃下。”朱熹集注：“四极，四方极远之地。”

秦·李斯《峩山刻石》：“皇帝立国，维初在昔，嗣世称王，讨伐乱逆，威动四极，武义直方。”

唐·杨炯《遂州长江县先圣孔子庙堂碑》：“历三辰而玉步，照四极而金声。”

金·完颜璟《白适》诗：“小斋蜗角许，夜卧膝仍屈；能以道眼观，窾大犹四极。”

《尔雅·释地》：“东至於泰远，西至於邠国，南至於濮铅，北至於祝栗，谓之四极。”郭璞注：“四极，皆四方极远之国。”

《管子·问》：“官府之藏，强兵保国，城郭之险，外应四极。”尹知章注：“四极，谓国之四部也。”

汉·晁错《对贤良文学策》：“四极之内，舟车所至，人迹所及，靡不闻命，以辅其不逮。”

清·徐昂发《经广武城》诗：“四极失所制，关塞起龙争。”

《淮南子·览冥训》：“往古之时，四极废，九州裂，天不兼覆，地不周载，火燼炎而不灭，水浩洋而不息，猛兽食颡民，鸷鸟攫老弱。於是女娲炼五色石以补苍天，断鳌足以立四极……苍天补，四极正。”

清·侯方域《拟思宗改元颁示百官廷臣谢表》：“新炼娲妃之石，玉清仍是九层；更筑共工之山，坤维安於四极。”

《周髀算经》卷下：“凡日月运行，四极之道。”赵爽注：“运，周也。极，至也，谓外衡也。日月周行四方，至外衡而还，故曰四极也。”

元·揭傒斯《铜仪》诗：“飞龙辖四极，黄道界中天。”

《素问·汤液醪醴论》：“四极急而动中，是气拒於内，而形施於外，治之奈何？”王冰注：“四极言四末，则四肢也。”

清·顾炎武《将远行作》诗：“神明运四极，反以形骸拘。”



Which places should be called the Ends of the Earth?
Who were the first humans living at the Ends of the Earth?

In the view of ancient Chinese people, the Ends of the Earth were not the remote wildernesses, but the very important locations, whose phoenix-gods controlled the wind, sun, moon and stars.



Archaeological discoveries and historical records reveal that the Ends of the Earth were not only the geographical locations, but also the birth places of ancient civilizations.

The East End of the Earth

西山經瀕水圖



天尽头 (山东威海荣成, 成山头)
EAST END OF LAND



The **East End of the Earth**, the easternmost place of the Shandong Peninsula, is Chengshantou (37.24 degrees north latitude, 122.41 degrees east longitude) in Rongcheng of Weihai.

Qinshihuang (259-210BCE), the first emperor of Qin Dynasty (221-207BCE), first gave Chengshantou the name of “End of Land” in 219BCE, calling it “The End of Land and the East Gate of Qin.”

The Nü He People and the East End of the Earth

西山經圖

The Nü He People, who lived along coastline in today's Jiaodong Peninsula, were the founders of Baishi (Jiaodong) coastal Culture (before 7,000 years BP) and its successors - Dawenkou-Longshan Culture in the eastern Shandong Peninsula.

The Xi He People (one group of the Nü He) were the founders of Beixin Culture (a.5300-4100BCE) and its successors - Dawenkou-Longshan Culture in the western Shandong Peninsula.



The Nü He People moved along coastline from the Jiaodong Peninsula (and its east area before the sea level rising) to the north to the Arctic Circle and Americas and south to Oceania in at least three large waves, (1) during about 16,000-14,000 years BP, (2) during about 8,000-7,000 years BP, (3) during the period of Dawenkou Dong Yi Culture (4100-2600BCE).

The Shandong Peninsula was the birth place of Dong Yi Culture, which was the root of ancient civilizations of China, the Arctic Circle, Americas and Oceania. Therefore, **the easternmost place of the Shandong Peninsula should be called the East End of the Earth**, instead of Korea, Japan or some places near the seashore in the north-east China.

The South End of the Earth

西山經水圖



The **South End of the Earth**, the southernmost place of the Australian continent, is located in Melbourne, Victoria.

The name *Australia* comes from the Latin word “terraaustralis,” which means “the south land” and was first introduced by Aristotle (384-322BCE), a Greek philosopher and polymath. In the early 1800s, British explorer Matthew Flinders popularized the naming of Australia after Terra Australis.

Today, people still call it “the Great South Land - Australia.”

The Nü He People and the South End of the Earth (1)

西山經水圖

The Nü He People moved along coastline from the Jiaodong Peninsula (and the eastern seashore before the sea level rising) to the south to the lower reach of the Changjiang River, southeastern Asia, Malaysia, Indonesia, Philippines, Polynesia and Australia in at least three large waves, (1) during about 16,000-14,000 years BP, (2) during about 8,000-7,000 years BP, (3) during the period of Dawenkou Dong Yi Culture (4100-2600BCE)



The Nü He People and Dong Yi Culture were the roots of ancient civilizations of Oceania and Australia.

The Nü He People and the South End of the Earth (2)

西山經圖水圖



Archaeological discoveries and Modern DNA analyzing :

The mitochondrial DNA is inherited only from the mother.

The Y-chromosome is passed only from fathers to sons and so it is specific to males.

- (1) The genetic study in 2011 found evidence that Aboriginal peoples carry some of the genes associated with the Denisovan peoples of Asia, suggesting that modern humans interbred in Asia before their migration to Australia.
- (2) Leeds University's mitochondrial DNA analysis says in *Molecular Biology and Evolution*, modern humans migrated to Australia from the Philippine Islands to as far north as Taiwan within the last 10,000 years.
- (3) Adele Whyte used mitochondrial DNA samples to trace the Maori's origins back as far as mainland Asia.
- (4) Dr. Geoffrey Chambers of Victoria University concluded that the ancestors of Polynesian people first migrated from mainland China to Taiwan and then moved on to the Philippines, the Pacific islands and eventually New Zealand.
- (5) Simon Southerton, a senior researcher with the Commonwealth Scientific and Industrial Research Organization in Canberra, Australia, concluded studying mitochondrial DNA lines that American Indians and Polynesians were of Asian extraction.
- (6) Rebecca Cann of the University of Hawaii led another study analyzing mitochondrial DNA. Cann's genetic study traced the Polynesian expansion from the Southeast Asian mainland sometime around 6,000 years ago. Cann theorizes that there were several waves of migration from Asia to the Pacific and that Micronesia was settled after Polynesia.

Conclusion:

Indigenous Oceanic People and Australians share an origin in the Nü He People, who bore resemblances to the Caucasoid race in general appearance. In their later history, they mixed with different racial groups, including Mongoloid race from China and those races from Africa.

The West End of the Earth



The West **End of the Earth**, the westernmost place of the North America, is around 35-40 degrees north latitude, the same degree of latitude as the Easternmost Place in China.

The Nü He People and the West End of the Earth (1)

西山經水圖

The Nü He People moved along coastline from the Jiaodong Peninsula (and the eastern seashore before the sea level rising) to the north to the Liaodong Peninsula, the inhabitation areas of Hongshan Culture, Korea Peninsula, Japanese archipelago, Kamchatka Peninsula, Aleutian Islands, Arctic Circle and Americas in at least three large waves, (1) during about 16,000-14,000 years BP, (2) during about 8,000-7,000 years BP, (3) during the period of Dawenkou Dong Yi Culture (4100-2600BCE).



The Nü He People and Dong Yi Culture were the roots of ancient civilizations of the Americas.

The Nü He People and the West End of the Earth (2)

西山經圖水圖



Archaeological discoveries and Modern DNA analyzing:

- (1) The “Clovis people” reached North America about 14,000 years ago.
- (2) R.C. Williams studied proteins from 5,000 Indigenous American people, concluded Amerindians came to America via the Bering Strait 40,000-16,000 years ago. The Na-Dene came to America 14,000-12,000 years ago. And the Eskimo-Aleut arrived in American about 9,000 years ago.
- (3) In *Studying Prehistoric Human-face Petroglyphs of the North Pacific Region*, Song Yao-liang discovered that Aleutians in northwestern America exhibit similarities in religion culture with Dawenkou Culture of the Shandong People. 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) G.E. Novick and his colleagues, scientists from the Department of Biological Sciences at Florida International University, conclude that close similarities between the Chinese and Native Americans suggest a recent gene flow from Asia, in *Polymorphic Alu Insertions and the Asian Origin of Native American Populations*, February 1998, *Human Biology*.
- (5) D.C. Wallace examined the mitochondrial DNA (mtDNA), and found Amerindian mtDNA was directly descended from Asian mtDNA.
- (6) The Kennewick Man’s remains have been shown to date from 7300BCE to 7600BCE. Kennewick Man, discovered in Washington State in 1996, was thought by many to bear some resemblances to the Caucasoid race. However, it was determined by the Secretary of the Interior that he was an American Indian.

Conclusion:

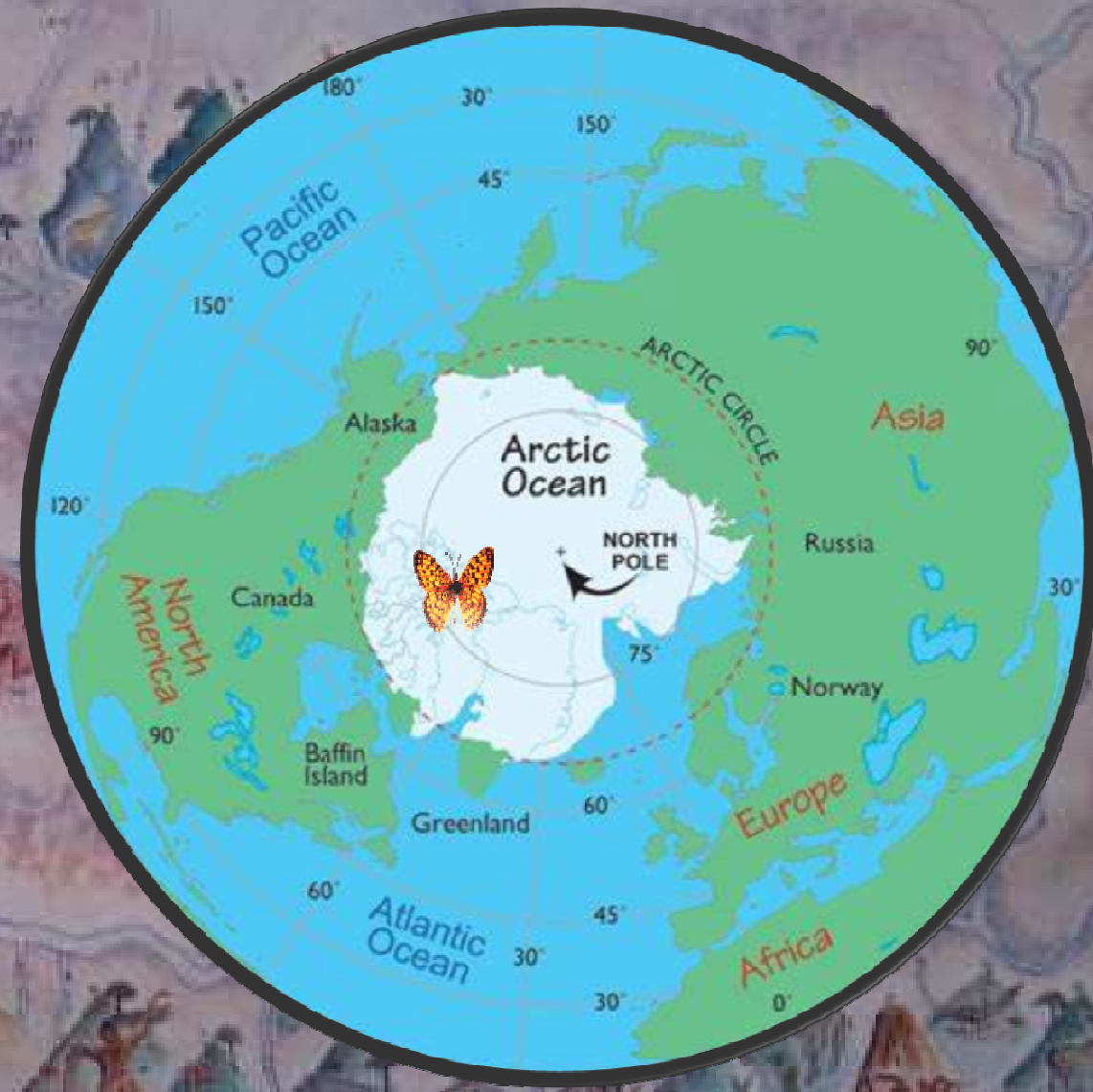
American Indians stem from ancient peoples in northeast Asia. But they were totally different from Mongoloid characteristics. Ancient American people share an origin in the Nü He People, who bore resemblances to the Caucasoid race in general appearance. In their later history, they mixed with different racial groups, including Mongoloid race from China.

The North End of the Earth

Shanhaijing tells that Mount Tian Gui was called the North End of the Earth, where sea water flowed into it from the north. Phoenix Jiu Feng, which had nine heads with human face and one bird body, controlled the north wind.

But today we can not confirm the exact position of Mount Tian Gui.

The **North End of the Earth**, the northernmost place, is in the Arctic Circle.



The Nü He People and the North End of the Earth (1)

西山經水圖

The Nü He People moved along coastline from the Jiaodong Peninsula (and the eastern seashore before the sea level rising) to the north to the Liaodong Peninsula, the inhabitation areas of Hongshan Culture, Korea Peninsula, Japanese archipelago, Kamchatka Peninsula, Aleutian Islands, Arctic Circle and Americas in at least three large waves, (1) during about 16,000-14,000 years BP, (2) during about 8,000-7,000 years BP, (3) during the period of Dawenkou Dong Yi Culture (4100-2600BCE).



The Nü He People and Dong Yi Culture were the roots of ancient civilizations of the Arctic Circle.

The Nü He People and the North End of the Earth (2)

西山經圖水圖

Archaeological discoveries and Modern DNA analyzing:

- (1) Due to the lack of archaeological remains and DNA from Neolithic People, scientists could not ascertain which, if any, group of indigenous people near the Arctic Circle descend from the Nü He (Shao Hao) People, who bore clear resemblances to the Caucasoid race in general appearance. However, we can use the process of elimination to reduce the scope to find out which group of indigenous people had closer blood relationships with the Nü He (Shao Hao) People.
- (2) We could exclude firstly the Eskimos, who are a Mongoloid race; then the Aleutians, who have a close blood relationship with Eskimo; also the Yukaghir, who have 31% of parental Haplogroup C-M217 (C3), which is dominant among Mongolian and Evenk-Tungusic peoples.
- (3) American ethnologist Franz Boas believe the Chukchi, Koryak and Nivkh were the origins of some American Indians on the northeast coast.
- (4) Eske Willerslev and his colleagues, researchers at the University of Copenhagen, have tested DNA from some 4,000-year-old human hair remains, which were discovered at an archaeological site in Greenland. Researchers compared this DNA with indigenous people who live near the Arctic Circle and North America; results indicated that the owner of the hairs had a close blood relationship with modern indigenous Chukchee and Koryak people, who live around the Bering Strait and Siberia. This DNA does not resemble that of contemporary or ancient Eskimos. Researchers believe this man, named “Inuk,” might be the earliest Asian immigrant to North America. Researchers also believe he provides evidence that the earliest residents in the Arctic Circle originated from East Asia.



Conclusion:

Indigenous people near the Arctic Circle descended from the Nü He People, who bore resemblances to the Caucasoid race in general appearance. Some of the Indigenous people were Mongoloid race from China. Later, they mixed.

The Nü He People moved **along coastline** from the Jiaodong Peninsula (and eastern seashore before the sea level rising) to the north to the Arctic Circle and Americas and south to Oceania and Australia in at least three large waves before and during the Neolithic Age (10200-2000BCE).



The Nü He People developed Dong Yi Culture first in the Shandong Peninsula and spread out to other places of China, the Arctic Circle, Americas, Oceania and Australia before and during the Neolithic Age.

The Shandong Peninsula was the birth place of Dong Yi Culture, which was the root of ancient civilizations of China, the Arctic Circle, Americas and Oceania. Therefore, **the easternmost place of the Shandong Peninsula** should be called the **East End of the Earth**.

The Four Ends of the Earth include: the easternmost place of the Shandong Peninsula in China, westernmost place of America, southernmost place of Australia and northernmost place of the Arctic Circle.

南山經圖



Thank You!

Have a Nice Day!