IDEA AND REALITY

THE ORIGIN OF SINIC CIVILIZATION

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(Translation with Comments)

1. MOTIVATION FOR RESEARCH IN THIS TOPIC

Historians and geographers of both China and the West always mention that "the Huangho Valley is the cradle of Chinese Civilization." Strictly speaking, this theory cannot be coordinated with geographical facts.

1. "Chinese Civilization originated from Huangho Valley," See Huangho Chih (Huangho Gazette), Vol. 2, Preface to Ti-chih chih-lieh (Accounts of Geology), (Kuo-li pien-i-kuan (National Academy of Compilation and Translation), 1934.) Also, "The Huangho Valley in China is wide and fertile, suitable for cattleherding and farming, convenient in transportation. It is most suitable to be the cradle of civilization in ancient China, hence, it formulated an independent civilization long before in the most ancient times." See Liang Chi-ch'ao, Kuo-shih yen-chiu (A Study of National History), in Yin-ping-shih chuan-chi (Special Works of Ice-Drinker's Studio), Chap. I. Geography, p. 2. (Chung-hua shu-chu (China Book Co.), 1936.)

"Hsia Dynasty is sited on the upper course of the Huangho, this is a dynasty founded by highlanders, the Shang Dynasty is sited on the lower course of the Huangho, this is a dynasty founded by lowlanders." See Chien Mu, Kuo-shih ta-kang (Outline of National History), Vol. 2, (Shang-wu yin-shu-kuan (Commercial Press), 1940, ) p. 13.
British historian, A. J. Toynbee has explained further that he innovated the theory that "ease is inimical to civilization." He assumed that Chinese Civilization was formulated by the people of the Huangho Valley by using their brain in response to the challenge of floods and droughts there. This unwarranted theory has been accepted and prevailed in the world for many years. Looking back, why did ancient Chinese Civilization originate in the Huangho Valley? If it is true that civilization did arise in the arid area of ancient China and places most suitable for living did not produce civilizations, what is the reason? The cultural areas of the contemporary world have all possessed a favorable geographical environments of living agreeably, then, why was the ancient region of Sinic Civilization diametrically different? During the early period of World War II, the coastal areas of China were occupied by enemy troops, Chinese people had to move to the hinterlands, life there was difficult that there was no leisure time could be spared to develop culture. After V-J day, they left the hinterland areas and come back to the coastal regions and culture grew rapidly. All these facts illustrate well that the rule applied to other areas in the world can also be applied to China. Living suitably and convenience in transportation are the necessary conditions for the growth of culture. Then, why does Toynbee create a theory contrary to the basic facts? Possibly it is due to the following three factors: (A) Toynbee himself has never been in the Huangho Valley of China, therefore, he himself has merely a vague idea of the geographical environs of the Huangho Valley. (B) He knows that the contemporary Chinese are industrious and money-saving people, so he deduces that ancient Chinese people must be the same. They are able to fight against difficult surroundings. (C) He elaborates a pseudo-theory from a simple map of the Chinese Huangho Valley published in Europe without complete geographical materials. Toynbee is a world-famous historian, and Chinese scholars usually respect theories by Western scholars. But Toynbee's unwarranted theory has been accepted widely by people all over the world, the author motivated by the intellectual pursuit of academic truth, hopes here to present research based on direct observation to correct this incorrect theory accepted by most people.

I. METHOD OF RESEARCH FOR THIS TOPIC

The author first wants to figure out five small problems as to the method in research of this topic: (A) In ancient China, what period can be selected as "the flowering stage of civilization"? (B) In the selected period of "the flowering stage of civilization", which area in China can be selected as "the original place of civilization" or "cradle of civilization"? (C) Are those selected "original place of civilization" assuredly located inside the Huangho Valley or outside of it? (D) What are the geographical environments of those selected "original place of civilization"? Are they hard or easy for the people in that times? (E) Suppose that the selected "original regions of civilization" definitely were influenced by the Huangho and produced a higher culture. In that case, what were the characteristics of that civilization in that period, which came from the Huangho influence? If these five small but significant questions are answered one by one, then the problem of the origin of Chinese Civilization can be solved in a clear-cut way.

I. WHAT PERIOD HAVE WE TO CHOOSE AS THE FLOWERING STAGE OF ANCIENT CHINESE CIVILIZATION? WHAT REGIONS ARE THE ORIGINAL PLACES OF ANCIENT CHINESE CIVILIZATION?

Ancient times mentioned in this paper are historic times while prehistoric time are not included. Therefore, evidently, the original places of civilization are limited only to the places since the historic times. The Yang-shao-tsun in Honan and Cheng-tzu-yai in Shangtung are all the culture remains of Neolithic Age. They belong to the cultural stage in prehistoric times. The place of the beginnings of civilization in China (in historic times) is Anyang, with Hsiao-tsun as the center; then followed by Haoking (Tsung Chou) and Loyang. The stage of efflorescence of ancient Chinese Civilization advocated by scholars are the Chi'en Chi'iu and Chan Kuo periods. During those times, there appeared many thinkers, philosophers, and a hundred schools of thoughts are founded also; Strictly speaking, this period should start from 685 B.C., i.e. the year of Chi'h-kuang-lung's accession to the throne, and end in 213 B.C. i.e. the year when Sinh-
huang-ti burned books and sayings of a hundred scholars, and established laws to forbid possession of books. It lasted for 472 years. Through these nearly 500 years are the stage of efflorescence in ancient China Metropolitan cities with an international reputation were Lin-tzu (Ying-ch'iu) in Ch'i State, Chü-wo of Chin State, Ying-tu of Ch'ü State, and Hsien-yang of Ch'in State. The international centers of civilization were Chü-fu in Lu; followed by Lin-tzu in Ch'i. Chü-fu and Lin-tzu should be selected as central culture regions in this flowering stage of early Chinese Civilization.

From the aspect of urban geography, Anyang is the capital of the Shang Dynasty, and Haoking is that of Western Chou, while Loyang is the capital of Eastern Chou. Literary records concerning these capitals of the three periods have been retained. The most prominent influence on later times in this period is Li-erh (Lao-tzu) of Loyang in Eastern Chou. The influence in China of his thought is profound and farreaching. Lin-tzu is the capital of Ch'i, and Chü-fu is that of Lu. They become well-known as "Ch'i-Lu Civilization", i.e. pointed to the civilization of Chü-fu and Lin-tzu during Ch'un Ch'i and Chao Kuo. Lin-tzu is an important military post in ancient times and is the main road of DRANG NACH OSTEN. Wu-wang (King Wu) gave Lin-tzu as a fief to T'ai-kung-wang for investiture in purpose of making Ch'i principality a satellite of Chou in the East controlling Lai and Huai peoples. A new economic policy was adopted by Kuan-chung, promoting

3. Ssu-ma Ch'ien, Shih Chi, Ch'üan 32, Shih-chia II, Ch'i T'ai-kung. Ch'i is a large state in the early period of Chou. Two factors make it possible: First, "When T'ai-kung reaches his principality, he starts reforms, adapts to their customs and simplifies their rules of propriety, encourages trade and industry, makes profits from the enterprises of fishing and salt. People come to the principality of Ch'i and Ch'i thus becomes a great state." Secondly, "When Kuan and T'sai revolted and the Huai I (Barbarian Huai) rebelled to Chou, (the court) dispatched Chao K'ang-kung to order T'ai-kung that 'East to sea, West to river, South to Mu-ling, and North to Wu-ti, five marquises and nine counts are all under your domination.' Henceforth, the principality of Ch'i grasped the military power for conquest and thus become a great state."
the enterprises of fishing and salt, the manufacture of iron, and woodmaking for the development of national entrepreneurship. While the warehouses were filled and national productivity was sufficient, Lin-tzu was becoming the economic center in the earlier period of Ch'ün Ch'iu. The fulfillment of Chi-huang-kung's career is due to the fact that he founded this new economic center as the base of his endeavor. The civilization of Lin-tzu as exemplified by the Book of Kuan-tzu is well-represented. The second example is the book On the Art of War written by Sun Wu of Chi State. Chü-fu is one of the region of prehistoric culture in China on the one hand, and a center of civilization in its flowering stage on the other. Legendaily, Chü-fu is the remain of Yen-ti. The tribe of Shao-hao had made it a capital. Wu-wang looked actively to this city because it was a place of prosperity with a long cultural tradition. He accorded Lu as a fief to Chou-kung-tan, and took Chü-fu as the capital. Chou-kung-tan could not go himself personally, so his son Pai-ch'ing came there in his stead. Ch'eng-wang (King Ch'eng) also gave special sanction to Lu State to hold ceremonies of sacrifice and worship to Wen-wang (King Wen). The Lu State also used imperial rituals and music. In its flowering stage, Chü-fu became a city of high culture as a counterpart of Haoking. After the burning and destruction of Haoking by Chi'uan Jung, Chü-fu became the center of culture throughout Chou times. From the early period of Western Chou down to the period of Chan Kuo, this city was not extensively destroyed and many cultural remains were maintained. Surrounding this city, there were Wei, Sung, Tsou, T'eng states to formulate a culture sphere region. Prominent figures who emerged in this portion were Confucius, Mencius, Lao-tzu, Chuang-tzu, and Mo-tzu.

IV. WHAT IS MEANT BY "A RIVER AREA?" ARE THE ABOVEMENTIONED REGIONS OF EARLY CIVILIZATION ALL IN THE RIVER AREA OF THE HUANGHO?

4. Shih Chi, Chüan 62, Lieh Ch'uan II, Kuan yen, "Trading commodities and accumulating wealth, make state rich and powerful."
5. Huang Han, Kuan-tzu ching-chi tsu-hsiang (Economic Thought of Kuan-tzu), (Shang-wu yin-shu-kuan (Commerical Press), 1936.)
The term "river area" as used here relates to the region which includes the small rivers which drain into the major river. The so-called "Huangho river area" is the river basin of the main and tributary rivers of the Huangho. Rainfalls to the mainstream of Huangho and its affluents are counted as the "Huangho river area", otherwise, it isn't. This principle is simple and easily understood. Anyang is in the Eastern foothills of the T'ai-han Range belonging to the river area of Weiho which is streaming down Northeastward down to Yünho (the Grand Canal). It bears no relationship to the Huangho, hence, it cannot be included in the river area of the Huangho. Chü-fu is in the Western side of the hilly region of T'aishan (Mount T'ai) belonging to the river area of Ssu-shui, which is flowing Westward down to the Nanyang Lake. Therefore, by the same reason, it cannot be classified as in the river area of the Huangho. Lin-tzu is in Northern part of the hilly portion of T'ai-shan (Mount T'ai) belonging to the river area of Siao-shingho which is running Northeastward down to Pohai (Po Sea). Obviously, Siao-shingho is not inside the river area of the Huangho. The base of founding Western Chou is on the loess terrace of the Southern bank of the Wei River, it is named "Yüan" in ancient times and is belonging to the river area of Feng-shui (Fêng River), while Feng-shui is going to Wei River which is a large affluent of Huangho. By far, Feng-shui is in the margin of the river area of the Huangho, and it can be classified roughly in its river realm however, it is not in the nuclear portion of the river area of the Huangho. The base for founding Eastern Chou is inside the Loyang basin and belongs to the river area of Loho (Lo River) which is streaming Northeastward down to the Huangho. Hence, Loyang is belonging to the river area of the Huangho. In short, of the five original places of civilization, we find not one is sited directly on either bank of the mainstream of the Huangho. This point is sufficient to prove that these five original places of civilization bear no direct relationship to the main course of the Huangho. Among

7. The river close to Anyang is named Anyangho (Anyang River). It is a tributary river of the upper channel of Weiho. Whether did Weiho flow down to the Huangho in 602 A. D. (the fifth year of Chou-ting-wang) needs further evidence.
these five original places, only Loyang is on the Northern bank of the Lo-ho which is an affluent of the Huang-ho, and Haoking is on an affluent of a tributary river of the Huang-ho, having almost no relation with the maincurrent of the Huang-ho. In addition, both Ch'ü-fu and Lin-tzu, the two foremost culture centers are all far away from the Huang-ho basin. This is one of the most significant phenomena in ancient Chinese geography.

V. WHERE IS THE INFLUENCE OF THE HUANG-HO ON CHINESE CIVILIZATION?

Before, during and after World War II, the author was in the provinces around the Huang-ho Valley to investigate the "positive influences," and the "negative influences" of the Huang-ho for towns and cities on bank of the river. "Positive influences" as mentioned here include navigation, irrigation, water-power, drinking water, etc. The "negative influences" include factors inimical to the communication of residents of banks such as floods, etc. The results of this observation has proved that cities e.g. Lanchow, Yin-ch'uan, and Pao-t'ou in the area of the middle channel of the Huang-ho all received the "positive influences," and thus developed their culture. These three cities all use the water of the Huang-ho for irrigation; their occupants use ox-skin boats for short range navigation. In the adjacent area of Lanchow on the Southern bank of Huang-ho, people use wooden wheels to operate water power for the development of irrigation. Drinking water in the Lanchow city area is from the Huang-ho. On the contrary, K'ai-fêng and Chi-nan are two foremost cities along the bank of lower course of the Huang-ho. Their growth had nothing to do with the Huang-ho.

K'ai-fêng became a metropolitan city was due to the fact that Chao Kuang-yin here made the capital of Sung Dynasty while the Huang-ho during Sung times did not stream by the Northern side of the K'ai-fêng city but bypassed the Northern area of contemporary Honan Province. K'ai-fêng in Sung was the centre of a great agricultural area in North China. It was the place where Pien-shui or Pan-shui (Pien River or Pan River) flowed by. During the period of the Yuan Dynasty, Pien-shui was captured by the Huang-ho, hereafter
K'ai-fêng was close to the Southern bank of the Huangho. In other words, the growth of K'ai-fêng bears no relationship to the Huangho. The decline of K'ai-fêng nowadays is primarily due to the threat of the Huangho riverway becoming higher than the plain alongside.

Chi-nan is on the Southern bank of the Huangho—a distance of about four miles. Originally, Chi-nan city was on the Southern bank of Chi-shui (Ch'i River). It happened in Ch'in time that Chi-shui was captured by the Huangho and become itself a tributary river of the Huangho. The emergence of Chi-nan as a city is based on the fact that many waterspring exist around this city. It belongs to the settlements of watersprings. Here it was far away from the Huangho at the very beginning. After the piracy of the Chi-shui by the Huangho, the Huangho started to flow by the North of Chi-nan. Northeastward from Chi-nan to Po-hai (Po Sea), the waterway of the Huangho completely flowed between the two large embankments of the river. Obviously it is only “negative influences” instead of “positive influences” that is the effect of the Huangho for the living condition of residents on its banks of the lower course of the Huangho.

VI. IF HUANGHO IN ANCIENT TIMES DEFINITELY MADE “POSITIVE INFLUENCES” ON ANCIENT CIVILIZATION, WHAT ARE THOSE CHARACTERISTICS AND THEIR CULTURAL EXPRESSION?

So far as contributions of rivers in ancient time are concerned they are for drinking, irrigation, and navigation. Only in the adjacent area of Lanchow is the water of Huangho depended on for drinking. Other areas are not dependent on the Huangho exclusively. If China is the gift of the Huangho, then the hydraulic engineering of ir-

8. “In 1194 A.D., the fifth year of Ming-ch'ang of Chin Chang-tsung, the Huangho flowed along... the riverway of Ch'i-shui, Northwards down to sea.” See Sung Hsi-shang, et. al., Chung-kuo ho-ch'uanchih (Gazetter of China's rivers), Vol. I, (Chung-hua wen-hua shih-yen chu-pan wei-yuan-hui (China's Culture Career Publishing Committee), 1954) p. 31.
rigation and hydrology of navigation must have made great advancements, and the study of hydraulics should have been progressed. In fact, irrigations during Ch'ün Ch'iu and Chan Ku are not on the banks of the main course of the Huangho. The mainstream of the Huangho has never been used in navigation. The waterway account of Huangho was never mentioned in ancient records. In short, in the aspect of the growth of Sinic Civilization, we cannot find any remarkable feature of the Huangho, except the legendary story engineering of water control by Yu, the Great. Conversely ancient Chinese Civilization belongs to the agriculture of small river areas instead of to the large river valley. Haoking, Loyang, Lin-tzu, and Chü-fu are all evidences for this.

VII. CIVILIZATION BEGAN IN THE EASTERN AND WESTERN REGIONS OF THE HUANG-HUAI PLAIN

From on-the-spot observation, it has been proved that the main course of the Huangho had no direct influence to the growth of ancient Sinic Civilization. If one still maintain that the Huangho Valley is the original place of Chinese Civilization, that is complete groundless theory (Wu-chi chin-t'an). The reasons are that both Chü-fu and Lin-tzu are definitely not within the boundary of the Huangho Valley. The waterway of the lower course of Huangho is not a fixed passage. It wavers Northerly and Southerly. When the river mouth was in the extreme North, it reached at the South of Ti'en-tsin; and when it was in the extreme South, it was at the Eastern coast of Kiangsu Province. This state of shifting is like the waterway on the

9. Ssu-ma Chien, Shih Chi, Chüan 29, Ho-chü-shu has recorded that Li Ping, magistrate of Shu county of Ch'in State, dredged the Li-tui to penetrate two rivers and thus irrigated the Ch'eng-tu Plain; Hsi Men-pao made Chang-shui (Chang River) to irrigate the Western part of Hopei Plain; Cheng Kuo, a hydraulic engineer of Han State, exploited Ching-shui (Ching River) to irrigate the Northwestern part of Kuan-chung Plain. In short, all these famous irrigation areas bear no relationship to the mainstream of the Huangho.
alluvial fan swinging right and left radially. The Huang-Huai Plain is a giant, compound alluvial plain deposited by the Huangho and Huaiho (Huai River). In fact, many small rivers are also the architects of this wide and huge plain, e.g., Kuho (Ku River), Luanho (Luan River), and Siaotsingho (Siaotsing River).

The sloping plain on the Western side of Huang-Huai Plain, i.e., the Eastern slope region of the T'ai-hang Range is named “Section A” in this paper (See fig. 1). Inside Section A, the original places of ancient civilization are Anyang, the capital of Shang; and Loyang, the capital of Eastern Chou. The plains at the foothills in
the Eastern part of the Huang-Huai Plain, i.e. the Western part and Northern part of the hilly places of Taishan (Mount T'ai), is named "Section B" in this paper (See fig. 2). The original places of civilization in this region are Chu-fu and Lin-tzu. As far as cultural heritage is concerned, Section B is far superior to Section A. In Section B, there are birthplaces of many philosophers in ancient China, e.g. Kuan-chung, Confucius, Mencius, Lao-tzu, Chuang-tzu, Mo-tzu, Sun-wu-tzu, Shen-pu-hai, and Yen-yin, etc. All their birthplaces are either within the realm of Section B or in its adjacent areas. This region of Section B is the very original place of ancient Sinic Civilization in its world setting. From the aspect of the river area, it belonged to the geographical area of many small rivers instead of that of large river valley. In this point, the growth of Sinic Civilization is completely different from the so-called three stages of the growth of Western Civilization, i.e. Civilization in the Nile, Mediterranean Civilization and North Atlantic Civilization that is from the civilization of large river valley to those of sea and ocean.
VI. ARE THE GEOGRAPHICAL ENVIRONMENTS OF SECTION A AND SECTION B HARD OR EASY?

From the aspect of geographical environments, both Section A and Section B are all foothill plains and are far superior to the Huang-Huai Plain, Fen-Wei Plain, and Chin-Shen-Kan Loess Plateau. There are eight reasons as follows: First, both Section A and Section B belong to foothill plains, their topographies are a bit higher than the Huang-Huai Plain, and they are far away from the maincurrent of the Huangho, consequently, are absolutely immune from the usual Huangho floods. Second, conditions of drainage systems in these two Sections are good because the slopes are definitely inclined. Few serious floods occur in these Sections, indeed. Third, these two Sections are alluvial loess, rivers bring loess down here from highlands. The loess layers are soft and fertile, easy for the development of agriculture. Fourth, the quality of the water of those small rivers in foothill areas is comparatively soft and favorable for drinking in contrast to the bitter taste of the well water inside Huang-tu kao-yian (Loess Plateau). By this reason, therefore, Anyang, Haoking, Loyang, Ch'i-fu, Lin-tzu, etc. all emerge in the adjacent areas of the small rivers. This makes clear evidence. Fifth, the topographies of both Sections are a bit higher than their neighbouring areas and rainfalls are comparatively extensive. Therefore, there are naturally sparsely distributed woods producing timbers of good quality for architectural usage. On the contrary, both the Huang-Huai Plain and Fen-Wei Plain are all flooded plains growing dense grass with lots of swamps and marshes in the lower places of the plain. Woods and forests are sparse, and it is difficult to exploit for farming. As far as agricultural development is concerned in ancient times, the foothill plain is far superior to the huge flooded plain. Sixth, both the regions adjacent to Huang-Huai Plain and those to Fen-Wei Plain are the aboriginal places of producing Chinese soya-beans, Kaoliang, millet, and silk-worms. Hence, it is convenient to develop agriculture and the weaving industry, especially, the adjacent area of Ch'i-fu is the very place of the legendary Ch'Un-sang. Seventh, during the periods of Ch'un Ch'iu and Chan Kuo, all these foothill plains are the very bypassing focal
places of many crucial passage-lines, e.g. Anyang is sited on the Eastern foothill of T’ai-hang Range and is in the crossroad of South and North passages; Haoking lying on the Northern foothill side of Ch’in-ling, is the midpassage between West and East; Loyang is in the Tung-kuan corridor, situated in the crucial place of East and West; Ch’i-fu is situated in the Western side of the mountainous region of T’ai-shan, lying on the place between North and South; Lin-tzu is sited in the Northern part of the mountainous region of T’ai-shan, lying on the junction of East and West. Eighth, both Lin-tzu and Ch’i-fu are not far away from the remains of Ch’eng-tzu-yai, the centre of Black Pottery Culture; Loyang is close to Yang-shao remains, the centre of Painted Pottery Culture. Anyang, the capital of the Shang was directly sited in the mid-point of Painted Pottery and Black Pottery cultural layer remains. From this point, the superiority of environment of these original places of civilization is all illuminated. From these aspects, both Section B and Section A are regions convenient in transportation, easy for living instead of difficult for living during the periods of Ch’un Ch’i-ju and Chan Kuo. The stage of cultural efflorescence in China. Such a geographical environment favors the development of civilization.

IX. THE BELT OF NATURAL LEVEES ON THE CENTRAL PART OF THE HUANG-HUAI PLAIN

On the Western side of the Huang-Huai Plain, taking the Eastern mouth of Tung-kuan canyon as the center, this slope is easterly inclined, formulating a large scale half-circular alluvial fan plain. The margin of this alluvial fan is roughly like a crescent which spreads North to Anyang (Capital of the Shang); East to Shang-ch’i-ju (King Wu of Chou gave this place to Wei-tzu as a fief for investiture); South to Shang-ts’ai (Ch’u State’s possession in Chan Kuo). The Eastern part of this alluvial fan plain protrudes easterly and is close to the mountainous region of T’ai-shan. The waterway of the Huangho on this alluvial fan wavered Southward and Northward uninterruptedly in

prehistoric time, and deposited many natural levees, thus a belt of natural levees emerged here. This belt contributed to the good condition of drainage has become the natural throughfare of Culture crossbreedings between Section A and Section B. Hereafter, ancient feudal principalities e.g. Cheng, Ts'ao, and Wei have all emerged in this belt which helped to a certain extent the culture cross-fertilization between Section A and Section B.

X. A COMPARISON OF ORIGINS OF CIVILIZATIONS IN CHINA, EGYPT, AND BYBALONIA

The original region of civilization in Egypt is the Nile Valley. The Nile is not only convenient for the development of irrigation, but also for navigation. The growth of Cairo, capital of Egypt, which lies on the bank of the Nile, is all the gift of this river. The original place of civilization of Babylonia is the plain of Mesopotamia. That the river of this plain has the advantages and usefulness of irrigation and navigation makes the emergence of civilization there possible. Baghdad, the capital of Babylonia is situated on the bank of Tigris. It has become a world-famous city through the influence of this river. Conversely, when we look at the lower channel of the Huangho, it removed once and again and floods occurred so many times. Actually, the lower course of the Huangho has neither the utilization of irrigation nor the availability of navigation. If one attributed the growth of ancient Sinic Civilization to the disadvantageousness and unusefulness of the Huangho, it is just irrelevant.

XI. CONCLUSION

The following five points are the conclusion of this paper.

(A) Since historic times, the region of earliest civilization in China

is the Western area of the Huang-Huai Plain. That is Section A as pointed out in this paper. The region of culturally flowering is the Eastern part of Huang-Huai Plain, that is the area of Section B as mentioned in this paper. (B) Both areas of Section A and Section B are not inside the Huangho Valley with only one exceptional case, i.e. the Loyang basin which is but in the region of a tributary river of the Huangho. Hence, definitely, the origin of Chinese Civilization should not be said to be the Huangho Valley. (C) From the topographical point of view, ancient Sinic Civilization belonged to a civilization of foothill plain or small rivers area which is evidently different from the civilization of flooded plain or that of large river valley area, e.g. the Egyptian or the Babylonian civilization. This is the fundamental difference between the early stage of development of civilization of Orient and that of the West. (D) There is a close relationship to the belt of natural levees of the Huangho so far as cultural crosscurrents of Section A and Section B are concerned. (E) While noting that Toynbee says that “ease is inimical to civilization,” the author assumes that “ease is favorable for civilization instead of inimical to it.” Further, the author assumes, “the easier conditions become, the easier is the enhancement of civilization.” In other words, the author assumes, “ease has a positive relationship to the growth of civilization.”
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Mo-tzu  墨子
Mu-ling  穆陵
Nanyang Lake 南陽湖
Pai-ch'ing  薄禽
Pan-shui  潘水
Pao-t'ou  包頭
Pien-shui  涧水
Po-hai  渤海
Shang  商
Shang-ch'iu  商丘
Shang-ts'ai  上蔡
Shangtung  山東
Shao-hao  少昊
Shen-pu-hai  申不害
Shin Chi  史記
Shih-chia  世家
Shih-huang-ti  始皇帝
Shu  蜀
Siaotsingho  小清河
Ssu-ma Ch'ien  司馬遷
Ssu-shui  泗水
Sün Wu  孫武
Sün-wu-tzu  孫武子
Sung (Dynasty) 宋 (朝)
Sung (State) 宋 (國)
T'ai-hang Range 太行山脈
T'ai-kung  太公
T'ai-kung-wang  太公廟
T'ai-shan  泰山
T'eng  膝
T'ien-tsin  天津
Ts'ao  曹
Tsou  鄭
Tsung Chou 宗周
Tung-kuan 涇關
Wei  衛
中國文明起源地之觀念與實際

中文說明

陳 聯

中國文明起源地在於黃淮平原之西側區域，如本篇論文附圖A區所示；而文化之開花地帶則在於黃淮平原之東側地帶，即本文所附圖之B區。黃河之天然堤段，構成A、B兩區之文化交流帶；不論A區或B區，除洛陽盆地屬於黃河支流流域外，皆坐落黃河流域範圍以外。是故在中國文明起源地不在黃河流域，彰彰明著。

地形上，中國文明屬於山脈平原或小河流域之文明，較埃及或美索不達米亞之大河流域、泛濫平原之文明，甚為不同；東、西方文明早期發展形態之不同，似肇於此地理基礎之不同。

英國歷史學家湯恩比 Arnold J. Toynbee 氏曾謂：黃河流域對中國祖先之挑戰，較諸兩河或尼羅河流域，尤為過之(1)。中國文明之祖先，曾未享有想像中之有利環境(2)。

本篇論文作者認為：中國文明起源地與黃河流域實無直接之關係。在黃河流域附近但不屬黃河流域之中國文明祖先，確曾享有較巴比倫或埃及為同樣有利或更為有利之環境。

湯恩比氏又謂：且吾人之知識限度，無法斷定（黃河流域）挑戰之正確性質如何 (3)。本文作者認為：中國文明起源地之生活條件，較諸湯恩比氏設想所在之黃河下游谷地(4)，遠為安適與優越；是故湯恩比氏有關文明誕生，挑戰—與—反應—(Challenge—And—Response)之理論，較難適用而解釋中國文明誕生之實際情況—如其適用而解釋埃及與兩河流域者。作者斷言湯恩比氏有關中國文明起源地之設想及其推論之謬誤所在(5)：即中國文明起源地之觀念與實際間之差距，使挑戰與反應產生文明之理論，當其應用於說明中國文明之起源時之困難，而必需作新的調整與修正也。

自歷史之研究先後刊行，各國史學界反應熱烈，討論批評，蔚然成風；我國學界，亦多譯述；唯批評似以本篇為首出，此為本篇之價值。原文以中文發表於清華學報新六卷第一期（中華民國五十六年十二月），編為中國文化起源地。譯者因鑒於其重要性，將原文遂譯，加中文說明與註釋；附參考書目錄，期廣讀者於國際，用享譽學林。

(1) “If we consider, next, the genesis of the Sinic civilization in the
Lower Valley' of the Yellow River, we shall find its explanation in a human response to a challenge from physical nature which was perhaps even MORE that SEVERE than the challenge of the Tow Rivers or of the Nile. In the wilderness which man once transfigured into the cradle of the Sinic Civilization, the ordeal of marsh and bush and flood was capped by the ordeal of a temperature which varied seasonally to severe extremes of summer heat and winter cold." See Arnold Toynbee, *A Study of History*, Vol. I, p. 318.

(2) "The precise nature of that challenge is impossible to determine in the present state of our knowledge. What we can say with certainty is that the fathers of the Sinic Civilization in their home by the Yellow River did not enjoy the fancied but delusive advantage of an easier environment than their neighbours. Indeed, none of the related people farther south, in the valley of the Yangtse, for example, where this civilization did not originate, can have had so hard a fight for life." See *A Study of History*, Somervell Abridgment, Vol. I, p. 74.

(3) "The Sinic Civilization originated in the Yellow River Valley. The nature of the challenge which started it is unknown but it is clear that the conditions were severe rather than easy." *Ibid.* p. 570.

(4) "The original home of this Sinic society was in the basin of the Yellow River,..." See Arnold Toynbee, *op. cit.* p. 90.

(5) "A remarkable contrast to this is presented by the lower valley of the Yangtse. The Lower Yangtse drains a basin where the land is potentially no less fertile than the northern plains and where agriculture has not to labour, as it labours there, under the twofold scourge of flood and drought... Such are the respective characters of the two great rivers, as they were in the beginning and as they are to-day. And where did the Sinic Civilization come to birth? On the banks of the gracious Yangtse-kiang or on those of demonic Hwang-ho? We know that it came to birth on the banks of the Hwang-ho,..." See Toynbee, *op cit.* Vol. II, p. 33.