

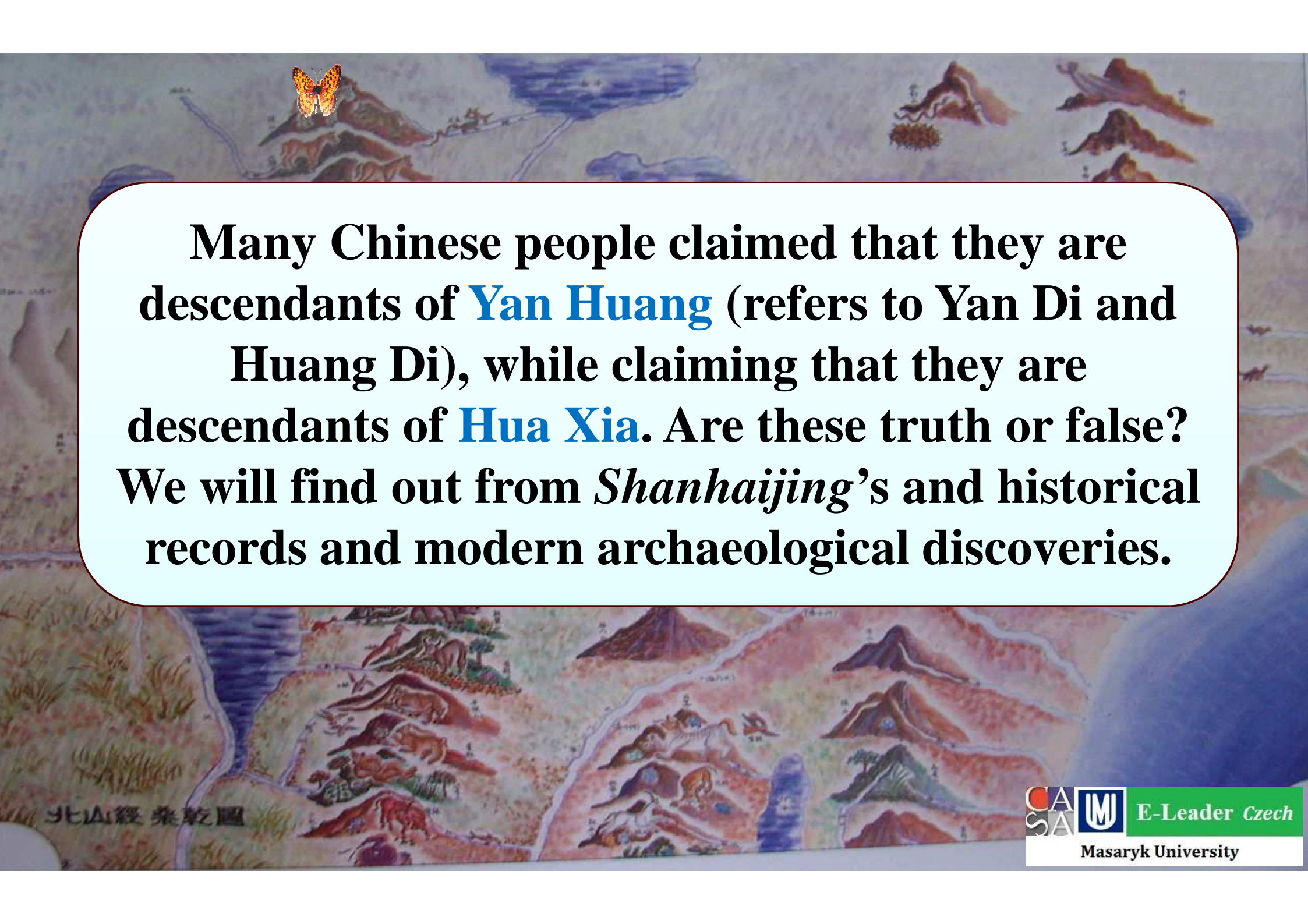
南山經圖



**Originally, the Descendants of Hua Xia
were not the Descendants of Yan Huang**

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E-Leader Conference held by **CASA (Chinese American Scholars Association)** at
Masaryk University, Brno, Czech Republic



Many Chinese people claimed that they are descendants of **Yan Huang** (refers to Yan Di and Huang Di), while claiming that they are descendants of **Hua Xia**. Are these truth or false? We will find out from *Shanhaijing's* and historical records and modern archaeological discoveries.



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**.



Yan Di



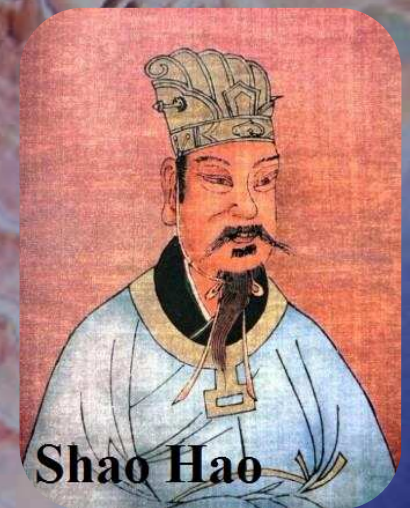
Huang Di



Zhuan Xu



Di Jun



Shao Hao

北山經桑乾圖



Ancient Groups of People Recorded in *Shanhaijing*

before 8,000 years BP Matriarchal 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.

after 8,000 years BP Patriarchal Clan Society

| | |
|----------|--|
| 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

320li

Taiqi

480li

Leyou

370li

Kunlun Mound

Zhong

420li

Mi

420li

Zhuan Xu lived near Mount Buzhou

Mount Buzhou

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

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

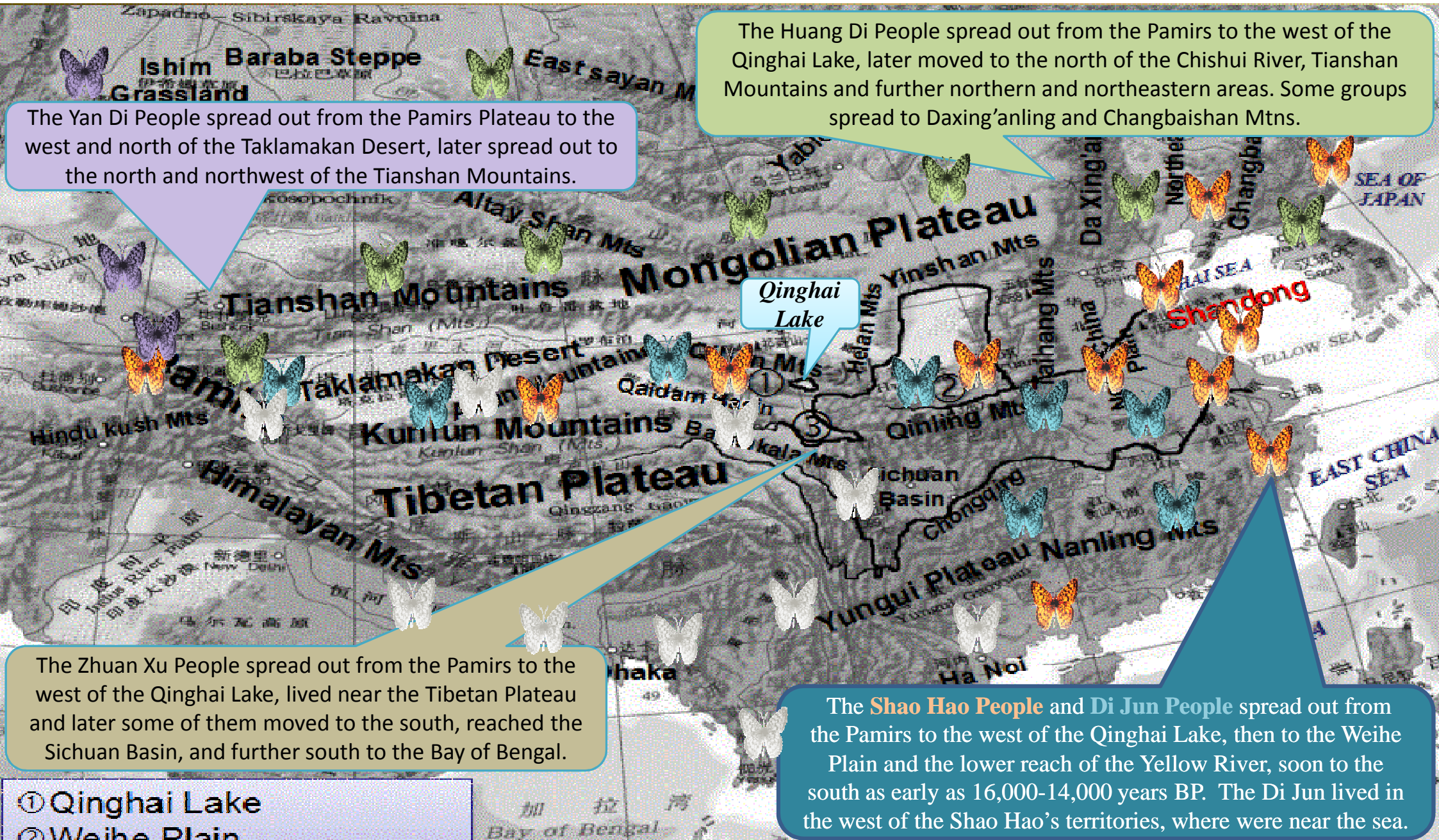
Pamirs

To Tianshan Mts

To Himalayan Mts

To Kunlun Mts

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



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 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.

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.

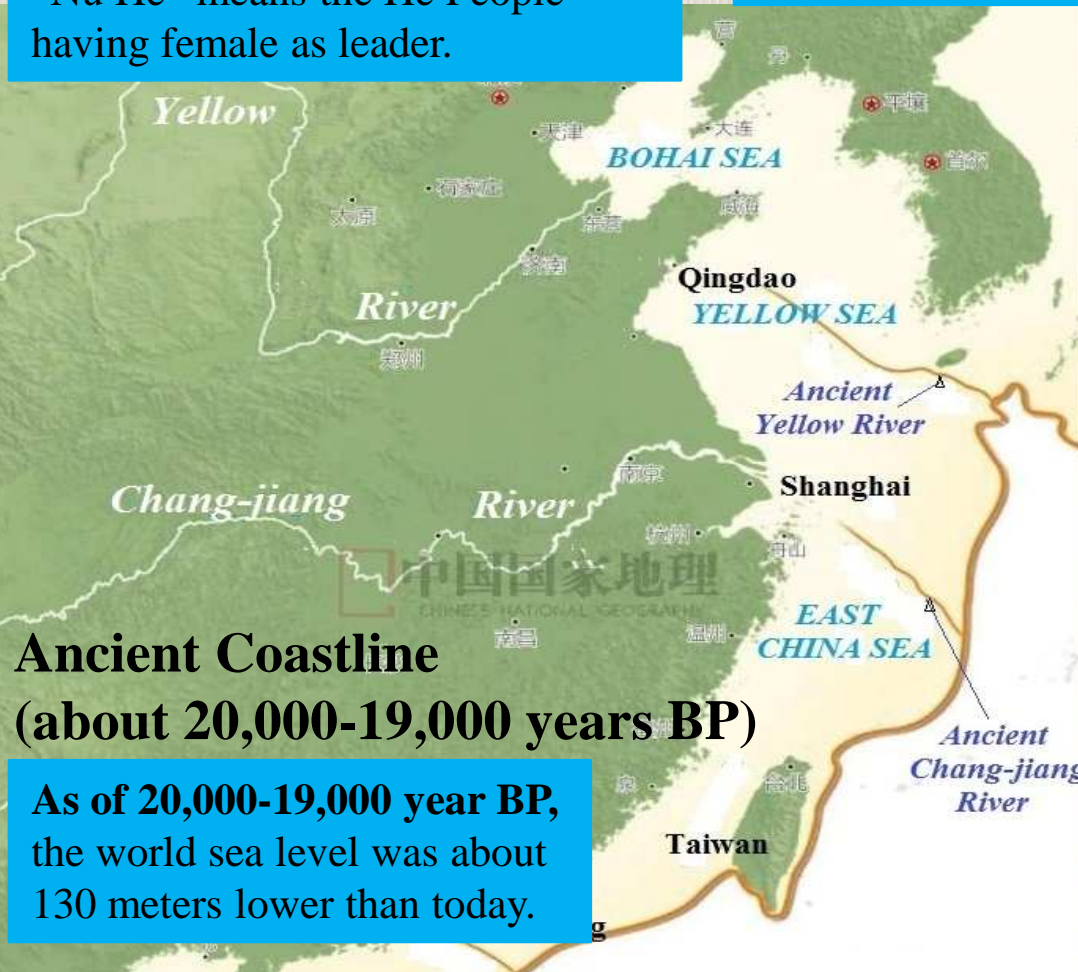
- ① Qinghai Lake
- ② Weihe Plain
- ③ Aemye Ma-chhen Range

The Movements of Ancient Groups of Chinese People

The Nü He People

Literally, “Nü” means female and “Nü He” means the He People having female as leader.

The Nü He People, one group of the Shao Hao People who reached the eastern Shandong Peninsula during about 16,000-14,000 years BP, spread out along the coastline to the north and south. However, due to the sea level rising, the early Nü He People left us very little archaeological remains.



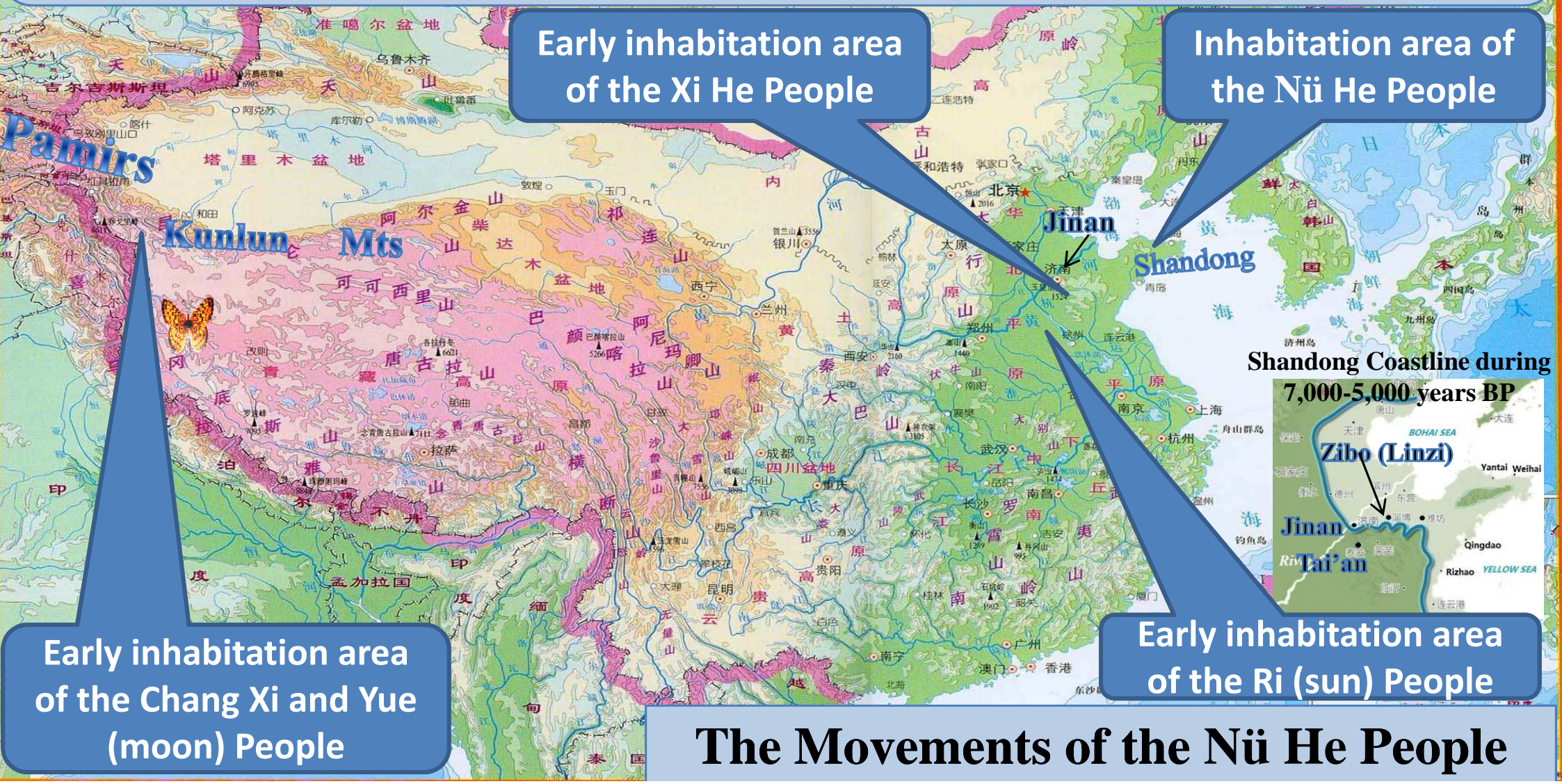
As of 20,000-19,000 year BP, the world sea level was about 130 meters lower than today.

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

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

Early inhabitation area of the Xi He People

Inhabitation area of the Nü He People



Early inhabitation area of the Chang Xi and Yue (moon) People

Early inhabitation area of the Ri (sun) People

The Movements of the Nü He People

Neolithic Chinese Cultures

Dong Yi Culture was the most advanced culture in Neolithic China and built by the Neolithic Shao Hao People, who lived in the Shandong Peninsula.



Dawenkou Dong Yi Culture (4100-2600BCE) spread out to the lower reach of the Changjiang River and even the southeastern China. Longshan Dong Yi Culture (3200-1900BCE) spread out to the inhabitation areas of Cishan-peiligang (6200-4600BCE) and Yangshao (5000-3000BCE) Di Qiang cultures and turned these regions into outposts of Dong Yi Culture.

Neolithic China had two main ancient cultural systems: the **Yellow River Valley Cultural System** and the **Chang-jiang River Valley Cultural System**. Starting from the lower reaches areas of the Yellow and Chang-jiang rivers, these cultures spread to surrounding areas. 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.



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 Xi He (Nü He) People at Tengzhou, Qufu, Yanzhou and Wenshan areas and spread out to most areas of today's Shandong.



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

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

- Houli Culture (about 6400-5700BCE)**
- Beixin Culture (about 5300-4100BCE)**
- Dawenkou Culture (about 4100-2600BCE)**
- Yueshi Culture (about 2000-1600BCE)**
- Longshan Culture (about 3200-1900BCE)**

The Nü He People were the Root of Dong Yi Culture

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

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





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.

Yan Huang

西山雙嶺水圖

Yan refers to Yan Di and Huang refers to Huang Di.

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.

The Xia Dynasty (about 2070-1600BCE)



西山雙嶺水圖



The Xia Dynasty was the first dynasty in China to be described in ancient historical chronicles, such as *Bamboo Annals*, *Classic of History* and *Records of the Grand Historian*. Historians agree that an offspring of the Di Jun People, the Great Yu, who lived near today's Tongguan recorded in *Shanhaijing*, founded the Xia. Many Chinese archaeologists generally identify Erlitou (1900-1500BCE), Yanshi of Henan Province, as the site of the Xia.

The Hua People and Ancient Hua Nation



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

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

*** The Shang’s emperors were offspring of the Xi He People. *** The Chinese character Hua in ancient Shang Oracle bone scripts refers to a kind of sacrifice to the Shang’s ancestors, suggesting the Shang regarded the Hua People as their ancestors. *** Therefore, the Hua and Xi He both were ancestors of the Shang and had the same resources - the Nü He People in the Jiaodong Peninsula, and the Xi He came from the Hua People.

The Hua People inherited the “He” idea from the Nü He and began to integrated with the Di Jun People by sending the Xi He and Chang Xi People to marry with the Di Jun men and give birth to ten Ri (sun) and twelve Yue (moon) People.

The Hua People were ancestors of the Chang Xi, Yue (moon), Xi He, Ri (sun) People and the Shang’s emperors. The Hua People founded the Hua Nation in the Jiaodong Peninsula, as early as Longshan Culture (3200-1900BCE), earlier than the Xia Dynasty (2070-1600BCE).

Hua Bo Lü Ding (King Hua’s tripod cauldron for army junction) is the evidence of the existing of a big advanced and independent ancient nation of Hua, which was located in the eastern Jiaodong Peninsula and lasted until the end of the Zhou.

Some scripts of Hua in Bronze Inscription

official script in Han Dynasty (202BCE-220CE)

Small Seal Script

Bronze Inscription - inscriptions on ancient bronze objects

Chinese Oracle bone scripts

the character of Hua on the bone

the Chinese character of Hua in different ancient Chinese scripts

Shang oracle bone scripts

来 lai 华 hua 华 hua

Bronze inscriptions

来 lai 华 华 hua

华伯作旅鼎

Hua Bo made the Lü Ding

Hua Xia

西山雙嶺水圖

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

Hua Xia

**“Hua” refers to
The Nation of
Hua.**

**“Xia” refers to
The Nation of
Xia.**

literal meaning

“Hua” means Paulownia's blooms flourishing, flowery, illustrious, grand and even the integrity of sovereign.

“Xia” means a big land (nation) of ceremony and decorum.

legend

The Hua People were the earliest group who promoted picking plants as food and planting grains.

The Xia People were the earliest group who promoted cultivating grains.

archaeological evidence

Archaeologists have discovered some sites with an implied code of etiquette in Longshan Culture (3200-1900BCE), showing social stratification and formation of the nation, in the Shandong Peninsula, suggesting the Shao Hao People had developed the earliest nations in China.

Archaeologists have discovered many bronze wares, which were made during about 1600-1046BCE, in the eastern Shandong Peninsula, suggesting there were ancient nations there **Hua Bo Lü Ding (King Hua's tripod cauldron for army junction) is the evidence of the existing of a big advanced and independent ancient nation of Hua, which was located in the eastern Jiaodong Peninsula and lasted until the end of the Zhou.**

Archaeologists identify Erlitou (about 1900-1500BCE) as the site of the Xia Dynasty.



Historical Records of Hua Xia

There were no written records of the Hua and Xia nations before the Shang (1600-1046BCE) and Zhou (1046-256BCE) dynasties.

The Chinese character Hua in ancient Shang Oracle bone scripts refers to a kind of sacrifice to the Shang's ancestors, suggesting the Shang regarded the Hua People as their ancestors.

During the Zhou Dynasty, the central regime tried to annihilate all Shao Hao nations. An historical record proves that the Zhou's peerages trying to eliminate all historical records of the Shao Hao (including Nü He and Hua) People. When the State of Qi destroyed the Shao Hao nations Ji and Lai, they killed many peoples, burning their capitals, temples and all historical records and forcing their remaining peoples to move to other places.

The earliest records of “Hua Xia” were in the Zhou Dynasty.

Shangshu.Zhou.Wucheng records, “Hua Xia and barbarians, all were in obedience.”

Zhuozhuan.Dinggong (Lu 509-495BCE) year 10 records, “people from borderlands would not harm Xia and Yi peoples would not harm Hua.” Traditionally, the Shang and Zhou called people who lived in the east and south and did not surrender to them, with Yi, but called people, who lived in the north and west and did not surrender to them, with Rong and Di.

Zhuozhuan.Shanggong (Lu 575-542BCE) year 14 records Jiang Rong, Zi Juzhi, “Our Rong groups's clothes and foods were different with Hua. The money was different and languages were different.”

Due to the Shang and Zhou claiming they were offspring of the Di Jun People, ancient historical chronicles precluded the Hua and put the Xia as the first dynasty of ancient China when compiling ancient Chinese history.

Demographic Changes between the Hua Xia People and Yan Huang People



The Hua People began to integrate with the Di Jun People by sending the Xi He and Chang Xi People to marry with the Di Jun men and give birth to the Ri (sun) and Yue (moon) People. The Yellow and Changjiang River Valleys were the inhabitation areas of the Hua and Xia People.

The Shang (1600-1046BCE)'s emperors were offspring of the Xi He and Hua People, but claimed that they were offspring of the Di Jun and Xi He People. The Shang was the first dynasty who united the Hua People (Shao Hao's offspring) and the Xia People (Di Jun's offspring) to be one big group - Hua Xia People. The Yellow and Changjiang River Valleys were the inhabitation areas of the Hua and Xia People.

The Zhou (1046-256BCE) claimed that all Chinese were descendants of Yan Huang, including the Hua and Xia Peoples. However, in the Zhou's strict hierarchical system, almost all of the Hua and Xia Peoples, who made up the overwhelming majority in the population in the Yellow and Changjiang River Valleys, were Ye Ren or Common people, lived in the suburb and countryside and in the second-lowest class, having no political rights, no rights to join the army, no rights to build a school or study in a school, and no rights to write a book. The slaves in the lowest class were often regarded as livestock.

The Han Dynasty (202BCE-220CE) was the first dynasty who united all groups of ancient Chinese people, including the Huang Di, Yan Di, Zhuan Xu, Di Jun and Shao Hao, to be one big group - Han People or Han Nationality, commonly called Hua People until today.

During the Southern and Northern Dynasties (420-589CE), the descendants of the Yan Huang increased in the Yellow River Valley, but still made up a small percentage of the total population in that area.

The Tang Dynasty (618-907) followed the Han policy and achieved again integration of all ancient Chinese people. The Hua Xia People were in a majority and the Yan Huang People were in a minority in the Yellow and Changjiang River Valleys.

During the South Song Dynasty (1127-1279), the overwhelming majority of the population was the Yan Huang People in the Yellow River Valley and the overwhelming majority of the population was the Hua Xia People in the Changjiang River valley and its south.

The Dynasties who were Yan Huang's Offspring

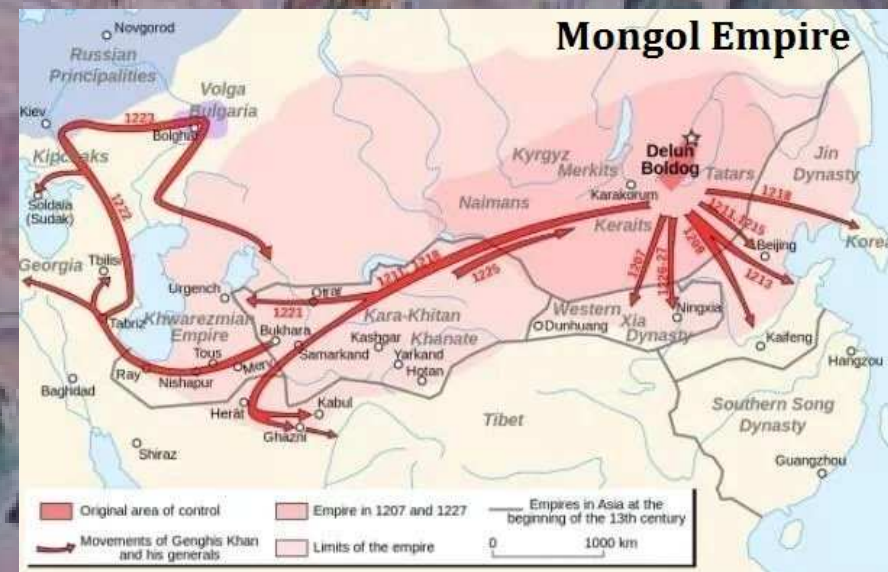
The Zhou Dynasty (1046-256BCE), who were not offspring of Yan Huang but claimed to be offspring of the Di Jun People, falsely fabricated that Huang Di was the common ancestor of Di Jun, Zhuan Xu and Shao Hao.

Most of the rulers of the Northern Dynasties (420-589CE), who controlled the northern territories of China, came from the northern nomadic people, who were the Yan Di's and Huang Di's offspring and worshipped dragon.

The descendants of Yan Huang set up many countries in the north, including some large countries, Liao (907-1125), Xixia (1038-1227) and Jin (1115-1234).

The Mongolians set up the Yuan Dynasty (1271-1368), killed 91% of the people in China and 98% in the Shandong Peninsula in a genocide that was included in the *Guinness Book of World Records* 1985 edition. The Mongol armies reduced China's population from 93.47 million in 1122 to 8.87 million in 1274. It was the first time that the overwhelming majority population of China were the descendants of Yan Huang; while the descendants of Hua Xia became the minority and were regarded as the third-class citizen.

The ancestors of the Qing People (Manchus) were from the previous Jin Dynasty (1115-1234), who were the descendants of Yan Huang, the Qing (1636-1911) government adopted Han culture, proposed "Manchu and Han were one family," but the Han People were regarded as the second-class citizen.



The Hua People, Han Nationality, Han Culture and “He” Culture.

“He” Culture, a culture of integration and harmonization, is the quintessence of Chinese Han Culture. Literally, “He” means “together with, and,” “harmonization, integration” and “peace or kindness” in some uses.

The Hua People inherited the “He” idea from the Nü He and began to integrated with the Di Jun People by sending the Xi He and Chang Xi People to marry with the Di Jun men and give birth to ten Ri (sun) and twelve Yue (moon) People.

The Shang Dynasty (1600-1046BCE) was the first dynasty who united the Hua People and the Xia People to be one big group - Hua Xia People.

The Han Dynasty (202BCE-220CE) became the first dynasty who united all groups of ancient Chinese people, including the Huang Di, Yan Di, Zhuan Xu, Di Jun and Shao Hao, to be one big group - Han People or Han Nationality, also commonly called Hua People until today.

Zhu Yuan-zhang appealed “expel the Tatar (a disdainful appellation to Mongols) barbarians, to revive Zhong Hua,” destroyed the Yan Dynasty (1271-1368) and set up the Ming Dynasty (1368-1644).

The Huaxing (Hua-rising) Society, one of China Revival Societies founded in 1904, put forward to “expel the Tatar (a disdainful appellation to Manchus) barbarians, to revive Zhong Hua.” Chinese Revolutionary Alliance (Tongmeng Society) was set up in 1905, Sun Zhong-shan promoted to “expel the Tatar barbarians, revive Zhong Hua, establish a Republic and distribute land equally among the people.” Chinese abolished the Qing Dynasty in 1912, set up a republic country and named it the “Republic of Zhong Hua,” and foreigners named it “China.”

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

南山經圖



Thank You!
Have a Nice Day!