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Similarity in Religious Ideas
and a Common Source in Linguistics

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Old Chinese “帝*tees” and Proto-Indo-European “*deus”: Similarity in Religious Ideas and a Common Source in Linguistics

Looking for the Source of Civilization in the Delta of the Yellow River (1)

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Abstract: “帝*tees”¹ was the supreme god worshipped by the early ancient people who lived in the Delta of the Yellow River (DYR). All the people of Xia⁴, Shang¹ and Zhou¹ dynasties worshipped him. There are many striking similarities between Old Chinese “*tees” and Proto-Indo-European “*deus,” based on the ancient documents. In addition, we have proof from comparative historical linguistics to verify that the two words share the same source. Evidence from historical records and linguistics comes to a common conclusion: the early civilization of DYR received crucial influence from early Indo-European civilization.

Keyword God, Yellow River civilization, Indo-European civilization, Historical Linguistics

PART I

1.1 “帝 OC*tees, MC te-, C di”², was the common supreme God of the people who lived in the Xia⁴, Shang¹ and Zhou¹ dynasties and in many later kingdoms (2070BC-21BC) in the Delta of the Yellow River. The people regarded “*tees” as the highest ruler of the world. They called him “*tees” or “上帝 great *tees” or “天*thiim, MC thien, C thian¹” (heaven) or “天帝 *thiim *tees.” *Shuo¹ Wen² Jie³ Zi⁴*: “帝*tees, the king’s name who rules all the world under heaven” (Xu³ Shen⁴ 121AD). The author of that book has confused the critical difference between *tees and king. The outstanding scholar of the Qing Dynasty ZHU¹ JUN⁴ SHENG¹ (1788-1858 AD) pointed out that the original meaning of “帝*tees” is heaven (Zhu 1995, p. 15). All the alternative usages of “*tees”, “Great *tees”, “*thiim” and “*thiim *tees” are identical in the early ancient documents, all of them meaning “the sovereign divinity in nature and humankind.”

*Tees is God in heaven, not any king in the terrestrial world; that is very clear in early ancient records. In the later period, thanks to the ancient Chinese custom of worshipping one’s ancestors, some great kings were titled “*tees”, such as “黄帝 Huang² Di⁴”, “炎帝 Yan² Di⁴”, “Di⁴ Yao² 尧”, “Di⁴ Shun⁴ 舜”, etc. This confused situation is a later phenomenon. Fu Sinian

¹ The asterisk indicates the sound of reconstructed Old Chinese. The Zhengzhang Shangfang OC system is used in this paper, though in some places it is adapted; see the relevant explanations on p. 8.

² OC, Old Chinese Sound; MC, Middle Chinese Sound; C, Mandarin spelling.

(1944) studied the phenomena of the usage of the character “帝” in Oracle Script. He came to this conclusion: a name which is only the *tees indicates God in heaven, but a name which has the title *tees plus other characters designates a king in the earthly world. “Ancient people prayed for rain and harvest to the *tees, who could send down disaster or bring happiness to people, so we know that *tees must have been God in heaven.”

1.2 Why are the ancient kings also titled *tees? The ancient Chinese thought of their great leaders as God’s sons (see Part 3 of this paper). When they sacrificed to *tees, they appended the names of their great kings after *tees. The ceremony to sacrifice to *tees was called “禘*dees”. In the explanation in *Shi1 Jing1*³, Zheng4 Xuan2, the famous scholar of the Eastern Han Dynasty (25-220 AD), says: “the Grand *dees is a ceremony to worship *thiim (heaven) in the suburb of the kingdom’s capital. *Li3 Ji4* said, kings worship *tees who bore their ancestors; they match their ancestors with the *tees, and that is the reason for the ceremony named *dees.” (《诗·长发》郑笺: “大禘, 郊祭天也。礼记曰: 王者禘其祖之所自出, 以其祖配之, 是谓也。”) Thus these kings eventually took the title *tees. *Shang4 Shu1*⁴ was influenced by this traditional custom. So, many kings were given the prefix *tees-, like “Di4 Yao2”, “Di4 Shun4”, “Di4 Ku4”, etc. But as for the *tees himself, the same book called him “Shang4 Di4 (the great *tees)”, to make the distinction between the two kinds of titles very clear.

PART II

2.1 In the Old Chinese language, the ceremony of sacrificing to *tees is called 禘*dees, as well as 祭天 Ji4 Tian1 (sacrifice to heaven) and 郊天 Jiao1 Tian1 (sacrifice to God in the suburb). In that period, *thiim (heaven) and *tees (God) were identical. At the Day of Midwinter, the king came to the southern suburb of his capital and worshipped *tees; this ceremony was held each year. The ceremony of sacrificing to *tees is also called 柴 (fire wood). The ancients built an altar on the top of a mountain for their king, and set fire to a pile of wood, letting the smoke rise high up to the sky. The ancients thought that the smoke of fire is like a ladder, which can reach God in heaven with their offering. This kind of ceremony was referred to many times in *Shang4 Shu1*. Based on the record of *Shi3 Ji4* (Si1ma3 Qian1, 145-87? BC), there were 72 kings who worshipped *tees on the top of Mount Tai, from the legendary period (about 2300-2070 BC) to the Xia4 Dynasty (2070BC-1600 BC). That shows there is a long history of the ancient peoples’ sacrificing to *tees in the Delta of the Yellow River.

Shang4 Shu1 recorded that Shui4 (舜), an early ancient king in the middle reaches of the Yellow River, sacrificed to *tees as follows:

“In the second month of the year, he made his rounds eastward, reached Mount Tai, and held a wood-burning ceremony (to *tees). In the fifth month, he made his rounds southward, reached the Southern Mount (Mount Heng2), and did the same as on Mount Tai. In the eighth month, he made his rounds westward, reached the Western Mount (Mount Hua2), and did the same thing. In

³ *Shi1 Jing1* is a poetic anthology compiled in the fifth century BC by Confucius. The anthology includes 305 poems that were written from around the eleventh century BC to the sixth century BC. *Shi1 Jing1* is an important source in the study of the early ancient Chinese history and the Old Chinese Language.

⁴ *Shang4 Shu1* is a classic book of ancient historical documents, that includes some of the oldest historical records, written in the Warring States period (475-221 BC).

the eleventh month, he made his rounds northward, reached the Northern Mount (Mount Heng2)⁵, and held the ceremony like that of the western travel.” (Chapter “Canon of Shun”, *Shang4 Shu1*) (“岁二月，东巡狩，至于岱宗，柴。……五月，南巡狩，至于南岳，如岱礼。八月，西巡狩，至于西岳，如初。十有一月，朔巡狩，至于北岳，如西礼。”《尚书·舜典》)

2.2 In a convention of early ancient times, the people associated their ancestors with *tees /*thiim in the sacrificial ceremony. In those times, only the kings of the country, not the vassals, were allowed to hold the grand ceremony of worshipping *tees. The object of *dees (ceremony) can only be *tees (God), but not the ancestors. These honored ancestors only accompanied *tees, and they could be different persons according to their respective tribes. The following quotations give evidence:

“Duke Zhou1 honored Hou4 Ji4 along with *thiim in the ceremony of suburban sacrifice.” (“周公郊祀后稷以配天”) (*Shi3 Ji4*, Feng1 Chan2 Shu1) Hou4 Ji4 was the founding ancestor of the Zhou1 tribe, from whom descended the rulers of the Zhou1 dynasty.

“Hou4 Ji4 was honored as *thiim’s heavenly companion, when [the Zhou people] sacrificed to *thiim in the suburban ceremony. King Wen2 Wang2 was honored as a companion of the Great *tees in the temple ceremony” (*Shi3 Ji4*, Feng1 Chan2 Shu1). The early commentator Zheng4 Xuan2 explained: “the Great *tees is another name of *thiim.” (see *Shi3 Ji4 Ji2 Jie3*) (《史记·封禅书》: “郊祀后稷以配天，宗祀文王于明堂以配上帝。”《集解》引郑玄曰: “上帝者，天之别名也。”)

“The Qi3 kingdom matched Yu3 with *tees in the ceremony *dees, but the Song4 kingdom matched Xie4 with *tees in the same sort of sacrifice.” (“杞之郊也禹，宋之郊也契”) (Chapter Li3 Yun4, *Family Conversations of Confucius / Kong3 Zi3 Jia1 Yu3*) Yu3 was the forefather of the Xia4 dynasty, and the Qi3 kingdom was the descendant of the Xia4 dynasty. Xie4 was the ancestor of the Shang1 tribe, and the Song4 kingdom was the remnant of the Shang1 dynasty.

In the Spring and Autumn Period, in order to improve their own status, the vassals made bold to hold the ceremony *dees. Confucius was critical of this phenomenon:

“Someone asked for an explanation of the sacrifice *dees (offering to *tees), and the Master said, I do not know. Anyone who knew the explanation could deal with all things under Heaven as easily as I lay this here; and he laid his finger upon the palm of his hand” (*Analects of Confucius*, chapter Ba1 Yi4, section 11).

The Ji4 Shi4 was only a senior official of the Lu kingdom, the head of the Ji4 family. He is not qualified to offer sacrifice to Heaven on Mount Tai. Confucius criticized his behavior as overstepping his authority:

“The Ji4 Shi4 was going to make offerings on Mount Tai. The Master said to Ran3 You3 (a disciple of Confucius), ‘Couldn’t you save him from this?’ Ran3 You3 replied: ‘I can’t.’ The Master said, ‘Alas, we could hardly suppose Mount Tai to be ignorant of matters that even Lin

⁵ Mount Heng2 (恒) is located in Modern Hebei Province, different from the aforementioned Mount Heng2 (衡), which is in what is now Hunan Province. The former is north of the Delta of the Yellow River, the latter in southern China, at the Delta of the Yangtze River.

Fan⁶ knows!” (*Analects of Confucius*, chapter Ba1 Yi4, section 6).

2.3 There is sufficient evidence in early documents to show that *thiim (Heaven) is *tees (God), too. We quote the following segments from *Shang4 Shu1* and *Shi1 Ji4* to prove that the early people of the Xia4, Shang1 and Zhou1 dynasties sacrificed to the identical *tees.

Shang4 Shu1:

“Now I will respectfully execute *thiim’s order to punish You3 Hu4 Shi4.⁷” (chapter Gan1 Shi4, from the Xia4 dynasty) (《尚书·甘誓》：“今予惟恭行天之罚。”)

“The king of Xia4 commits many crimes, so *thiim orders me to kill him. ...As I respect the Great *tees, I must crush the sinful Xia4” (chapter Tang1 Shi4, from Shang1 dynasty) (《汤誓》：“有夏多罪，天命殛之。...夏氏有罪，予畏上帝，不敢不正（征））。 In the quotation, the *thiim and the Great *tees are one and the same.

“*Thiim sends down cruel disaster on the country of Yin1” (chapter Wei1 Zi3, from Shang1 dynasty) (《微子》：“天毒降灾荒殷邦。”).

“Now I, Ji1 Fa1, will respectfully execute *thiim’s order to punish Shang1” (chapter Mu4 Shi4, from the Zhou1 dynasty) (《牧誓》：“今予发，惟恭行天之罚。”).

“I, a humble youth, dare not abolish the order of the great *tees. [In former days] *thiim cherished our King Wen4 Wang2 and made our little kingdom of Zhou1 thrive. According to the oracle, King Wen4 received your order and calmed our kingdom. Now if *thiim helps our people, should I not act according to the oracle, too?” (chapter Tai4 Gao4, from the Zhou1 dynasty) (《太诰》：“予惟小子，不敢替上帝命。天休于宁（文）王，兴我小邦周，宁王惟卜用，克绥受兹命。今天其相民，矧亦惟卜用？） This is a segment that speaks of the divine. The *thiim and the *tees here are identical.

Shi1 Jing1:

“*Thiim summoned the black bird; it came down and bore Shang1.” (chapter Shang’s Eulogy, Xuan2 Niao3, Shi1 Jing1) (《商颂·玄鸟》：“天命玄鸟，降而生商。”) The black bird, Xuan2 Niao3, is interpreted as a swallow.

“The You3 Song1 tribe will grow strong: *tees established his son in the kingship and engendered Shang1” (chapter Sang’s Eulogy, Chang2 Fa1) (《商颂·长发》：“有娥方将，帝立子生商。”).

According to the two quotations above, *thiim and *tees are also identical.

“The honest son of *thiim, descended to our subjects.” (id.) (“允也天子，降于卿士。”) In this context the “son” indicates Tang1, the first king of the Shang1 Dynasty.

“We put our sacrifice into sacred vessels, the sweet smell rose high, and the Great *tees enjoyed the sacrifice: what a good smell it is! Hou4 Ji4 began the ceremony to *tees, and until now we have continued to do this and been blameless to *tees.” (chapter Da4 Ya3, Sheng1 Min2, from the Zhou1 dynasty) (《诗·大雅·生民》：“印盛于豆，于豆于登。其香始升，上帝居歆，胡臭亶时。后稷肇祀，庶无罪悔，以迄于今。”) Hou4 Ji4 is the primogenitor of the Zhou1 tribe. According to the record of *Shang4 Shu1*, Hou4 Ji4 lived at the same time as Yu3 (禹, about 2100 BC), who was the forefather of the Xia4 dynasty. So,

⁶ Lin Fang, a person of the Lu Kingdom who often enquired of Confucius about ritual.

⁷ You3 Hu4 Shi4 was a tribe that rebelled against the rule of Shang1.

from Hou4 Ji4 to King Wu3 Wang2 (? -1044 BC), who established the Zhou kingdom, the people of the Zhou1 tribe had worshiped *tees for more than a thousand years.

The Ch'in dynasty succeeded to the religion of the Xia4, Shang1 and Zhou1 dynasties, carrying on with the sacrifice to *tees. Qin2 Shi3 Huang2, the first emperor of the Ch'in dynasty, went to Mount Tai to worship *tees in person, following the previous ancient kings, which is clearly recorded in *Shi3 Ji4*. And with regard to the sacrificing to *tees by the kings of the Qin2 kingdom in earlier times, two other recorded segments in *Shi3 Ji4* are as follows:

[The 1st year of Duke Xiang, ?-766 BC] Duke Xiang1 established the country from this time, exchanged greetings with other kingdoms, sacrificed to Great *tees with three red horses, yellow oxen and black goats respectively in the western suburb of his capital. ([襄公元年] 襄公于是始国，与诸侯通聘享之礼，乃用骝驹、黄牛、羝羊各三，祠上帝西畴。)

[The 14th year of Duke Mu4, 659-621 BC] Duke Mu4 captured the King of Jin4 and triumphed, ordering their people in his capital: “You all must fast this night, and I shall sacrifice to Great *tees with the captured King of Jin4.” ([穆公十四年] 穆公虏晋君以归，令于国，“斋宿，吾将以晋君祠上帝。”)

From 221BC to 1911AD, for more than 2000 years, all the rulers of various dynasties in China kept the religion of the Great *tees, praying to him for the prosperity of their country and the peace of their people every year. But time passed and the situation changed; the sacred places and sacrificial forms evolved, from the simple firewood pile on the top of Mount Tai to the substantial Altar of Heaven in the southern suburb of Beijing. The figure of *tees grew more and more faint as time moved on.⁸ So most people now know only Heaven (Lao3 Tian1 Ye2), and they have no concept of the old *tees. Some historical scholars ignored the important fact that, in early Chinese history, from 2000 BC to 220 AD, the Delta of the Yellow River was rich in religious atmosphere, and people there believed sincerely in the Great *tees. What is more, some experts think that the Chinese people had no concept of religion inherited from ancient times. This idea is completely incorrect.

PART III

The *tees worshiped by the people of the Yellow River Delta should not be thought of as merely an early supernatural being. In the period of Yao2, Sun4, Yu3 and the Xia4, Shang1, and Zhou1 dynasties, from about 2300 BC to 500 BC, the area entered the time of civilization and possessed a developed culture. The object worshiped by the ancient people was not a primal god or rude totem. The idol that they worshiped had been the very highest god of a divine system. The God who rules heaven and earth is *tees. The great ancestors of their tribes were understood to be gods under *tees, and sacrifices were made to them, accompanying those to *tees. *Tees was not a faint, abstract idea. On the contrary, based on ancient documents, *tees was a clear, vivid man. We quote from *Shi1 Jing1* and *Shang4 Shu1* to demonstrate.

3.1 In the imagination of the ancient peoples of the Delta of the Yellow River, *tees lived in heaven and possessed everything under the sun. He selected the people and the territories he

⁸ The other reason for the phenomenon is that the worship of *tees was a kind of imageless worship in early ancient times. Cf. 5.2.2; 5.2.3 of this paper.

loved to cherish, and he chose among the sages who followed him, perhaps his descendants, to be the rulers of these countries. The terrestrial kings were all *tees’s liegeman, and they governed their country under *tees’s order.

“The brilliance of the lofty Wen2 Wang2, is shown to Heaven. Though Zhou1 is an old kingdom, it is destined to have a new beginning. Now it is the time for Zhou to become prosperous, that is *tees’s decision. Whether rising or descending, King Wen4 has always followed *tees.” (chapter Da4 Ya3, Wen2 Wang2. *Shi1 Jing4*) (《诗·大雅·文王》: “文王在上, 於昭于天! 周虽旧邦, 其命维新。有周不显, 帝命不时。文王陟降, 在帝左右。”)

“*Tees declared his order at his heavenly palace: ‘I generously bless all sides, so as to calm your descendants in the terrestrial world.’” (Jin1 Teng2, *Shang4 Shu1*) (《尚书·金縢》: “乃命于帝庭, 敷佑四方, 用能定尔子孙于下地。”)

“Grand *tees, how brilliant you are over us! Observe all sides, and note the people’s sufferings: The two countries, [Xia4 and Yin1], their administrations are corrupted. As to the other states, *tees examines them and chooses. If he favors a place, he increases its size. *tees cared for the west, and he gives Tai4 Wang2 the land” (chapter Da4 Ya3, Huang2 Yi3. *Shi1 Jing4*). Tai4 Wang2, the leader of the Zhou1 tribe, was the grandfather of Wen2 Wang2. Under the leadership of Tai4 Wang2, the Zhou1 tribe prospered quickly and became the strongest rival of the Shang1 Dynasty. (《诗·大雅·皇矣》: “皇矣上帝, 临下有赫! 监观四方, 求民之瘼。维此二国, 其政不获。维彼四国, 爰究爰度。上帝耆之, 憎其式廓。乃眷西顾, 此维与宅。)

“*Tees tells Wen2 Wang2, Ask your allies, gather your brothers, with your arms and chariots, to strike the wall of the state of Chong2.” (Huang2 Yi3.) (《皇矣》“帝谓文王, 询尔仇方, 同尔兄弟, 以尔钩援, 与尔临冲, 以伐崇墉。”)

3.2 *Tees even went to the battlefield in person to encourage the people whom he selected to fight against the enemy. According to *Shi1 Jing1*, Wu3 Wang2 crusaded against Shang1 Zhou4 Wang2, and the armies met each other in the field of Mu4 Ye3 and fought fiercely. *Tees was over the sky of the battlefield and protected the army of the Zhou1 people.

“*Tees is above the air over your heads, so your soldiers need not fear.” (chapter Da4 Ya3, Da4 Ming2. *Shi1 Jing1*) (《诗·大雅·大明》: “上帝临汝, 无贰尔心。”)

“We execute *thiim’s order in the field of Mu4 Ye3. Don’t hesitate, never fear, the Great *tees is above the air over your heads.” (Lu3 Eulogy, Bi4 Gong1. *Shi1 Jing1*) (《诗·鲁颂·閟宫》: “...致天之届, 于牧之野。无贰无虞, 上帝临女。”)

3.3 *Tees acted as a matchmaker, enabled the pairs he liked to get married, and gave them children to succeed to the kingship. The people who had this good luck were the kings and nobles.

“It is Wen2 Wang2, who serves *tees carefully. He has received many blessings; his virtue is perfect, so he received the country from *tees.” (chapter Da4 Ya3, Da4 Ming2. *Shi1 Jing1*) (《诗·大雅·大明》: “维此文王, 小心翼翼, 昭事上帝。聿怀多福, 厥德不回, 以受方国。)

“(Once upon a time) *thiim observed the nether land, and his order came to Zhou1. In the early years of Wen2 Wang2, *thiim made his match. At the south bank of Qia2 River, and the side bank of Wei4 River, Wen2 Wang2 was fortunate: he met the princess from a great country.” (Da4 Ming2.) (“天监在下, 有命既集。文王初载, 天作之合。在洽之阳, 在渭之涘, 文王嘉止,

大邦有子。”)

“The princess of the great country, appears to have seen the sister of *thiim. Selecting a favored day, Wen2 Wang2 welcomed her at the Wei4 River. A bridge was made of many boats floating on the river. How glorious the wedding was!” (Da4 Ming2.) (“大邦有子，倪天之妹。文定厥祥，亲迎于渭。造舟为梁，丕显其光。”)

“*Thiim arranged their fate; *thiim ordered Wen2 Wang2: build the kingdom in Zhou1 and Jing1, bring the princess of the Shen1 kingdom. The eldest princess married Wen2 Wang2, and she fortunately bore Wu3 Wang2. *Thiim blessed Wu3 Wang2, and Wu3 Wang2 struck down the strong Shang1.” (“有命自天，命此文王：于周于京，缵女维莘。长子维行，笃生武王。保右命尔，燮伐大商。”)

It is interesting that the spouse of Wen2 Wang2 was actually the princess of the Shen1 Kingdom, yet the author of the verse said she seemed to be the sister of *thiim. This shows how glorious it was if a person or family were related to *thiim or *tees.

3.4 *Tees himself even mated with earthly girls directly (or indirectly)⁹ to bear children. These children were demigods with extraordinary talent, who established grand achievements, and who became the great ancestors of ancient tribes.

The story of how *tees fathered Hou4 Ji4, the primogenitor of the Zhou1 tribe, can be read in *Shi1 Jing1* and *Shi3 Ji4*.

“Who bore the first man of our Zhou tribe? She is Jiang1 Yuan2. How did she do this? She sacrificed to *tees sincerely to avoid being fruitless. She stepped in the footprint of the first toe of *tees, and she felt happy. She stayed home and rested and felt a quickening in her belly. The baby grew bigger; Hou4 Ji4 was there.” (chapter Da4 Ya3, Sheng1 Min2. *Shi1 Jing1*) (《诗·大雅·生民》：“厥初生民，时维姜嫄。生民如何，克禋克祀，以弗无子。履帝武敏歆，攸介攸止。载震载夙，载生载育，时维后稷。”)

“The first name of Hou4 Ji4 Zhou1 is Qi4 (弃, the discarded). His mother was the princess of the kingdom of Tai2, named Jiang1 Yuan2. Jiang1 Yuan2 was the first wife of Di4 Ku4. Jiang1 Yuan2 walked out in the field and found a footprint of a huge man. She liked it, stepped in it and felt a quickening like pregnancy. Ten months later, Jiang1 Yuan2 bore a boy. She thought the baby was inauspicious and threw him away in a narrow lane, where horses and oxen passed, but they avoided him; when she abandoned him in the woods, he was saved by woodsmen; then she threw him on the ice of a river, but birds flew down, covered and blanketed him with their wings. Jiang1 Yuan2 was amazed, regarded him as a demigod, took him back and raised him. She named him Qi4 because she originally had tried to abandon him.” (chapter Zhou Basic Annals, *Shi3 Ji4*) (《史记·周本纪》：“周后稷，名弃，其母有邠氏女，曰姜原。姜原为帝喾元妃。姜原出野，见巨人迹，心忻然说，欲践之，践之而身动如孕者。居期而生子，以为不祥，弃之隘巷，马牛过者皆避不践；徙置之林中，会山林多人，迁之；而弃渠中冰上，飞鸟以其翼覆荐之。姜原以为神，遂收养长之。初欲弃之，因名曰弃。”)

Shi3 Ji4 said only that Jiang1 Yuan2 stepped in the footprint of a huge man, but *Shi1 Jing1* clearly claimed that the footprint belonged to *tees. Sheng1 Min2 is a special verse used for a

⁹ *Tees transformed himself into other figures, such as a bird, or left some remains, such as a footprint, to make these ladies pregnant. See the following text.

sacrificial ceremonial offering to *tees for all the generations of the Zhou1 tribe, so the material shows that the people of Zhou1 recognized that their ancestor Hou4 Ji4 was the son of *tees. (Cf. the other segment of the verse, in section 2.3 of this paper.)

*Tees or *thiim fathered Xie4, the ancestor of Shang1. This story also was written in *Shi1 Jing1* and *Shi3 Ji4*.

“*Thiim summoned the black bird, who came down and bore Shang1.” (chapter Shang’s Eulogy, Xuan2 Niao3. *Shi1 Jing1*. The same quotation is in section 2.3 of this paper)

“The You3 Song1 tribe will grow strong; *tees established his son in the kingship and fathered the Shang1” (chapter Shang’s Eulogy, Chang2 Fa1, *Shi1 Jing1*. The same quotation appears in section 2.3 of this paper).

“The mother of Yin1 Xie4 (契) was named Jian3 Di2, the princess of You3 Song1 Shi4. She was the second wife of Di4 Ku4. When three women were bathing, Jian3 Di2 saw a black bird drop its egg; Jian3 Di2 swallowed the egg and was with child. So Jian3 Di2 bore Xie4. When Xie4 grew up, he showed his worth by assisting Yu3 (禹) to conquer the flood.” (Yin Basic Annals, *Shi3 Ji4*.) (《史记·殷本纪》：“殷契，母曰简狄，有娥氏之女，为帝誉次妃。三人行浴，见玄鸟堕其卵，简狄吞之，因孕，生契。契长而佐禹治水有功。”)

Shi3 Ji4 says only that the black bird dropped its egg, and Jian3 Di2 swallowed it, but the Shang1 Eulogy declares that *thiim summoned the black bird and *tees gave his son to create Shang1. The black bird was not an ordinary bird but an avatar of *tees. Jian3 Di2 was pregnant by *tees. Jiang1 Yuan2 and Jian3 Di2 had their own husband, Di4 Ku4. Di4 Ku4 was the chief of an early ancient alliance of tribes (Five Kings Basic Annals, *Shi3 Ji4*). In the minds of the ancient people, that the wives and daughters of their own people were made to bear the children of *tees, the supreme God, was not a shameful but a glorious thing. It seemed to be a license to their family to keep their throne. Furthermore, this intimate relationship with the deity was important enough to be propagandized extensively, so that everyone knew it, and it is recorded in the sacrificial eulogy to come down in the clan forever.

3.5 *Tees was also a moody tyrant. He often punished human beings with his supernatural power. Not only did the common people fear him, but also the kings with supreme authority in their territories were in dread of him.

“Great *tees, the King of the flock. Tyrannous *tees, you assign us unrighteous destiny. *Thiim gave life to our people, but our fates are not promising. No one lacks a vital start, but few of them will come to a good end.” (chapter Da4 Ya3, Dang4. *Shi1 Jing1*) (《诗·大雅·荡》：“荡荡上帝，下民之辟。疾威上帝，其命多辟。天生烝民，其命匪谿。靡不有初，鲜克有终。”)

In the mind of the ancient people, *tees not only granted happiness to human beings, but also sent down disaster into the earthly world. In the period of Zhou1 Xuan1 Wang2 (827-782 BC), the country suffered heavily from drought. This was taken to mean that *tees raged and punished the people with calamity. All the faithful and sumptuous sacrifices could not stop the anger of *tees. All the territory of Zhou1 was hit by a heat wave. The grass, seedlings, and even woods died, and the people experienced famine. The King of Zhou1 constantly begged the Great *tees for rainfall:

“The galaxy is high; it twinkles and turns over the sky. The King sighs: Ah, What sin have we committed? *Thiim made the chaos; famine is ceaseless. No god has gone without worship, no sacrifice have we dared to grudge. The jade wares have been exhausted.¹⁰ Why doesn't *tees listen to us yet?” (chapter Da4 Ya3, Yun2 Han4, Shi1 Jing1) (《诗·大雅·云汉》: “倬彼云汉, 昭回于天。王曰: 於乎! 何辜今之人? 天降丧乱, 饥馑荐臻。靡神不举, 靡爱斯牲。圭璧既卒, 宁莫我听。”)

“Severely heavy is the drought, hot waves strongly radiate. From the suburbs to the temple, sacrifices have not ceased. Over the heaven and under the land, there is no god who hasn't been worshipped. But Hou4 Ji4 cannot help that the Great *tees doesn't like it. If you will keep on ruining my land, why don't you, my God, give me my end!” (id.) (“早既大甚, 蕴隆虫虫。不殄禋祀, 自郊徂宫。上下奠瘞, 靡神不宗。后稷不克, 上帝不临。耗斲下土, 宁丁我躬!)

“Severely heavy is the drought, the mountains are bare, and the rivers are dried up. The demon of drought is doing evil, which looks like a fire. I fear the hot weather; my heart is burned. All deceased kings and forefathers, you have heard me little. Bright Heaven, Great *tees, why don't you let me escape the disaster?” (id.) (“早既大甚, 涿涿山川。旱魃为虐, 如惓如焚。我心悼暑, 忧心如熏! 群公先正, 则不我闻。昊天上帝, 宁俾我遁?)

“Severely heavy is the drought, how dare I leave it? Why does *tees harm us by drought? Who knows the reason? We earnestly sacrifice for harvest, devoutly worshipping the gods. Bright Heaven, Great *tees, He understands me little. I've been devoted to the gods, why does the wrath of God still come?” (id.) (“早既大甚, 龟勉畏去。胡宁殄我以旱? 僭不知其故。祈年孔夙, 方社不莫。昊天上帝, 则不我虞。敬恭明神, 宜无悔怒。)

Though these oldest records on *tees (the Great God) in the Delta of the Yellow River in the early ancient period are fragmentary, we can glimpse the god's figure through the extant descriptions. *Tees has his own emotions, joy, anger, likes and dislikes. Sometimes *tees even indulges in willful persecution, hurting human beings without any mercy. Except for his sovereign position and limitless theurgy, he is the same as a man of mould.

PART IV

4.1 In the obscure past of ancient society, the objects that people worshipped were natural power, totems and the ancestors who founded their nations. But the legend about *tees is not like these. *Tees is the superlative god above nature, humankind and the lesser gods. Some scholars think that the early archaic worship of original natural power grew automatically into the worship of a superlative god in certain historical periods. This situation is like the relationship between a sovereign and his subject in a classic society. But this is not the necessary outcome of social history. Today, in many nations that keep their traditional culture alive, some remains of original religions, such as the worship of original totems or ancestors, are still preserved. These customs have not changed with the progress of history.

Furthermore, the religions of various groups of mankind always differ in countless ways. They are not identical, though their political organization and economical activities may be

¹⁰ When ancient people held a sacrifice to *tees, they put jade wares (such as Gui1 圭 and Bi4 璧) into the fire as a grand oblation to the god.

similar, or even the same. The belief of a nation is always connected with its cultural tradition. Why did the people of Xia1, Shang1, and Zhou1 worship *tees? Is it only the result of an isolated historical development? Or did some sort of alien culture invade the Delta of the Yellow River and bring the belief there?

4.2 From the records of archaic documents on *tees, we can feel intuitively that the god who is the most similar to *tees of archaic China, among the divinities worshiped by the people of the four great civilizations in the world,¹¹ is Zeus in the ancient Hellenic tales. The two gods are compared below.

4.2.1 Similarity of their positions: Zeus is the sovereign of the universe, the father of lesser gods, who lives on Olympus. Olympus is actually a symbol of heaven. *Tees lives in heaven, and is followed by lesser gods (some of whom are ancestors or heroes of various tribes). He is the supreme ruler over all.

4.2.2 Similarity of their theurgies: Zeus is infinitely powerful, penetrating the lives of mankind in the world. He goes on an inspection tour around the world, rewards well-doers and punishes hellions. He is also the god controlling thunder, lightning, and rain. *Tees possesses the same magical powers (cf. the above quotation from chapter Da4 Ya3, *Shi1 Jing1*). Concerning *tees’s control of the rain, many records can be seen in the oracle bone inscriptions. Three segments of augural words are as follows:

“*Tees will order it to rain enough for the harvest; *tees will order it not to rain enough for the harvest.” (“帝令雨足年; 帝令雨弗其足年。” (《前》一·五〇·一))

“Now, in the second month, *tees does not order it to rain.” (“今二月帝不令雨。” (《藏》一二三·一))

“Auspicious foretelling: in the next three days, *tees orders it to rain much.” (“贞: 今三日, 帝令多雨。” (《前》三·十八·五))

4.2.3 Similarity of their families: Zeus had many children. Some of them were gods: Apollo, Athena, Dionysus, Aphrodite, and Ares, etc. Some of them were demigods, such as Hercules. *Tees also had earthly children: Xie4 and Qi4, the ancestors of Shang1 and of Zhou1 respectively (cf. section 3.4 of this paper). His children of divinity were lost from the historical record, but there is a fragment in archaic documents that offers us a clue: *tees had two children who possessed preternatural strength. The story is familiar to most Chinese people: ¹²

“The [local] god Who-Held-Snakes heard this story [about Yu2 Gong1, a mortal man, aged 90, who wanted to move his two mountains]; he feared Yu2 Gong1 very much, and reported the matter to *tees. *Tees was touched by the faith of Yu2 Gong1 and ordered his two sons, Kua1 and E2, to shoulder the two mountains. One of them was put in the east of Shuo2 state, the other was moved to the south of Yong1 state.” (chapter Tang1 Wen4, *Lie4 Zi3*) (操蛇之神闻之, 惧其不已也。告之于帝。帝感其诚, 命媯、娥氏二子负二山, 一厝朔东, 一厝雍南。《列子·汤问》)

Obviously, Kua1 and E2 are two gods. *Lie4 Zi3* is a classical book written in the Warring

¹¹ Indian Brahmanism is comparatively later, and it is the inheritor of the religion of ancient Indo-European people in a much earlier period. The archaic Egyptian gods, such as “the group of the nine divinities”, Ammon etc., are old enough to be able to compare with *tees of the Delta of the Yellow River, but they have no obvious similarities in figure, character or activity.

¹² The story is collected in the textbooks of middle schools all over the country, and Mao2 Zhe2 Dong1 quoted the story in one of his famous papers much studied in China at one time.

States period (475-221 BC).

4.2.4 Similarity of their characters and behaviors: Sometimes Zeus supports justice, encourages well-doing, and punishes evil-doing, like a superb sovereign. But sometimes, he acts out of his own willfulness or rage and is like an earthly man with a fierce character. *Tees is also like this. (See sections 3.1; 3.2; 3.3; 3.4; and 3.5 of this article.)

4.2.5 Similarity of their love lives: Zeus is dissolute by his nature. He often seduced earthly beauties and with them bore children, who would later grow into heroes in the earthly world. *Tees exhibited “bad behavior” with similar actions. Qi⁴, the ancestor of the Zhou¹ dynasty, and Xie⁴, the ancestor of the Shang¹ dynasty, are the fruits of those adventures (see section 3.4 of this article). Records of other demigod children of *tees may have been lost.

4.2.6 Similarity of their sacrificial ceremonies: The sacrifices to Zeus and to *tees are extremely similar. The well-known Olympic Games, the grand athletic competitions, were originally held at Mt. Olympus in ancient Greece. The grand games were offered to Zeus as a sacrifice. At the start of the games, a flamen presided over the ceremony, slew oxen, and fired a large woodpile on the altar. The flesh and fat of the sacrifice were thrown into the fire; the thick smoke and the strong smell rose up to heaven. The ceremony is identical with the one that was offered to *tees in the Delta of the Yellow River in ancient times (See sections 2.1 and 2.3 of this article).

Because the ancient religions of mankind were intended by worshippers to give personhood to natural powers and to idealize the ancestors of their own clans, the objects of their worship might certainly possess something in common. But in this case the methods of worship are so amazingly close in so many details that the probability of accidental similarity has to be very small. In later societies around the world, people have adopted basically similar lifestyles, yet they developed various quite different religions. Against this background, we must agree that the similarity between Zeus and *tees is an exception. In spite of the logical thinking that is the special characteristic only of human beings, people often fail to be aware of some obvious facts, due to the habit of conventional opinion. The author of this paper did not awaken to the similarity between *tees in archaic DYR and Zeus in ancient Greece for this reason, until he made an unexpected discovery of convincing evidence in historical linguistics.

PART V

5.1 Three years ago, the author of this paper wrote a book entitled “*A Comparison of Words between Old Chinese and Proto-Indo-European*” (Zhou: 2002). In this work, I tried to show that OC and PIE shared an intimate relationship in the pre-historical period. I pointed out a number of words in OC and PIE that correspond. At that time, I discovered that *tees (God) in OC and *Zeus (God) of PIE are cognates. The original text is as follows:

(Some sections are omitted. An asterisk *- following a form of a word means it is in OC. Old Chinese sounds are based on Zheng⁴ Zhang¹ Shang⁴ Fang¹'s system, with added explanations if any modification is needed. Segments followed by “[ORI]” are the origins of correspondent PIE words, quoted from Partridge, 1966.)

A. 帝 *tees

(Explanation of the reconstructed form: The character “帝”, with its initial “t-” and rhyme “-e”, became “-ie” later, with departing tone in Middle Chinese, its rhyme is *-eegs in Old Chinese according to the OC system of Zheng4 Zhang1 Shang4 Fang1. I modify it to *-ees, as the coda *-g is not a necessary element of a departing tone syllable. In addition, the initial “*d-” is familiar to the syllables with the speller “帝”, such as “禘, 蹄, 缔, 啼” etc. 禘 *dees is special, to explain the correspondence between OC *tees and PIE *deus; *dees [the offering ceremony to God] should be a variation of *tees [God].)

“The king sacrificed to *tees, [the oracle is] auspicious” (chapter Yi4, *Zhou1 Yi4*).¹³ Kong3 Ying3da2¹⁴ explained: “*tees, is Heaven.” Deity, God. (《易·益》: “王用享于帝吉。”孔颖达疏: “帝, 天也。”天神, 天帝。)

“...Latin deus, a god, late Latin God: and deus, akin to Latin diuus and Greek dios, godlike, akin also to Latin diēs, day; Sanskrit dyaús, day (Sanskrit, also sky)...” ([ORI] deify)

“...L deus stems from an IE *deiwo, whereas the very closely linked Latin diēs, day, a day, and Iuppiter stem from IE *dieu- or *dei-: cf. Sanskrit devas, a god, and the synonyms Old Persian deywis or deiwas, ...Old Celtic *dewos or *divos. The derivative L adj. diūs means three different but very closely related things: divine; of the sky; luminous: ‘the luminous day and the sky are confused with the god’ (E & M) ...” ([ORI] Diana 2).

B. 昼 *tus

Shuo1 Wen2 Jie3 Zi4: “*tus, the time from sunrise to sunset, is divided from night.” daylight. *Guang3 Ya3*: “*tus, brightness.” (《说文·画部》: “昼, 日之出入与夜为介。”白昼。《广雅·释诂四》: “昼, 明也。”)

C. 照 *tjews

Shuo1 Wen2 Jie3 Zi4: “*tjews, to be brightened.” “Brighten, *tjews (to shine).” Shine. “The sun and moon rely on *thiim (heaven) to shine forever” (chapter Heng2, *Zhou1 Yi4*). (《说文·火部》: “照, 明也。”《日部》: “明, 照也。”照耀。《易·恒》: “《象》曰: 日月得天而能久照。”)

...Cf. Sanskrit dyāús, the sky, day, heaven (IE *diēus, sky, bright day), whence Dyāús, heaven, also elliptical for Dyaus-pitr, Father of Heaven, Greek Zeus patēr, voc Zeu pater, which probably suggested the Latin Iuppiter, Iuppiter, ML Jup(p)ter, whence E Jupiter; ... ([ORI] Diana 3.)

D. 天**thiim > *thiin

(Explanation of the reconstructed form: The character “天” has its initial “th-” and rhymes “-en > -ien” in Middle Chinese; its rhyme is *-iin in Old Chinese. According to the OC system of

¹³ *Zhou1 Yi4*; another name is *Yi4* Classic. It was written by Wen2 Wang2 (about 1100-1046 BC) of the Zhou1 Dynasty, as the story goes.

¹⁴ A famous scholar who lived in the beginning of Tang2 Dynasty (614-960 AD).

Zheng⁴ Zhang¹ Shang⁴ Fang¹, it should be *qhl'iin, considering that the Huns called Tian¹ Shan¹ Mountains in Xin¹ Jiang¹ “Qilian” [Heaven] during the Western Han Dynasty [206 BC-25 AD]. But we haven't enough proof to be certain of the relationship of Hunnish Language and Old Chinese, and the time of the Hunnish word is much later than the time that we refer to. I modify it to be early OC **thiim > OC *thiin > MC thien. The character “添 MC thiem” has a speller “忝”, and “忝” has its speller “天”, and the phenomenon reflects that the character “天” possesses an original coda “-m”; there is a change from OC*-iim to MC -en > -ien.)

“*Thiim, divinity.” (chapter Du⁴ Wan⁴, He² Guan¹ Zi³)¹⁵ “*Thiim watches what my people are watching, *thiim listens to what my people are listening to.” (Shang⁴ Shu¹) the ancient explanation: “it means: *thiim watches and listens to what the people care for, if the people hate someone or something, *thiim will punish them.” (《鶡冠子·度万》: “天者, 神也。” 《尚书·泰誓中》: “天视自我民视, 天听自我民听。” 孔传: “言天因民以视听, 民所恶者, 天诛之。” 天神, 上帝。)

“...Latin diēs, daylight, day, duration of a day. Diēs was refashioned from the accusative diem, itself apparently modeled upon Veda dyām, variation diyām (cf. Homeric Greek Zēn). The link between ‘light (of day), day’ and ‘the sky’, on the one hand, and ‘god’, on the other, is a double link: semantically in the fact that the luminous sky (the source of daylight) and daylight were apprehended as divine forces and manifestations; also a god is ‘the shining one’; phonetically in the IE root *dei-, to shine, be luminous. ...” ([ORI] Diana 6.)

Note: Greek Zēn (read *Dēn), is similar to OC *thiim (heaven). Latin diem and Sanskrit dyām show that the earlier form of OC “*thiim” had the coda *-m, if we accept the view that the OC word and its PIE parallel actually share the same origin. (Zhou: 2002, pp. 533-535).

*Tees and *thiim are cognates in Old Chinese, and *Zeus and Zēn are cognates in ancient Greek. And there is a linguistic correspondent relationship between the OC and PIE.

With regard to the two archaic groups of society, the Old Chinese people and PIE people, the similarity between languages and the similarity between the religions are consistent.

5.2 Why did this rare phenomenon occur in human history?

5.2.1 The ancient Greek God, Zeus, did not present himself first in the Homeric epic. In Mycenaean Linear B, the names of Zeus, Hera, Poseidon and Dionysus, etc. are referred to (Mackendrick: 2000, p. 81). This kind of writing was used around 1300 BC; the Trojan War did not break out until more than one hundred years later. The fact shows us that the worship of Zeus can be traced to a very early time among the Indo-European people.

5.2.2 Old Persian is a branch of ancient Indo-European. That peoples' belief must come from the archaic European system. Herodotus (485-425 BC?) has a description of the religion of ancient Persians in the fifth century BC:

“The Persians, according to my own knowledge, observe the following customs. It is contrary to their practice to make images, or build altars or temples; charging those with folly who do such things; ... When they go to offer a sacrifice to Jupiter, they ascend the highest parts of the mountains and call the whole circle of the heavens by the name of Jupiter (Herodotus:

¹⁵ He² Guan¹ Zi³, a classic work about Taoist thought, written in the Warring States period (475-221 BC).

1824, p. 69, vol.1, section CXXXI).

To worship Zeus on the top of a mountain—how like the early ancient Chinese sacrifice to *tees at the top of mountains! (Cf. 2.1 section of this paper.) As to “Call the entire welkin by the name of Zeus”, in Sanskrit, Dyaus is the great God, as well as the sky. The two things are identical in ancient Persian too, as Herodotus said. “Day” and “deity” are cognates in Proto-Indo-European. In early ancient Chinese, *tees (帝 God) can be called *thiim (天 heaven), and *thiim can be called *tees; the two words are not only synonyms, but also cognates. (Cf. Zhou Jixu: 2002.) Herodotus added:

“He that offers is not permitted to pray for himself alone; but as he is a member of the nation, is obliged to pray for the prosperity of all the Persians, and in particular for the king. When he has cut the victim into small pieces, and boiled the flesh, he lays it on a bed of tender grass, especially trefoil; and after all things are thus disposed, one of the Magi standing up sings an ode concerning the origin of the Gods, which they say has the force of a charm; and without one of the Magi they are not permitted to sacrifice. After this, he that offered having continued a short time in the place, carries away and disposes of the flesh as he thinks fit” (id. section CXXXII).

This sacrifice for the king and the whole tribe is familiar from the behavior of the archaic Chinese. To share and enjoy the sacrificial meat is one of the regulations that *Zhou Li*¹⁶ described.

There is historical evidence in this quotation. “Magi”, which must be the translation of Greek “Magos”, Old Persian Magu, which means magician, is correspondent to Old Chinese “巫 *ma”, a man or woman who can reach the gods (Mair: 1990; Zhou: 2002, p. 255).

5.2.3 About 1500 BC, Aryans who originally lived in the steppe beside the Black Sea invaded the delta of the Indian River and the Ganges River, and brought their civilization there. Early Brahmanism had a historical relationship with the original religion of the Proto-Indo-European people. Brahmanism built no temples, and it did not set up any worshipped image. The peoples’ worshipping of *tees in the Delta of the Yellow River was done also without an image. They sacrificed only to images in their minds. Confucius said:

“The word ‘sacrifice’ sounds like the word ‘present’;¹⁷ one should sacrifice to a spirit as though that spirit was present. The Master said: ‘If I did not take part in the sacrifice, it is as though there were no sacrifice’” (*Analects of Confucius*, chapter Ba1 Yi4, section 12).

This is entirely parallel with Old Persian and Old Indian, and even Old Greek. “According to Eusebius, the Greeks were not worshippers of images before the time of Cecrops¹⁸, who first erected a statue to Minerva” (Herodotus: 1824, vol.1, section CXXXI, p. 69, note b).

The most important ceremony of Brahmanism is the Apocalypse Sacrifice, also called Fire Sacrifice. “When the sacrifice was held, the offering was fired, and it was believed that the offering had risen up to heaven. In the minds of the archaic Indian people, the offering would

¹⁶ *Zhou Li* is a classic work written before the Warring States period, which described the political system and covenants in the Zhou Dynasty.

¹⁷ In Old Chinese, 祭(sacrifice) *ʔsleɣ and 在(present) *ʔluuɣs are similar in pronunciation.

¹⁸ Cecrops, the creator of Athens, the first King of Attica.

reach the divinities only in this way ” (You and Chen: 2003, p. 85). This way of sacrifice very much resembles that of archaic Chinese people at about the same time. Based on the Veda, the oldest Hindu sacred texts (written about 1200 BC), the first god of the Heavenly Divinities is the Bright Heaven, named Dyaús (Sanskrit). Dyaús shares the same origin of Zeus (Greek, read *Deus), the God Jupiter, and corresponds to the *tees (God) of the civilization in the Delta of the Yellow River. The Veda was not written until 1200 BC, 350 years earlier than the Homeric epic. The fact is that the Greek Zeus and Sanskrit Dyaús share a common headstream that can be traced back to the existence of the cognates of Proto-Indo-European to sometime before 2000 BC, when PIE had not yet fragmented.

5.2.4 Tibetan came from a people called the archaic West Qiang¹, who share the common ancestor of the Zhou¹ clans. West Qiang¹ broke up into a nation independent from the Zhou¹ clans in about 2000-1500 BC. In Tibetan folk-custom, a well-known sacred ceremony called “Wei⁴ Shang¹” has been passed down; another popular name is “fire and make smoke”. It goes like this: if someone has a reason to pray to god, he or she goes out into the wild and collects cypress twigs and herbs, piles them on a hill, and lights them. The smoke rises up to heaven, where the divinities enjoy it. Watching this scene, one cannot help but feel that they still live in remote ancient period. In writing Tibetan “the-se”, the name of the terra god, we note that the sound form corresponds to Old Chinese *tees; it is probably derived from *tees or *dees (Cf. 2.1 section of this article).

5.3 Taking all the facts above together, the historical conclusion should be clear. Around the early second millennium BC, the people who lived in the steppe on the shore of the Black Sea worshipped the great God *Zeus. They overspread their territory in various directions and were almost invincible in their time. Holding high their God *Zeus, they drove their wing-footed chariots, brandished their bronze swords, and conquered the Balkan peninsula to the south, rushed into Asia Minor and the Iranian Plateau to the southeast, and swept the Delta of the Indian River up to the bank of the Ganges. Of course, certain historical details have gotten lost during the subsequent millennium. Hence the author of this paper has endeavored, through the application of comparative religion and linguistics, to supplement the history of the Indo-European expansion: they strode over the steppe of Middle Asia as well, trod through the Tian¹ Shan¹ Mountains, and brought their civilization to the Delta of the Yellow River.

Someone asks: “According to what you have said, in the prehistoric period, is it true that Indo-Europeans came to the Delta of the Yellow River from the West?”

Answer: “ Yes. And they indelibly affected the civilization of the area.”

Question: “It is a critical historical juncture. Such a radical view of this particular history is supported only by the common origin of the words *tees and *Zeus; is that enough?”

Answer: “ Religion is an important element of early ancient civilization, which is the reason I mainly discuss the beliefs of OC and PIE in this article. In addition, I previously have pointed out considerable historical linguistic evidence for the close relationship between the Old Chinese and Indo-European language (Zhou: 2002). The evidence of historical linguistics is the foundation of this viewpoint. And we discussed the question only on the basis of archaic documents and linguistical proof. Other disciplines, such as archeology, genetics and metallurgy,

can also provide evidence to support our conclusion.”

Question: “ Will you offer more discussion of this interesting question? For example, what is the time of influence and how did it affect the way of life, the way of thought, national traits, and even ethical components in the area?”

Answer: “ Yes. In successive articles, we will discuss these questions with further evidence.”

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