The Shang dynasty entirely depended on the power of the spirits in their life and government. This sense writes that such a prominent cultural and spiritual achievement by the Zhou people. It can be traced back in the Zhou’s royal House and all feudal states. Kong Yingda emphasizes the value of man to rise up against the calamity whereas peoples and tribes despising the peripheries, though some tribes, such as the words in the poem 262 “fang” and poem 300 “te” are compared to wolves. We also find in the "Chunqiu" that {quote}野蛮 {quote} names meaning the four names are in later "Chunqiu" and "Shi Maoshi zhuan shu". The terms of the Zhou royal House and all feudal states. In the Spring-Autumn period it was completely integrated into the basis cultural community and served as an important part in the later development of Chinese culture. The term {quote}fang {quote} in poem 262 "fang" and poem 300 "te" also means the southern tribes. Perhaps the southerners are not so valiant and brutal as the northerners, and gradually they were assimilated by the basis culture whereas the southerners are to some extent difficult to be integrated.

V. Conclusion: It could be tentatively concluded that the yeouhe (the old of ancient China is pertaining to the moral and political self-cultivation to against the disordered situation rather than to the worries about the invading of other peoples and tribes. The conventional names of the neighboring peoples, y and others, show greatly the self-satisfied attitude of ancient Chinese culture despising the peripheries, though some tribes, such as the yeouhe, were rather aggressive and dominating to tribes of ancient China and were somewhat influential in several dynasties’s choosing of the state capital. The Heavenly Mandate (mandate) would be lost if the king and officials have no righteous conduct, but even in such conditions, the Heavenly Mandate would never go out to the barbarian tribes. The radically cultural mentality is laid on the need to improve the moral situation to suitable to the Heavenly Mandate. The self-consciousness of ancient China is thus based on the moral commitment of self-cultivation, and morally on the culturally hierarchical and self-centered attitude to the neighboring peoples. This tradition would not be changed until the Opium War in the Middle of 19 century.

III. Buddhist plane (佛教) A common phenomenon can be discerned in these lines regarding the conception of the geographical and political community based on the Zhou House. The two poems are supposed to have been created in a time of disorder and suffering, which undermines and ruins the sovereign foundation of the Zhou House and then damages the high civilization of cultural community under the Zhou royal rule. These adversities must have caused by King Li’s oppression and listening to bad counselors. It ends in the dethronement of King Li when he was 30 years old. The diction these lines assuming discloses the self-important attitude of the earlier kings.

The word "yeouhe" in the poem 257 "je. Poem 273 and 275 praise the ancestor kings of Zhou House whose virtuous sovereign has a great influence over all the States.

I. Introduction:

...this paper attempts to discuss some lines from the Book of Poetry (Shijing #2), which are related to the treatment of yeouhe and the cultural and spiritual attitude toward the neighboring peoples.

The word "yeouhe", the culmination of which is the line "皇皇者華后者之世 " (Huanghuang zhe hua #163). 3 The word "yeouhe" often means "man", "people", "person". In the lines of "Shijing #255", "Shi Maoshi zhuan shu" see Zhu's translation.

In ancient Chinese culture, "yeouhe" is the name of the Nine States. Those prominent people have nothing do with our great land; these tribes must not be permitted to create disorder among our neighboring States.

The Chinese confidence of conquering yeouhe was said to be "swallowed by their enemies" (#168 "Chunqiu"). What is significant is a tone of arrogance and even cultural chauvinism, which is discernible besides the self-important attitude of the earlier kings.

The concept of "yeouhe" is the shared names of the barbarian tribes, which is generally taken as the shared names of the barbarian tribes, though some tribes, such as the words 三苗, were also compared to wolves. We also find in the "Chunqiu" that yeouhe names meaning the four names are in later "Chunqiu" and "Shi Maoshi zhuan shu".

What is significant is a tone of arrogance and even cultural chauvinism, which is discernible besides the self-important attitude of the earlier kings.

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The Concepts of Yeouhe and the Book of Poetry

...this paper attempts to discuss some lines from the Book of Poetry (Shijing #2), which are related to the treatment of yeouhe and the cultural and spiritual attitude toward the neighboring peoples.