

On the Formation and Development of Anyang Ancient Capital from the Perspective of Cultural Area*

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Abstract: Since the Paleolithic age, the region has formed a relatively unique stone industry. After the development of Hougang phase I culture, Dasikong culture, Hougang phase II culture and Xiaqiyuan culture in the Neolithic age, a unique cultural area has been formed in Southern Hebei and Northern Henan. The cultural area has always taken today's Anyang and Linzhang areas as the core areas, which has influenced modern times. Yin capital and ye capital, which are located in the cultural core area, are the representatives of the cultural development of the cultural area, and the status of the cultural core area is the cornerstone of the formation and development of the ancient capital. The historical relevance of yin and ye cannot be separated.

Keywords: Anyang, Ancient capital, Cultural area

Anyang (Anyang here is not a narrow administrative division, but includes areas such as Anyang City and Linzhang County, Hebei Province.) is one of the eight ancient capitals of China, which is of great significance to China's historical development^[1]. Why did Anyang ancient capital have such a high historical status and cultural achievements? This paper attempts to take archaeology as the main research perspective and long-term cultural comparative analysis as the research method to analyze the development of Anyang cultural area and its relationship with the development of the ancient capital. If there is anything wrong, please ask experts to correct it.

I. Paleolithic Cultural Area

At present, Paleolithic remains have been found only at Xiaonanhai site in Anyang area. The relics mainly include stone tools and animal bones.

Among the stones, chert is the largest, followed by quartz. The stones are local materials, mainly gravel on the riverbed. Stone products are mostly stone chips (including waste chips and used chips), accounting for 85.89%, and stone tools are few, accounting for 1.7% of the total^[2]. At present, it is clear that stone chips are used for

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[1]ZhuShiguang. Eight ancient capitals of China [M]. Beijing: People's publishing house, February 2007

[2]Chen Chun, An Jiayuan, et al. Study on stone products excavated at Xiaonanhai site in 1978 [J]. Archaeological research (Collection), 2008

utensils with traces of use, but there are no traces of use for pointed utensils and scrapers^[3]. Animal fossils found in Xiaonanhai include ostrich, orangutan, Fangshizokor, last hyena, wild donkey, rhinoceros, wild boar, spotted deer, buffalo, przewalskii antelope and Sumen antelope^[4]. Through the analysis of the site strata, unearthed stone tools and animal remains, we can infer that the fourth layer of Xiaonanhai site is the main utilization stage of the cave. The time should be the interglacial stage before the peak of the last glacial age, about 24000 years ago. The site is used as a temporary camp with hunting shelters or lookout points; After the last glacial maximum, the utilization rate of the site decreased, but the use nature did not change greatly^[5].

Xiaonanhai Paleolithic site is a Paleolithic site with its own characteristics in North China. The unique environment of this area has had an important impact on the Paleolithic industry in this area. The Paleolithic age was a typical hunting and gathering society, with no agricultural production and strong mobility. It generally moved along the terrace of the river. According to this judgment, there should still be a certain number of Paleolithic sites (points) in Anyang area, which requires us to carry out further archaeological investigation and research in the basins of Huan River and Zhang river. We are expected to have a further understanding of the cultural features of Anyang area in the Paleolithic age.

II. Neolithic Cultural Area

The earliest Neolithic culture with a clear temporal and spatial scope in the Neolithic Age in Anyang area is the Hougang I culture, represented by the remains of the lower layer of Hougang, dating from 4500 BC to 3500 BC. This culture is mainly distributed in Northern Henan, Southern Hebei and nearby areas, forming an archaeological cultural area represented by Anyang Hougang site and PuyangXishuipo site^[6]. Its cultural distribution is shown in Figure 1^[7].

Dasikong culture is named after the excavation of dasikong village site in Anyang. Similar to the cultural and geographical distribution of Hougang I, it dates from 3100 BC to 2700 BC. Typical sites include Anyang baojiatang, DahanNangang, dazhengjilaomogang, Xinxiang luositan, Cixianxiapanwang, jieduanying and so on^[8]. Its cultural distribution is the same as that shown in Figure 1.

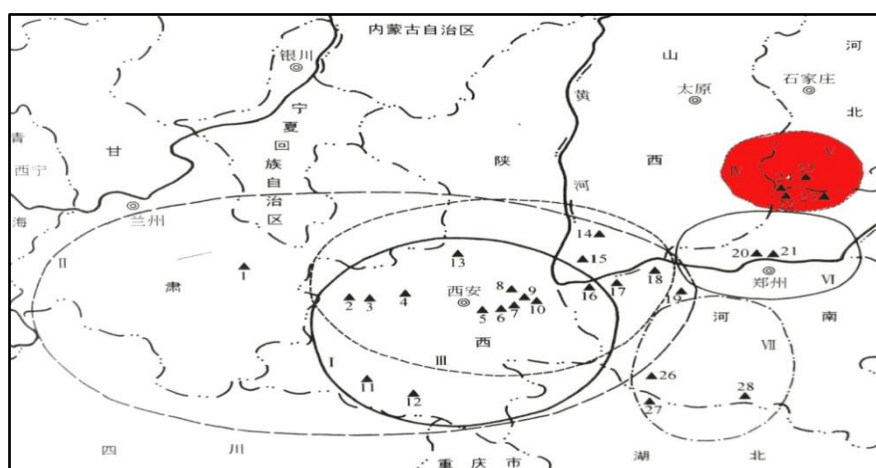


Figure1 Distribution of HougangPhase I Culture and DasikongCulture

[3]Chen Chun, An Jiayuan, et al. Study on stone products excavated at Xiaonanhai site in 1978 [J]. Archaeological research (Collection), 2008

[4]Zhoubenxiang. Study on vertebrate fossils at the Paleolithic cave site in Xiaonanhai, Anyang, Henan [J]. Journal of archaeology, 1965, issue 1

[5] Yang Kuan. Study on human utilization of Paleolithic cave site in Xiaonanhai, Anyang, Henan Province, Chinese Archaeology [J], to be published

[6] Institute of archaeology, Chinese Academy of social sciences. Chinese Archaeology Neolithic age volume [M]. Beijing: China Social Sciences Press. July 2010: page 217

[7] This picture is modified from Institute of archaeology, Chinese Academy of social sciences. Chinese Archaeology Neolithic age volume [M]. Beijing: China Social Sciences Press. July 2010: page 209 "schematic diagram of distribution of Yangshao cultural group and main sites".

[8] Institute of archaeology, Chinese Academy of social sciences. Chinese Archaeology Neolithic age volume [M]. Beijing: China Social Sciences Press. July 2010: page 218

(the red area is the distribution area of Hougang phase I culture and Dasikong culture, that is, the IV and V cultural areas shown in the figure, ▲ is the typical site of the cultural area, 22. Hougang, Anyang, 23. Xishuipo, Puyang, 24. Dasikong, Anyang, 25. Xiapanwang, Cixian)

The second period of Hougang culture is named after the second period of Hougang in Anyang. From 2600 BC to 2000 BC, its core distribution area is still Southern Hebei and Northern Henan, and the scope of cultural area is extended to central Hebei^[9]. As shown in Figure 2, cultural distribution range^[10].

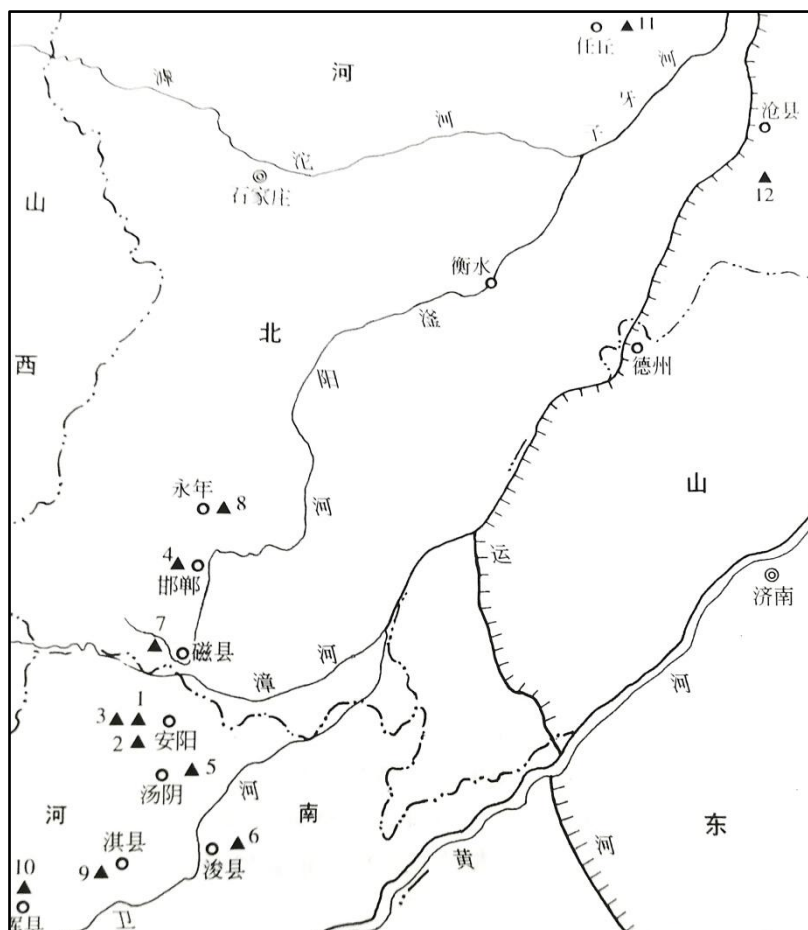


Figure2 Distribution of Main Sites of HougangPhase II Culture

1. Anyang Hougang 2. Anyang DahanNangang3. Anyang Balizhuang 4. Handan Jiangou
5. TangyinBaiying6. Junxian Dalai store7. Xiapanwang, Cixiancounty 8. Yongniantaikou
9. Songyao, Qi county 10. Mengzhuang, HuixianCounty 11. Labazhuang, Renqiu
12. Chenyu, Cangxian County

Xiaqiyuan culture, represented by the third and fourth layers of xiaqiyuan site in Cixian County, Hebei Province, includes the late Longshan era to the early Shang Dynasty^[11]. The second period of Hougang culture is an important source of xiaqiyuanculture^[12]. Xiaqiyuan culture can be divided into Zhanghe type, yuegezhuang type and lutaigang type. Among the three types of culture, Zhanghe type is in the center. Yuegezhuang type and lutaigang type are mostly developed under the influence of Zhanghe type, especially

[9] Institute of archaeology, Chinese Academy of social sciences. Chinese Archaeology Neolithic age volume [M]. Beijing: China Social Sciences Press. July 2010: 448-449

[10] This picture is modified from Institute of archaeology, Chinese Academy of social sciences. Chinese Archaeology Neolithic age volume [M]. Beijing: China Social Sciences Press. July 2010: page 547 "distribution diagram of main sites of Hougang phase II culture".

[11] Wang Wei. Dictionary of Chinese Archaeology [M]. Shanghai: Shanghai Dictionary Publishing House, reprinted in July 2015: 311 pages

[12] Institute of archaeology, Chinese Academy of social sciences. Xia Shang volume of Chinese Archaeology [M]. Beijing: China Social Sciences Press, December 2003: page 147

lutaigang type, which is the result of the southeast development of xiaqiyuanculture [13]. It can be seen that the core area of culture at this time has not changed much compared with the previous cultures, but the influence of culture is more than ever, and has affected the central Henan and northern Hebei regions. The cultural distribution range is shown in Figure 3.

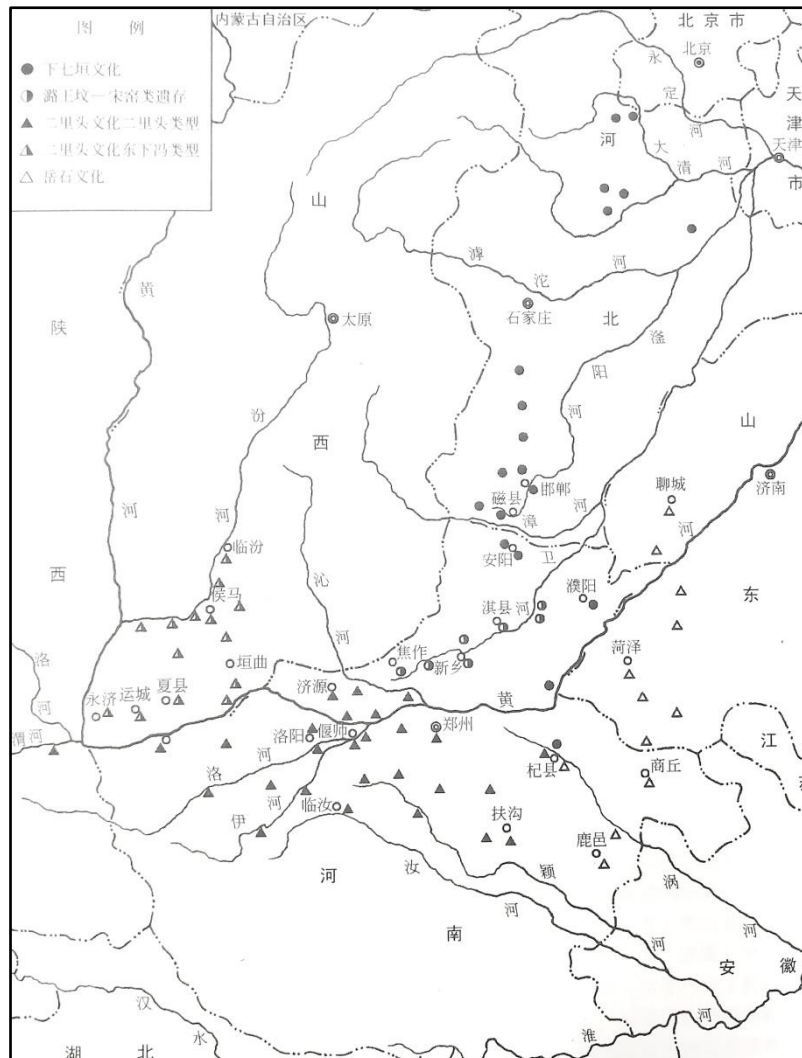


Figure 3 Distribution Diagram of Xiaqiyuan Cultural Site (●Xiaqiyuan Cultural Site)

Through the above combing of the Neolithic archaeological cultures in Anyang area, we can see that Anyang area has formed a cultural area in Southern Hebei and Northern Henan with Anyang area as the core since about 4500 BC. The society of this period was a relatively primitive agricultural settlement period, and the cultural area lasted for more than 2500 years, and its core area did not change, which also shows that the residents of this area have a high sense of cultural identity in a certain sense.

III. Cultural Area in Yin and Shang Dynasties

As the capital of the late Shang Dynasty, the cultural relics of Yin Ruins in Anyang (Yin Ruins Culture) are the concentrated embodiment of the late Shang culture. The upper limit of Yin Ruins culture began from moving Yin to the capital, about the middle of the 13th century BC, and the lower limit was the collapse of the

[13] Institute of archaeology, Chinese Academy of social sciences. Xia Shang volume of Chinese Archaeology [M]. Beijing: China Social Sciences Press, December 2003: PP. 146-156

Shang Dynasty, about the middle of the 11th century BC ^[14]. In Yin Xu, in addition to the palace and temple architectural sites, the most important and widely distributed is the handicraft workshop sites. The king of Shang realized the control and layout of the Yin capital through the control of the handicraft industry of each family ^[15]. Through the study on the layout of handicraft workshops in Yin Ruins, Yin Ruins takes Gongmiao area as the center, surrounded by different handicraft areas ^[16]. Up to now, no exact city wall has been found in Yin Ruins, and no other production activities such as agriculture have been found within the known (designated) capital. The edge of the capital city is likely to be unified with the edge of the handicraft workshop area. The Xindian site discovered in 2016 is 8.2km away from zhangshui in the north and 10km away from the core area of Yin Ruins ancestral temple site in the South ^[17]. Although Xindian site may be the stronghold of "Yin remnant" ^[18], it also reminds us that we should rethink the scope of "Dayi merchants". Has it extended from huanshui to zhangshui? The scope of Yin Ruins is shown in Figure 4 ^[19].

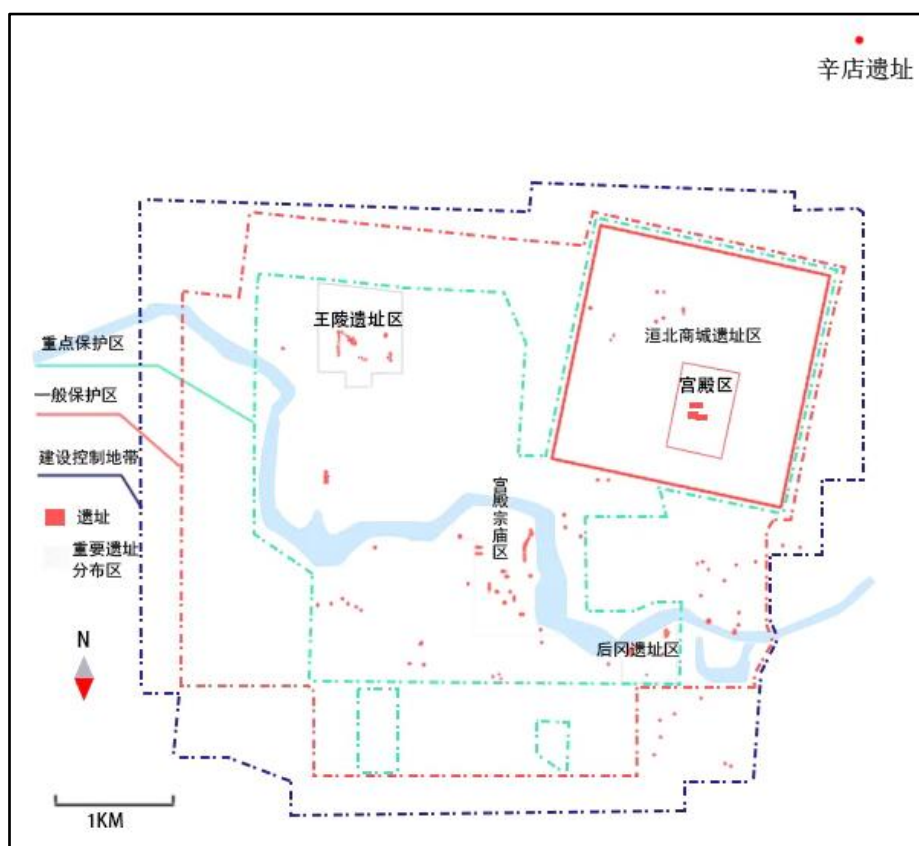


Figure4 Distribution of Yin Ruins

Yin Ruins culture (one of the late Shang culture types) is centered on the Yin Ruins in Anyang, including central and Southern Hebei and Northern and central Henan. During this period, the culture centered on Anyang began to export. The late Shang culture centered on Yin Ruins culture reached the Yangtze River Basin in the south,

[14] Institute of archaeology, Chinese Academy of social sciences. Xia Shang volume of Chinese Archaeology [M]. Beijing: China Social Sciences Press, December 2003: page 289

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[18] Kong Deming. The largest copper casting site of the late Shang Dynasty found so far in Anyang, Henan [n]. China Heritage daily, January 3, 2010

[19] The picture is modified from Anyang. The website is as follows: http://www.ayrbs.com/news/2015-10/10/content_1470426.htm.

near Beijing in the north, Xi'an in the West and Shandong Peninsula in the East. This is also the sphere of influence that the late Shang Dynasty can touch, which is enough to illustrate the great influence of Yin Ruins culture. See Figure 5^[20]. There is no doubt that Yindu was already the center of politics, economy and culture (oracle bone inscriptions, bronze ritual system, etc.) at that time, which had a far-reaching impact on future generations. It was a real ancient capital.

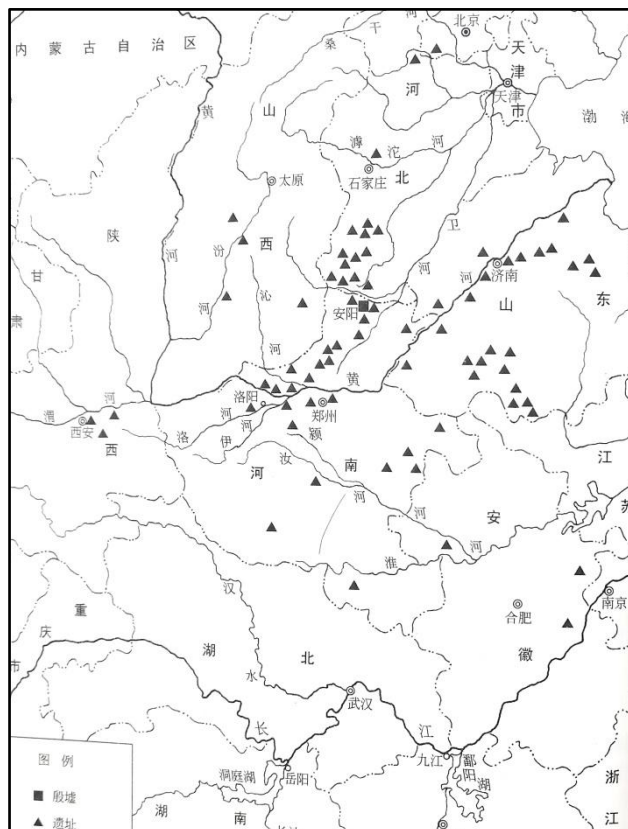


Figure5 Distribution of Late Shang Culture

IV. Cultural Areas Since the Western Zhou Dynasty

After Shang destroyed the country, Anyang culture radiated from the whole country and returned to southern Hebei and Northern Henan. It has successively become a dependency of Wei, Qi, Jin, Wei and Zhao. From then on, we can also see the important strategic position of the Huan Zhang area. In the Wei, Jin, southern and Northern Dynasties, the influence of the region once again affected the whole country.

From the beginning of Cao Wei, the governments of later Zhao, ran Wei, Qian Yan, Eastern Wei and Northern Qi successively established their capitals here, and Yedi became the political center of the North^[21]. As the core of Jian'an literature, Cao's father and son and Yexia literati group broke through the shackles of traditional Confucianism in literary expression and creation mechanism, enriched the content of literary works and innovated literary style; In terms of poetry system, it promoted the development of five character poetry and created seven character poetry, which had a far-reaching impact on later literature^[22]. The planning of connecting the South Gate of yebei city and the main palaces in the palace area into a north-south urban central

[20] The picture is from the Institute of archaeology, Chinese Academy of social sciences. Xia Shang volume of Chinese Archaeology [M]. Beijing: China Social Sciences Press, December 2003: page 306

[21] GuoShengqiang, Chen Wendao. Ancient capital Anyang [M]. Zhejiang: Hangzhou publishing house, September 2013

[22] Xu Qingshuang. On the emergence of Yexia literati group and its influence on later literature [J]. Research on ancient Chinese literature [J], No. 11, 2017

axis has milestone significance in the fashion of ancient Chinese capital ^[23].

Since the Sui Dynasty, the region has been a relatively unified administrative division. Although the division scope of each dynasty is different, its core region, including Anyang and Linzhang, has not changed much^[24]. Until the modern administrative division adjustment, the area was allocated to two different provinces, namely Hebei Province and Henan Province, which is also the reason why this area is called the region of Southern Hebei and Northern Henan.

V. Discuss

Through the above combing, it can be seen that the Southern Hebei and Northern Henan regions with the current Anyang and Linzhang generations as the core have formed their own cultural areas no later than the Neolithic age, which have continued to modern times. The inheritance and development of regional culture can not be separated. The ancient capital culture is the representative and epitome of the regional culture.

Mr. Tan Qixiang called Anyang the seventh ancient capital, mainly focusing on the historical importance of Yin capital and ye capital ^[25]! The focus of scholars' objection is that the Yin capital and ye capital do not coincide, and there is no inheritance relationship between them ^[26]. When we look at the relationship between Yin capital and ye capital from a longer-term historical perspective, it is not necessary to separate the relationship between Yin capital and ye capital with the change of dynasties. Through the above discussion, we have reason to believe that yin and ye are the inevitable choice for building the capital here because they are at the core of the cultural zone in Southern Hebei and Northern Henan. If not, when Yang Jian burned Ye City, he would not directly move people to Anyang City. Controlling the core and key area is the need to rule the area; For the people, after the destruction of Yecheng, it is natural to call Anyang "Ye". From the perspective of cultural connection, the two are one, and the people have a high sense of cultural identity. Because of this, in the subsequent administrative divisions, the Yin and ye regions were divided into one, and the governance was in Anyang.

Although the status of Anyang as a great ancient capital has been recognized by the industry, the controversial voice may exist all the time due to different understanding and interpretation of the evaluation and identification standards of Anyang as a great ancient capital. Because when there is a dispute over the location and inheritance relationship of the ancient capital, we might as well re-examine the historical development relationship of the capital from a more long-term historical development perspective, which may enable us to understand another aspect of the ancient capital culture.

VI. Summary

Taking archaeology as the main perspective, this paper combs the cultural development context of Anyang area. From the Paleolithic age, this area has formed a relatively unique stone tool industry. No later than the middle Neolithic age, this area has formed a unique cultural area. This cultural area has always been the core area of Anyang and Linzhang, which has been affecting modern times. Yin capital and ye capital in the cultural core area are the peak of the cultural development of the cultural area, and the status of the cultural core area of the area is the cornerstone of the development of the ancient capital, and its historical relevance can not be separated.

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