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1. On the Origins of the Baodun Culture and shun Drive away Sanmiao
Liu Junnan, Li Chunyan

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executive director of the International Society of Archaeology and Historical Linguistics,
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Li Chunyan, graduate student of Ancient Chinese History at Chongqing Normal University in 2016.

Abstract
From the perspective of the contrast between pottery shapes and ornaments, the 17
typical types, styles and ornaments shared in the first period of the Baodun Culture, can be collectively traced back to the eastern neighboring areas of the Three Gorges in the middle reaches of the Yangtze River. They share some similarities with the relics unearthed from Suolong in the eastern area of Xiajiang. According to the archaeological findings, they are both identified as the successors of the Gaomiao Culture and the Daxi Culture, possibly as a result that the Qujialing-Shijiahe Culture began to rise from the east of Hanshui, and pushed the original residents of the Daxi culture to the area of Xiajiang, and some descendants of the Daxi culture were forced to move far to the Chengdu Plain. According to some researchers in the past, the San Miao Kingdom was attacked and expelled by Yu Shun, and the Hmong were banished to San Wei, and then scattered along the Minjiang River to the south into the Chengdu Plain. This study argues that there seems to be a time inconsistency problem of the above assumption, because the sovereigns of legendary Yao, Shun, Yu, were close to 4300 years ago, however, the ancestry originated from the eastern area adjacent to the Three Gorges had settled in the Chengdu Plain as early as 4500 years ago. As the Majiayao and Yupanshan Cultures are influenced by various Chinese and Western cultures, some pottery types and ornaments are also derived from the neighboring eastern areas of the Three Gorges.

2. On the Hunting and Fishing System in Shang Dynasty
Concerning the First Day of A Year in Yin Calendar

Chang Yaohua

Professor, Beijing Second Foreign Language University, executive director of the International Society of Archaeology and Historical Linguistics, academic vice president.

Abstract

Based on the month record distributions of hunting and fishing oracle-bone inscriptions, the ancestors of Shang Dynasty had the ideas of ecological protection. After some contrasts of fence seasons and fishing off seasons with the recent several research results of Yin Calendar, the controversies among them arise. The author puts forward the question in the paper and wishes the calendar experts to give reasonable explanations.
3. A Further Discussion on the Nature of Oracle-bone Inscriptions of Hunting and Fishing

Chang Yaohua

Professor, Beijing Second Foreign Language University, executive director of the International Society of Archaeology and Historical Linguistics, academic vice president.

Abstract

Wu Yi (No Indulgence), part of the Book of History said, “No indulgence by the kings from now on too much in the sightseeing, the comforts, the traveling and the hunting for fun. And no levying taxes on people for their indulgence.” Based on the above some scholars insist that all the records of hunting on oracle bone inscriptions are hunting for fun in the tour and indulgence by the current kings. Meanwhile others don’t agree with this. They think hunttings were military affairs, “the kings were born to indulge themselves and only focused on comforts and pleasure” by Wu Yi, the Book of History, this may not refer to hunting for fun. This paper argues that there is no only nature of hunting on oracle bone inscriptions. Hunting by kings of Shang Dynasty was not only for military affairs, supplies, harmful animals and fresh sacrifices worship but also for fun and excitement seeking. There should be no doubt that hunting has the function of amusement.

4. Archaeological Study of Ancient Copper Mirrors in the World Part III: The Spread of Ancient Copper Mirrors from Siark, Iran, to the South and West (2). Ancient Egyptian Civilization and Egyptian Copper Mirrors

Sun RuChu

Director and Researcher of the International Society of Archaeology and Historical Linguistics

Abstract
The ancient Egyptian civilization was one of the earliest civilizations in the world. The ancient Egyptian bronze mirrors were the product of the worship of the Egyptian civilization by the sun. This article first briefly introduced the geography, nature and historical environment of Africa and Egypt, and then summed up the origin and development of the ancient Egyptian bronze mirrors, and tried to combine the ancient Egyptian bronze mirrors with the historical and archaeological evidence to make one of the ancient Egyptian bronze mirrors. A comprehensive survey.

The earliest bronze mirrors in the world, since the need for religious sacrifices to be invented from sirke, Iran, spread south to suza in Iran and spread westward to Western Asia Mesopotamia with the same religious tradition and geographical environment. The 3000 B.C. developed into a short shank bronze mirror to the south of the southwestern Mediterranean Egypt spread. In the ancient kingdom period of the middle and late period of the 3000 B.C., Egypt began to appear the early wooden shank round mirror that symbolized the sun god. It was strongly influenced by the worship of the ancient Egyptian sun. The bronze mirrors of the sun developed for a long time in Egypt. The bronze mirror form of the Egyptian bronze mirror was from the period of the Middle Kingdom of the first half of the 2000 B.C. The mirror began to develop into the oval shape. The mirror of gold casting began to appear. During the new kingdom of the 2000 B.C., the economy developed and the national strength was strong. The bronze mirrors of the New Kingdom influenced the rapid development of the bronze mirrors during the new kingdom. The mirror of gold and silver, the goddess of hadoer, and the image of the Ruth God, began in the gold and silver mirrors and the bronze mirrors. The bronze mirrors are thick, and the handle is transformed from wooden handle to metal handle. The ornament is exquisite and the cast worker is excellent. It reflects the golden mirror and copper mirror of the sun in the New Kingdom period, and the bronze mirrors and mirrors of the sun have developed accordingly. The inverted pear shaped shape of the sun just rising from the horizon. (also known as the heart) the inverted pear shaped sun appeared in the crown of the gods and the crown of the Pharaoh in this period, proving the close relationship of the Egyptian bronze mirrors from the beginning to the end of the sun god. The Egyptian bronze mirror formed its own unique style during this period.

Third during the middle period and the post Dynasty, the Egyptian bronze mirrors continued to develop under the influence of religion. The inverted pear style was universally affirmed and continued. On the handle of the bronze mirror, the goddess of hudor changed from half to
a standing body. And the body became a beautiful woman. The statue of the God Beth God, the protector of women, appeared on the handle of the bronze mirror. The existence of the gods on the bronze mirrors proved that the Egyptian bronze mirrors were all from the beginning to the gods and the pharaohs, which were created by the Egyptians, forming a special style and series of Egyptian bronze mirrors, and affecting the Greek bronze mirrors in the north.

5. Textual Research on Zheng He's Real Tomb and Clothes-crown Tomb in Niushou Mountain, Nanjing

Ge XiaoKang

Alternate Director and Member of the International Society of Archaeology and Historical Linguistics

Abstract

The Tomb of Zheng He, an eunuch of three treasures, is located at the West foot of Niutou Mountain....... At the beginning of Xuande Dechu, he returned to the Western Ocean and died in Guli, where he was given burial clothes. According to the study, this record comes from the inscription in front of Zheng He's clothes grave at the south foot of Niushou Mountain, which was destroyed. In fact, in 1956, the excavation at the Western foot of Niushou Mountain in Nanjing was started in 1433, which was built in the eighth year of Xuande in Ming Dynasty. The Palace of the Shrine Pagoda of Hongjue Temple, the real Tomb of Zheng He, was originally named Zheng He Deta. The unearthed cultural relics show that Zheng He used the opportunity of the seventh voyage to the Western Ocean to offer sacrifices to the heavens and creatively designed a group of cultural relics unearthed from the earth Palace "Zheng He's testamentary altar city for the seventh voyage to the Western Ocean to offer sacrifices to heaven" with traditional cultural knowledge. The group of cultural relics inscriptions "Yongchong Preservation of Hongjue Zen Temple in Niushou Mountain of Jinling and In order to prevent the reactionaries from destroying, Zheng He, the eunuch Li Fushan, cleverly used the sacrificial rules, so that the court could be explained to the superior and the heaven
and earth could express his wishes. Therefore, reading these special languages is a necessary condition for completing textual research work, especially the essence of Taoism. The unearthed cultural relics also show Zheng He's extraordinary imagination, which is the guarantee for the completion of seven voyages to the Western Ocean, and we should learn from it. For various reasons, the study of this special tomb can only be carried out by individual forms. Despite the difficulties and many detours, a result has been achieved. It is hoped that the academic circles will treat the only fruits of hard work unearthed for more than 60 years with tolerance, because academic debate is also an important way to complete the textual research work, and practice is the only criterion to test the truth.