

The Rise of Zhou and Qin Dynasties and the Change of the Position of the Qian Diagram in the Eight Diagrams

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Abstract

Compared Wen Wang eight diagrams with Fuxi eight diagrams, the position of the Qian (heaven) hexagrams shifted from due south to northwest, which was closely related to the early geographical environment and climate change in the eastern part of the Eurasian continent. In the pre-Qin period, the migration and conflict of ethnic groups were mostly caused from the northwest region. The western Zhou dynasty and the Qin empire both rose from the northwest region of China and became the decisive force influencing the historical process of China. People summarize the history and refine historical events into eight diagrams. The thought of “heaven’s way in the northwest” is the main reason for the change of the position of the hexagrams.

Keywords: The Qian, Zhou dynasty, Qin dynasty, heaven Dao

1. Introduction

In the book of Zhou Yi, there are two kinds of diagrams system, which are called the innate and the acquired. In these two kinds of diagrams, the position of Qian diagram is not the same. The position of the Qian diagram in the innate eight diagrams is located the south in the eight diagrams, and the acquired eight diagrams is located north. On the reason for this transformation, scholars, such as Chen Tuan (陈抟) and MuXiu (穆修) have been involved for a long time, and since Shao Yong (邵雍) in the Song dynasty began to formally discuss the problem of innate eight trigrams. The completion of Zhou Yi is a gradual process of accumulation. Therefore, there are many cultural factors superimposed, forming a complex and even chaotic situation. ZhuXi (1130-1200), a famous scholar of the Song dynasty, also discussed this issue in the first volume of Zhou Yi. Among them, Huang Zongyan (黄宗炎) in the Qing dynasty criticized scholars’ interpretation of Zhouyi, believing that scholars connected the location of the eight diagrams with the five elements of Yin and Yang, which led to the whirlpool of mysticism. As for this traditional academic issue, the paper starts from the perspective of geographical environment and climate change in the eastern Eurasian continent, and considers the origin of ethnic groups and the influence of ethnic groups in northwest China on Chinese history. The purpose of this paper is to elucidate the philosophical thoughts and historical events reflected in the change of the eight diagrams and explain the reasons for the change.

2. Theoretical Background-Disputes on Eight Diagrams: Geographical, Climatic and Environmental Characteristics of the Origin of Chinese Civilization

The region of Hua Xia culture is mainly in the east of Henan province, west of Shaanxi province and south of Shanxi province. Miaodigou culture, represented by Miaodigou in Shan county of Henan province, is the representative of “early China”. Starting from 4000 BC, the Dong Zhuang Miaodigou type of Yangshao culture began to expand outward from southern Shanxi and western Henan, and most of the early China began to integrate into a cultural community (Kwang-chih, 1989, pp. 1-23). By the inside-out the cultural community can be divided into three cultural circles. The core circles lies in southern Shanxi, western Henan and eastern Shaanxi. The middle circles include the Yellow River Basin, (also including the upper and middle reaches of the Han river and the upper reaches of the Huai river), and The outer layer extends to the lower reaches of the Yellow River, the middle and lower reaches of the Yangtze river and the northeast adjacent to Yang Shao culture (Jian-ye, 2012). In the cultural and political sense, the area where early China was formed was the eastern part of the Asian continent and the western part of the Pacific Ocean, which was the core area of early China and the main birthplace of the Chinese civilization.

The eastern part of the Asian continent, where the Hua Xia culture formed and developed, has a unique land and sea location and geographical and climatic characteristic, located in the climate-sensitive zone. This Zone is a semi-arid Zone in the transition from semi-humid to arid Zone, which is part of the climate-sensitive Zone (Guangjin & Peijun, 1997). The region is vulnerable to climate change, which can lead to population movements and migrations. According to climatological research, between 3500 and 3300 B.C. years ago, the eastern part of the Asian continent experienced a climate decline and gradually became drier and cooler (Quan-sheng, 2011, p. 27). In this trend of climate drying and cooling, it leads to population in the northern section of the Great Wall move towards to south. The Hua Xia ethnic group had extensive and in-depth communication with the ethnic groups in the northwest, especially after the agricultural settlements on the northern edge of the loess plateau collapsed in 1500 B.C., the people living in these areas had to seek alternative livelihood, and conflicts and exchanges became more frequent.

From about 1500 B.C. to 600 B.C., there were few people living in most of the southern part of Inner Mongolia (Mingke, 2008, pp. 79-80). From 1300 B.C. to 900 B.C., an armed group of semi-peasants and semi-herders appeared in the northern part of Shaanxi, and The cultural traces they left mainly is the Lijiaai site. The northern nomads group went south. By the domino effect, the event triggers a chain of ethnic groups migration movements. Under the circumstances, The Zhou people arrived in Zhouyuan from XunYi. It can be seen that the rise of Zhou people and the process of destroying Shang were closely related to the dry and cold climate in this region. The western Zhou dynasty rise in the northwest, which is related to the climate change of the Eurasian steppes. Zhou people move into the Zhouyuan from the northwest region is the result of the ethnic groups in the northwest region squeezing each others (Cho-yun, 2001, pp. 69-70). We can think of it as the result of pressure from the steppes transmitted by the Zhou people.

Study have shown that bronze wares unearthed in Heidouzui have obvious western culture factors, main performance embody for knives in wear perforated, single hole straight tomahawk and half moon Qiong tomahawk. The age of Heidouzui site can be inferred to be mostly in late West Zhou dynasty. Zhou people absorbed the cultural factors of the northwest and made changes in weapons. Zhou people absorbed the technology of the northwest, that were closely related to the migration of the northwest ethnic groups (Liwun & Yun, 2004). According to scholars, the central Asian groups migrated eastward roughly for three times, among them with the first spread beginning around 2000 BC. In the second stage, from 1500 B.C. to 1200 B.C, herders spread to the Tianshan mountains, the Altai mountains and the Sayan mountains, even to the outer Baikal region. The third phase began in 700 BC, when groups related Huns spread across the grasslands. In the second stage, the northwest and north of the Shang and Zhou dynasties encountered indirect pressure from the central Asian ethnic groups (Kuzmina, 2015, p. 91). Smilar serbs head image carved with clam art are found in the Zhou yuan site, some scholars think that these arts belong to in XianYun ethnic group recorded history books (Weizhi, 1996).

Scholars have studied the rise of the Qin people from many aspects. The early Qin people were an eastern ethnic group and gradually arrived at the western border of the Zhou dynasty after several migrations. In this process, the political arrangement of the Zhou people play an important role. The early Qin helped the western Zhou to guard the northwest frontier and support its development in hardships. This paper holds that the Qin people absorbed many advanced technologies from the northwest ethnic group. In addition, the control of the Qin people over the historical opportunities lead to the unification of the country. In the process of development, the Qin people kept learning and making progress from the process of dealing with the Rongdi ethnic group in northwest China, and mastered many advanced technologies and national organization systems from the ethnic group in northwest China. According to scholars' research, the Qin people had cultural exchanges with central Asia in many aspects, such as technical weapons, culture and art, and aesthetic taste (Zhiyou, 2013). The culture of the Qin people interacted with the grassland culture, and the place where the Qin people lived was the intersection of many cultures. The Hexi corridor is the hub of the northern grassland culture, the western oasis road and the access to the Sichuan basin. Therefore, there were so many ethnic groups here that the Qin people gained the unique situation and conditions of studying and absorbing in the northwest, and the Qin people acquired the advanced technology and institutional culture from the Rongdi ethnic group in central Asia (Qingbo, 2015). The Qin people rose up in the northwest of China, which could be seen as absorbing the achievements of civilization from central Asia. The northwest is the bridgehead facing the Eurasian continent and has the advantage in cultural exchange.

The research shows that the communication between Chinese and western cultures began at least in 2500 BC, and the importance of the environment to the development of civilization is self-evident. During this period, ethnic groups from the northwest began to enter Xinjiang and gradually introduced advanced technologies to the

mainland. In the 7th century B.C, a group of Tocharian moved eastward into the Ganqing region and came into contact with the local ethnic group. The clam shell sculpture found in the western Zhou dynasty is the remains of these people. These ethnic groups in China is called the Rueshior Yuzhiroamed in the classics, and there are four articles to talk about “jade came from Yushi”, in the book “Guanzi”, these four respective articles is “Guo xun”, “Dishu”, “Kuidu” and “Qingzhong”. As nomads, The Yueshi were middlemen on the jade road in early China (Meicun, 1989).

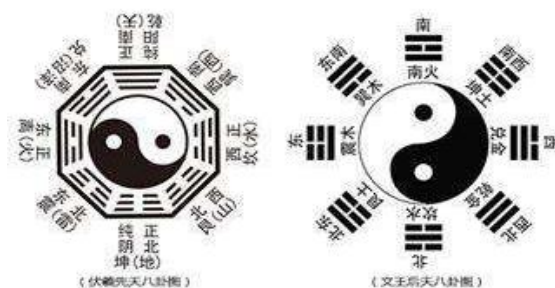


Figure 1. The comparison between innate Bagua diagrams and acquired Bagua diagrams

3. The Fuxi Trigram and the Wen Wang Trigram Contains Two Kinds of Cosmic Patterns

The “Xi ci Zhuan” of the book of Zhou Yi is said: “Yi has two poles, which give birth to two symbols, four symbols give birth to four images, and four symbols give birth to eight diagrams.” (Xi, 2004, p. 3). It’s about the pattern of the universe. Fu xi eight diagrams were then introduced. In the Shuo Gua zhuan said, “the earth and heaven are located, the mountains and rivers are ventilation, the wind and lightning are approaching, the fire and water are not shining at each other, the eight diagrams are intermingled, those who count the past are right, and those who know the future are hardships.” (Xi, 2004, p. 4). In the Song dynasty, Shao Yong made notes for it and said: “Qian to south, Kun to north, Li to east, Kai to west, Zhen to northeast, Duito southeast, Xun to southwest, Gen to northwest. From Zhen to Qian is clockwise, and From Xun to Kun is counter-clockwise.” That is to say, the Qian is in the due south, from northeast to due south is down, on the contrary, from southwest to due north is the inverse. The above is the basic situation and understanding of Fuxi eight diagrams.

Fuxi eight-diagrams is an early theory of Yin and Yang, which is mainly based on the position of the sun as determined by human beings. Therefore, people put Qian in a crucial position. In essence, it is the worship of the sun. It is also the memory of the ancestors in the Yellow River valley for the warmth of the sun toward the south. Archaeological evidence suggests that the round houses in the Banpo ruins face south to absorb sunlight and avoid the howling northwest wind. In the early Chinese civilization, in the northern hemisphere of the mid-latitude region, so what place of residence is towards the south can see the sun and get warm, therefore this kind of memory is probably the reason to put the Qian due south. In the later generations, the emperors sitting towards to the south and the government offices towards to the south are all relics of this kind of worship. In early Chinese culture, sun worship existed because the core of Chinese civilization was located at the mid-latitudes of the northern Hemisphere and the sun was in the south, and the ancient people’s dependence on the sun was well known.

The book of Zhou Yi is a collection of wisdom from past dynasties, known as the crystallization of China’s great thoughts. It has also been interpreted in a more and more complicated way in the study, which makes the later scholars like falling into a sea of fog. Scholar of The Qing dynasty people also made some criticism on the over-interpretation on eight diagrams (Zongxi, 2010, pp. 435-438). Our research idea is to put the problem into a specific historical background, analyze the objective background, and restore the historical truth as much as possible. Now it seems that the Fuxi eight diagrams and the Wenwang eight diagrams are the products of different times. They also represent people’s cognition of nature and history in different periods.

The Hanshan jade tablets in Anhui province, is a azimuthal chart, as symbol of the early thoughts, which contains the pattern of heaven and earth in the early Zhou dynasty. In the calendar dating back to 5000 years ago, it is closely related to the five elements of Yin and Yang. Its representative calendar is the solar calendar of 10 months a year, with each month divided into 36 days. This calendar is the calendar of the Xia dynasty, which should be consistent with the ancient Fuxi era (Jiu-jin, 1982). The Fuxi trigram is consistent with the solar calendar, which is why the Fuxi trigram is Qian to south. The jade tablets unearthed in Lingjiatan, Hanshan country, Anhui province, are 11cm long and 8.2cm wide. On the front of the jade tablets, two interlocking circles

are engraved. The circles are divided into eight equal parts by an octagonal pattern in the inner circle, each with an arrow pointing outwards. There are also four arrows between the four corners of the outer circle and the jade tablet, which are believed to be the patterns of the innate eight diagrams, containing the information of the Yin and Yang two instruments and four images, and the Qian hexagrams pointing due south to the sun (Jiujiu & Jingguo, 1982). On the bronze ware is also the sun's pattern, which is the fire pattern, that is, the vortex pattern, and has been from the Shang dynasty to the warring states period. Mr. Ma Chengyuan has a deep understanding on this issue, and explains this issue through the interpretation of fire lines (Chengyuan, 2000, p. 428). This includes the early perception of the sun, which was cast into the bronze. In this ideological background, the worship of the sun is in an important position. The worship of the sun god is a common belief of all nationalities in ancient times.

The above mentioned Fuxi eight diagrams, let's look at the order of the trigrams of Weng wang eight diagrams. In this order, the Qian begins in the northwest, the Kun ends in the southeast, its Yang in the north and its Yin in the south. In the Fuxi trigram is the opposite, its Yang in the south, its Yin in the north. Therefore, the positioning of Yin and Yang in Fuxi eight diagrams is different from that in the eight diagrams of king wen. Generally speaking, the position of Yin and Yang in the eight diagrams of Wen wang is reversed when the hexagrams of Qian move from the south to the northwest.

The Acquired eight diagrams, is the idea from gradually the natural law to the product of humanity, the summary of Weng wang is the problem after the warring states period, people often pretend to rely on Weng wang of Zhou. Both the Zhou and Qin dynasties rise from the northwest region of China and deeply influenced the course of Chinese history, so they put the Qian in the northwest in the eight diagrams. The archaeological community has done a lot of work on the origin of the Zhou people. From Erlitou to the fourth phase of Yinxu, the pre-Zhou culture represented by the high-neck pouch-legged Li and the crotch-lined li was mainly distributed in Baoji area. Specifically, that is Zhou yuan area and the western part of Guan zhong, which is the most likely birthplace of the Zhou people (Institute of archaeology, 2004, p. 26). Besides the Shanxi and Guan Zhong theories in the early period, Shen Changyun, in recent years argue that the Zhou people originated from Bai di, meanwhile they determined that the Zhou people originated in northern Shaanxi and southern Inner Mongolia (Changyun, 2009). The history of the Zhou people in ancient Gu Gongdanfu era belongs to the age of legends. The Zhou people have certain characteristics of the nomadic ethnic groups in the early period. The Zhou people formed a political association with the Qiang people in the northwest of China, learned the ancient agricultural techniques from the Qiang people, and gradually accumulated experience in agricultural production. Wheat, a dry crop, was introduced from western Asia, and the Zhou people originated in the northwest of China. After careful preparation and planning, the Shang dynasty was defeated through war and the foundation of the Zhou dynasty was established for eight hundred years.

Problem on the origin of Qin people has been controversial, and theory Qin people from the east is becoming a mainstream in recent years, and has been to help the western Zhou dynasty to protect northwest frontier until PinWang begin Eastward migration. After 500 years of struggle, finally completed the Huaxia world unify, and opened a new era. The ruins of the Qin people in lixian county, Gansu province are enough to show that the early history of the Qin people developed gradually from the northwest. This historical trend has profoundly affected the Chinese people's summary of history and created the very important concept of Chinese ideological history.



Figure 2. Jadeplate unearthed Lingjiatan Site in Hanshan county

4. The Rise of the Zhou and Qin Dynasties Lead to the Emergence of the Concept of Heaven Tao in the Northwest

The concept of heaven Tao contains the meanings of religion, destiny and nature. TianTao originated very early

in northwest China, which is people's mysterious understanding of the geographical northwest, linking the northwest with the national fate. During the period of the Spring and Autumn period (770-476 BC), the two states of Jin and Chu fought for the state of Zheng. In the process, Uncle Dong (董叔) of Jin clearly explained the North's victory over the south and set heaven's Taoin the northwest. (Bojun, 1959). The Kunlun mountains in the northwest is the under capital of Di (帝). The mountain circumference is 800 square miles and height is 10 thousands Ren towering..." (Yuanke, 1985, p. 225). This passage is a concentrated summary of people's worship of northwest China. It refers to the northwest as the place of heavens, has something to do with mountain worship, is people's understanding of this issue, and behind it lies the long history of human affairs. In Feng shanshu of Shi-ji book:" since ancient times in Yongzhou state is high, Where the heavens are, therefore made Zhi to out skirts sacrifice heavens, all shrines are clustered here." (Sima Qian, 1959, p. 1359). In this passage, Si Maqian located the gathering place of heavens in the northwest, believing that the northwest was the gathering place of heavens. This thought is neither groundless nor subjective, but an objective summary of the historical events in this period. The ruling center of the Shang dynasty was in the central plains, while the western Zhou dynasty rose in the northwest. Though specific position was disputed, the Jing river and Wei river basins in the Guan Zhong basin laid the foundation and began to great cause of eliminating Shang dynasty. The Qin people lived in Shandong in the early period, and then moved westward due to the changes of the dynasty. In the late period of the western Zhou dynasty, they guarded the western border for the Zhou dynasty, and entered the Guan Zhong plain at the end of the western Zhou dynasty. The Qin people believed in Bai di (白帝), so Sima Qian wrote Tian guan book in Shi ji: "the wind comes from the northwest... Bai di rise", in fact reveal for the strength of the Qin dynasty, from another perspective SiMa Qian is not very clear to the innate eight diagrams. The rise of the Zhou and Qin dynasties changed the direction of history and influenced people's thinking. People sought the truth behind history events. Worship towards northwest gradually deepened, from the natural sky turn to heaven of will.

The Chinese civilization is located in the southeast of the Eurasian continent, and was long and complex interaction with the interior ethnic groups of the Eurasian continent. That is to say, Zhou and Qin dynasties arose in the northwest region, and it is determined by the relative position of the Chinese civilization and the Eurasian continent. Although the precise contact between the Zhou and Qin dynasty's cradles and the central Asian civilization cannot be drawn out precisely, it is recognized that the Chinese civilization conducted in-depth and extensive exchanges with the Eurasian continent. In recent years, the research results of the overland silk road have been published continuously. People have a clear understanding of the internal communication in the early Eurasian continent, and the influence of external factors on the Chinese civilization has attracted more scholars' attention. For a long time, the hinterland of the Eurasian continent is a place of diverse cultures blending, and the collision and exchange have produced developed civilizations. Some scholars believe that the Zhou people originated from Baidi (白狄). It just illustrates the problem of ethnic conflict and communication. Xu Zhongshu's conjecture has been deeply demonstrated by some scholars (Zhongshu, 2006, pp. 231-232). In the archaeological excavations of the western Zhou dynasty, we can see clam shell sculptures from the peoples of central Asia, whose characteristics are obviously the ethnic groups of central Asia (Shengping, 2005, pp. 302-303).

The Zhou people called themselves "the people of western land" in many documents, which was closely related to their early migration routes. Before the Zhou people arrived in Zhouyuan, the issue of Zhou people's birthplace had been divided in academic circles. Zhou people's birthplace Located in Zheng Jiapo is Consistent with the records in Shiji book. Great changes during the shang and zhou dynasties is victory of the east to the west. What Qin people rise from northwest let scholars pay more attention to the northwest, and demonstrated mysterious and important characteristic of northwest by astrology and mountain worship. It is very important that comprehend success in the northwest and analogy People activities to Northwest (Naiyin, 2007).

5. The Thought Development of the Change of the Position of the Qiangua in the Eight Diagrams

The over-interpretation of the innate diagrams by the Song scholars resulted in certain negative consequences. For they were themselves labeled with the brand of Taoism, they had to draw a far-fetched connection between the location of the eight diagrams and the problem of Yin and Yang, which led to the criticism of scholars in the Qing dynasty. Huang Zongyan (黄宗炎) criticized the achievements of the scholars and questioned the authenticity of the innate eight diagrams. The problem is not that the innate eight diagram does not exist, but that the interpretation is too repetitive to be true. Some scholars have shown that it was previously believed that the innate eight diagrams inherited by Shao Yong in the Song dynasty from Chen Tuan, who was not the first person to study the innate eight diagrams, because of before Jing fang (京房) of Han dynasty study it (Zhicheng, 1993).

Contents of The Book of History support authenticity of the innate eight diagram. And the interpretation of

ZhouYi can be carried out from the three levels of history, philosophy and literature. The formation of the Eight diagram is a summary of people's thinking in a certain period. The innate Eight diagram is an activity closely related to sun worship and highly recognized by the southern tribes. In the ancient times, it was a legendary meeting of Tu Shan, where three thousand vassals arrived without being summoned, indicating that the south was once a political and cultural center. The sun worship and the status of the southern tribes are the main reasons for the arrangement of the Qian gua in the south.

However, the evolution of history continued to emerge, and the rise of the western Zhou dynasty was a major event that changed east Asia political pattern. The Zhou people arose in the northwest frontier, and naturally placed the Qian diagram in the northwest during the cultural construction. As a matter of fact, after the acquired Eight diagram appeared, the concept of heaven law being in the northwest was deeply rooted in the underlying structure of Chinese culture, and its influence was so profound that the innate Eight diagram was buried in the long river of history, not known by the people. After the burning book seven in the Qin dynasty, these ancient ideas may be lost. The emergence of the Jizhongshu book offers the possibility of reconstructing the ancient idea of the innate Eight diagram. However, the change of thought is very complicated, During the period of Wei (魏) and Jin (晋), the senior officials group discussed the SanXuan (三玄), and Taoist thought developed rapidly. Therefore, it was urgent to construct its own theoretical model. But the archaeological data give us the support, in fact, the jade plate of LingJiatan culture is image of the earliest eight diagrams.

In fact, the big problem of the innate and acquired theory of the diagrams images is also accompanied by the profound background of academic history, that is, the disputes and conflicts between Confucianism and Taoism (Shanwen, 2008). Confucian cultural symbols are Zhou gong, Wen wang and Confucius, these belong to acquired eight diagrams. Fuxi, that is TaiHao, his surname is wind. Legend goes that he has the virtue of the sun and the moon, so he is called TaiHao, which is a metaphor for the worship of the sun. Taoism advocates the way of nature, the Fuxi eight diagram symbolizes the cultural symbol of Taoism. In the Han dynasty Confucianism was respected, and Wen wang eight diagrams was prevalent. After the decline of Confucianism, natural worship of Taoism rise going with stream.

It profound influenced on scholars that Zhou and Qin dynasties originated in northwest China. In the deep structure of culture, Qian's hexagrams moved to northwest China. In the Song dynasty, there were frequent border troubles in the north, and the Huaxia ethnic group was under great pressure. People's philosophy gradually moved from the outside to the heart, and the northwest became the pressure of the dynasty. In this context, the innate diagram was reintroduced, and the economic center moved to the south and attention was paid to the south.

6. Conclusion

To sum up, the changes of the position of Qian in the innate diagrams and the acquired diagrams are related to the natural environment of Eurasia where the Huaxia ethnic groups is located. The rise of Zhou and Qin in the northwest had a great influence on people's thinking, and people gradually realized that the northwest played an important role in determining the development of Chinese history. The emergence of the concept of "heaven Tao being in the northwest" is the result of people summarizing the history and paying attention to the reality. Due to the complexity of the ideological movement, the acquired diagram only attracted people's attention in the Song dynasty, and the reason of this change was also related to the attention to south, as well as the influence of the conflict between Confucianism and Taoism. As the most open and vast land in the world, Eurasia has always been a stage for the collision and integration of human civilizations in history. Different ethnic groups and cultures have participated in this process, which not only contributed to their own civilization, but also provided their own resources for the process of human civilization.

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