

The Origin of Chinese Dragons: The Essence of the Animal Hypothesis

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Abstract: In China, the dragon is a mysterious and sacred creature, it can go to heaven and the earth, call the wind and rain, it can incarnate the emperor, blessing all living beings; it is not only the totem of tribal ancestors, but also the god of the people, it is an internal, spiritual, strength, national symbol. However, does the dragon exist? It has always been asked by people. How can the spirit of a dragon built on nothingness become possible? This paper traces the dragon and its living world through essential reduction, and analyzes the possibility of the dragon in the structure of human subjectivity consciousness through conscious intentionality, so as to draw the conclusion that the dragon is a creature that once existed.

1. Introduction

The dragon is the symbol of the Chinese nation, and the Chinese people are regarded as the descendants of the dragon, and the dragon is sacred and mysterious in the eyes of the Chinese people. Because of this, since ancient times, people have been asking about the origin of the dragon? Some people say that the dragon is an animal, a natural phenomenon, the spirit of the universe and so on, some people say that the dragon is a mythical creature. If a dragon is an animal that once existed on earth, why have no remains been found? So did it ever exist? If it does not exist, why is there a human structure of the dragon consciousness? If so, if it exists, how do people construct a mysterious dragon? This paper tries to uncover the cover of longmoto through the reduction of phenomenological essence, and presents the origin of dragon from the beginning of the structure of dragon consciousness. Of course, there are also some ambiguity involving archaeological and historical texts, which makes the presentation of longmoto not clear enough.

2. Cross-examine: What is the Dragon?

"The Chinese dragon has a long history, multiple, multiple streams, multiple integration, from nature, higher than nature"^[1] Although the origin of the dragon is mysterious, it always gives people the impression that it has infinite power and super deterrence, so the dragon is also covered with a mysterious and sacred veil. From the perspective of historical materials, there are traces to follow in the record of "what the dragon is called". It is recorded in the Zhouyi: "Nine five flying dragon in

the sky, li see adults."In Zhouyi Qianyuan, there is a saying that" riding six dragons to ride the heaven ", which is the earliest written record of the dragon." Zhou Li · Thin Man" said that the so-called " horse over eight feet for the dragon ". "Guan" summed up people's understanding of the dragon in the whole ancient times: "The dragon is born in water and swam in five colors, so god. To be small as a silkworm bracelet, to be big is hidden in the world, to go through the clouds, want to go into the deep spring; change no day, up and down, is called god."^[2]In the Qing Dynasty, Huang Zongxi said in the "character Yi" that" the dragon, the length of scales, can be quiet and bright, short and long, the spring equinox and the sky, the autumn equinox and into the deep. From the meat, the shape of flying, the child to save the sound. All the dragons belong to the dragon." And cloud:" rainbow, 'like insects' ", the Qing Dynasty text exegesis scholar Duan Yucai note: 'worm snake also. The rainbow is like a snake, so the word comes from the worm.'^[3]Dong Yu in the Northern Song Dynasty described the dragon as "nine like": " The head is like an ox, mouth like a donkey, eyes like shrimp, horns like a deer, ears like an elephant, Lin like a fish, must be like a person, belly like a snake, and feet like the wind."^[4]Guo Ruoxu described the dragon in the picture: "Horn like a deer, a head like a camel, an eye like a ghost, an item like a snake, a belly like a mirage, scales like a fish, claws like an eagle, palm like a tiger, ears like an ox." Fan Ye, a historian of the Southern Han Dynasty, wrote the Biography of Zhang Heng in the Southern Han Dynasty, that "to welcome the summer, the clouds and vigorous, happy, and the winter, the mud to avoid harm". Luo quoted Wang Fu in Volume 28, saying that " a dragon is like a deer, a head like a camel, an eye like a ghost, a snake, a abdomen, scales like a fish, claws like an eagle, palms like a tiger, and ears like an ox." Xu Zheng, a native of The Three Kingdoms, said in The Fifth Movement Age: "The king of Pangu, dragon head snake body, hed for wind and rain, blowing for thunder and lightning, open eyes for day, and closed eyes for night. After death, the bone is the forest, the body is the river, the blood is the Huai du, and the hair is the vegetation."

Although it is not certain what the dragon is from the historical records, it is clear that the consciousness of the dragon has been formed, and the dragon consciousness was formed at least before the Shang Dynasty. According to "horse eight feet above the dragon ", the dragon in the day ", "six dragon to royal day" description can see with the horse analogy, dragon horse (this will overthrow the horse animal hypothesis), is not huge, its less than two meters (zhou dynasty 1 foot is equivalent to 23 cm now), should be everywhere in the natural environment. The dragon also has the ability to pass the sky, which seems to carefully consider whether it is a land creature, or how do people construct the existence of the dragon?

From the logical analysis of "what is a dragon, or what is not", there is a sense of the dragon. From the perspective of historical materialism of "material first nature, consciousness second nature": matter first and consciousness, the formation of dragon consciousness must be after "the original existence of dragon origin", and the dragon image is the re-creation of dragon consciousness. From the perspective of the intentionality of consciousness, the recreation is the reconfiguration and meaning of the thinking object. The clarification of the thinking object can be realized through essential reduction and conscious intentionality analysis.

3. Explanation: Dragon Origin Animal Hypothesis

3.1. Totem Said

Totem is the awe of a tribe. The people of the primitive society believed that every clan is related to a certain natural object (mostly animals), and this object is respected as the totem of the clan^[5]. In ancient times, art, Fuxi, art, Yellow Emperor, Yan Emperor all worshipped animals or natural phenomena as totems and worshipped dragon tribes in east, west, north and south. "Records of the five emperors" contained: "The Yellow Emperor in the north of the meat porridge, he fu Busan, and

the city in Zhuolu.”^[6]After defeating the Yan Emperor and Chiyou, the Yellow Emperor not only tested the deed with the vassals, established the political alliance, but also realized the unity of totem, and produced a new totem marked by the dragon flag.

From the dragon totem, we can conclude that the dragon appeared before the tribe totem, and the dragon consciousness was formed with the tribe to totem the dragon, at least in the same period of the tribe totem, or even before the formation of the tribe. Because, it is unimaginable to fabricate a dragon image out of thin air, its appearance must be related to people's life world, at least with some people's life world. Today, the imagination of aliens is also based on human cognition of the earth life and the universe, all coming from the existing living world of human beings, and the experience of the living world is the source of human creation. Therefore, before the human tribal society, the human life world is the focus we must pay attention to, which is the key field for the essence of the dragon.

3.2. Animal Hypothesis Derived from the Totem

The animal hypothesis of dragon is the achievement of scholars studying the totem symbol of tribal society in modern times, which was mythical before. Scholars have carried out a lot of research on the origin of dragons and archaeological relics to confirm the theory of snake, giant crocodile or scorpion, turtle snake, dinosaur, Malone, and some scholars have put forward the theory of lightning image. In many hypotheses in this study is promoting lightning image materialized, or natural phenomenon materialized, because its more in line with the nature of consciousness structure process, also more in line with the human cognition of nature, grasp the process of the world, but based on this study is the reduction of the animal hypothesis, so not too much for the factors of natural phenomena.

From the perspective of the original shape and body state of dragons, alligators and snakes are mostly components, but the image of dragons is far richer than snakes and alligators, indicating that dragon is not a single animal totem such as alligators and snakes, but a collection of a variety of totems, which is a mixed totem or complex totem. Totem theory marks the establishment of the dragon shape and the completion of the dragon consciousness structure. Starting from the essential structure of consciousness, we can determine the dragon is before the dragon consciousness, even if we now "dragon" is not totem period "dragon" (perhaps totem period is not called dragon), but the original we identified both as the same, we considered the ancients also called the dragon. In order to understand the origin of the dragon referred to by the tribal society, it is necessary to return to the existence path through the transcendental phenomenology, and to the tribal society and even the prehistoric human life world.

4. Structure: the Intentionality Analysis and Essential Reduction of the Animal Hypothesis

4.1. The Intentional Structure of Consciousness

The essential structure of consciousness is intentionality, which has two components: intention activity and intention related item. How does the intended content, or the object, come from it? There are also two parts, namely, the actual item content and the meaning item content. The actual content includes sensory material (i. e., the five senses) and imaginative material (recall and reproduction of the past). The intention content is mainly the functional configuration factor, which integrates the content of the real object) to determine the intention content, namely the empirical object. Through intentionality analysis, consciousness is the consciousness of the actual content, namely material, and the source of the material is sensory material and imaginary material. Here, it should be special to point out that the imagination material is not the imagination, but the memory

and reproduction of the past feeling, but the imagination material will appear distortion, it partially reproduce the object or add individual other components, in this case, it is not the real meaning of the object (object). In Logic Research, Husserl pointed out that what imagination gives is not the object itself, nor is it the part of the object, it only gives the image of the object, as long as the image is the image, it will never be the matter itself. The characteristic of imaginative intentionality is that it is just a moment. Similarly, in Imagination, Image Awareness and Memory, Husserl shows once again that in imagination, as far as the object appears there, although it shows itself, it does not manifest itself as its present, it is only changed by the present.^[7]

4.2. The Connection between the Dragon's Existence and Consciousness

The animal hypothesis of a dragon, whether it is true or not, can be certain that a dragon exists, and that it may or may not be an animal. Further understanding reveals that there is a fundamental existence in this hypothesis, namely, the existence of dragon consciousness. If dragon consciousness exists, we determine that dragon objects also exist, because consciousness is based on the original way it being given. If consciousness is not fundamental consciousness, that is, it has the ability to enrich the empty, indirect and uncertain "things by consciousness" and the consciousness of "power", then there will be no object intention to be given consciousness. Consciousness must first know its own possibility of making the relevant "prohibition" appear to itself-that is, what Husserl calls "Vermöglichkeit"--before it can be about something consciousness^[8]. Therefore, the intention of the dragon consciousness is not a static connection with the dragon, but a living trend of the original nature of the dragon. The consciousness of dragon intention serves this purpose in all its forms, that is, to seek satisfaction in the intuitive possession of the dragon. The dragon consciousness wants to achieve the dragon vision (a form of presenting the dragon to the subject), it must formulate the goals and purposes of the dragon consciousness.

The structure of dragon consciousness consists of a variety of behaviors, and the characteristics of these behaviors are each stipulated by the dragon, and Lyumoto only appears to the dragon consciousness in the giving suitable for the dragon. Another need to note is that the dragon consciousness formed does not depend on whether the dragon fact exist and always effective, this for later generations to know and grasp the dragon became a mystery, but the mystery does not affect the existence of the original conclusion, because this consciousness is attached to other components, its new righteousness is not the real object. From a logical point of view, we can certainly create a non-existence, (such as a monster that is both a dragon and a cow, neither a dragon nor a cow), obviously, this is the memory and reproduction of a dragon. For example, even if it only assumes a dragon in the vision, the type of consciousness is still regulated by the dragon in this case: the dragon consciousness here here is viewed in perspective, and the dragon here is a thing in space. It is the essential stipulation of this foundation that supports our memory, reproduction and imagination of the dragon.

4.3. The Structure of the Dragon Intentionality

The empirical object is generally associated with the way it is given, that is, " the world and the objects in it are internally related to the way they (through subjective consciousness) are given. It can also be understood as the presentation of the world or the existence in the subject thinking is established by the way the world is given by subjective consciousness. This is the theme that runs through Husserl's phenomenology, and it is this reflection that liberates people from the inner bondage of "the most powerful, the most universal and the most hidden" - -the advance giving of the world, the natural attitude of preconception.^[7]From this point of view, it can be understood that the existence of the dragon is that the dragon is the object of the world through the human

subjective consciousness and the way of being given, that is, the existence of the dragon and the dragon are established through the human consciousness, and continuing to investigate the essential structure of the dragon consciousness will clarify the existence of the dragon.

Consciousness is the consciousness of material (experience object), whether sensory material or imaginary material (also through raw materials, perhaps partial, additional, but it has its original object). Consciousness does not come out of thin air. Although pure consciousness exists, it is also the object of its reference, so we return to the question of dragon and dragon consciousness. Dragon remains of the things, whether graphics (Puyang west slope clam plastic dragon, coke pier pebble dragon, pottery temple ceramics, etc.), text (zhouyi, "tube", "said word", "fish", etc.) or later works of art (samsung C dragon, ling home beach jade dragon, yanshi erlitou dragon shape, etc.), it is the consciousness of dragon, or the evolution of dragon consciousness and to -established on the original disappear—Make righteousness.

4.4. The Essential Reduction of the Dragon and Animal Hypothesis

Reducing the intended experience and the factual characteristics of the intended experience and the object to the essential stipulation as their basis --The factual characteristics are only some alternative examples -- for these essential provisions, which is called the essential reduction by Husserl. The characteristics of consciousness are not depend on the accidental experience, but on the "essence", that is, the general stipulation of object species. Thus, as Husserl says, there are object ranges, "regions of existence", which are distinguished from each other by their essence, their "Edos", namely by the characteristics of mental appearance displayed by objectionality in the corresponding original intuition.^[8] The diversity of the animal hypothesis of the dragon, that is, the part of the intentional experience is the giving of the accidental experience of the dragon, which is constrained by the nature of its stipulation, and liberates the essential stipulation of the foundation from the cover to uncover the original thing of the dragon. Because, the essence of the object regulation is innate by its relevance and conforms to the general and essential state of the intention behavior associated with the corresponding object.

Life world in the bondage of its freedom as the foundation and the foundation of the unity, as the free consciousness to create and as a product of the unity of the inevitability, it is in this inevitability has the custom, the human organization, religion, art and pure spiritual intention of super subject roots, and they only then have the ability to construct a based on the pure insight base of human.^[9]

Both sensory materials (longbenyuan) and imagination materials (dragon imagination) come from the living world, and the dragon constructs itself through the process of static nature description and dynamic occurrence description of subjectivity consciousness. The perception of the dragon "in consciousness" always has its horizon. Without the behavior of consciousness, the perception of the dragon is impossible. This field is the horizon associated with the structure of the dragon consciousness in the prehistoric human life world, and also includes the temporal horizon of history.

In a sense, the living world is not only the starting point of phenomenological reduction but also the destination of phenomenological reduction. Through the superposition and renewal of the living world picture, the soil of human experience judgment and the structure of consciousness, so is the same for the structure of dragon consciousness. In order to return to the origin of the dragon through the conscious structure of the dragon in the prehistoric human life world, we must follow the ontology path of transcendental phenomenological reduction. Because the path of "ontology" begins with the existence of objects in the living world. This road starts from the objects of the living world, specifically from the creatures and the natural world, but not to understand what they are, but

to ask their "way they are given subjectively". This path first requires us to liberate ourselves from the most powerful and most universal and most hidden inner bondage of the "pre-giving" of the living world and its objects.^[7]In this liberation, and with the aid of this liberation, the dragon itself and the dragon consciousness common correlation between--is the life world and the dragon and prior subjectivity (human) intrinsic correlation between--was found, "finally produce a variety of nature and the existence of various meaning for one party, and as the most extensive way constitute meaning and existence effectiveness of absolute subjectivity for the absolute correlation between the other party"^[7], This means that the living world and the dragon, originally thought to be pre-given, have now become a pure phenomenon based on transcendental subjectivity. The reduction of the dragon to the phenomenon of being given through subjective consciousness inevitably leads to the prehistoric life world of the subject and the prehistoric animal being becomes the starting point of the reduction of the essence of the dragon animal hypothesis.

5. Back: the Dragon Origin of the Human Ancient and Prehistoric Life World

5.1. The Quaternary of Human Birth

Exploring the life world of prehistoric humans needs to go back to the beginning of human birth. In the Quaternary, two major events occurred: one was the emergence of humans and modern animals. In the Eocene, about 60 million years--40 million years ago, mammals, birds and angiosperms flourished, and Marine invertebrates were foraminifera, six corals, gastropods and branchia. Molluscs, fish, wheel algae, diatoms in fresh water developed greatly, the earliest primates have appeared on earth, about 12 million years, human appeared. One is a large-scale glaciation, beginning about 70,000 years ago. The last glaciation, which ended 11,500 years ago, was the latest ice age within the Pleistocene of the Quaternary period. During the Pleistocene, animals and plants were greatly affected, and many of today's zoological and phytogeographic phenomena originated from this, including giant pandas and stegoids for a long time. One million years ago, the erect ape man spread from Africa to China, such as Beijing ape man, Yuanmou man, etc., about 500,000 years ago, Beijing ape man probably began hunting, using some rough stone tools and fire. The natural environment of prehistoric China was once diverse, providing a large number of small habitats for a wide variety of plants and animals. It's worth noting that the human race was born before the latest ice age, which probably killed some life.

5.2. The World of Human Life in Prehistoric China

Prehistory refers to the previously documented human society, about 2 million years ago —— 21st century BC. According to the historical period, the ancient period of China included most of the human social life in the prehistoric period, Xia, Shang, and Western Zhou dynasties. Archaeological Chinese prehistoric society began with the discovery of ancient humans, and the lower limit is the date of Yin ruins, that is, the historical period before the discovery of oracle bones, that is, the period before the Republic.^[10]

According to the earliest dragon written records known so far, it is the Zhouyi dragon pottery 3000 years ago and the archaeological discovery of the shijiahe site in 5000 BC. We can establish two prehistoric time points, if these two data are true, in fact the archaeology is still continuing. To investigate the phenomenological restoration of the starting point and destination, we identify the human life world before 1000 BC or 5000 BC.

Because the dragon pottery and the words of the dragon can be seen as memories or representations of the dragon, the dragon consciousness has been constructed. Also, therefore, from the birth of the quaternary to the earliest written dragon in 1000 BC is we explore the origin of the

dragon period, especially ten thousand years ago to 3000 BC human living environment change our key period, all this is based on the phenomenology of "consciousness essential structure" and "life world" to determine.

5.3. Two Migrations of the Human Living Environment

5.3.1. From the Southeast Coast to the Inland

Qin Weilian (William Meacham) think: neolithic human settled in the continental shelf is today southeast China, because the ice cap melting, sea level rose 100 feet high, forcing them to migrate inland to species-rich place, 6000 BC, warm climate once lived crocodiles, rhinos, jackals and Asian elephants.^[10] The original settlements had been (perhaps forever) submerged, the subtropical forests of central and southwest China and the tropical forests of southern China, and the traces of human existence, but the human consciousness remained with the continuation of human beings.

5.3.2. From the North China Plain to the Yangtze River Basin

Under the influence of the monsoon, the Yellow River was diverted twice. One was somewhere between 3650 BC and 3000 BC, the Yellow River diverted south through the southern mountains of Shandong province into the Yellow Sea, another between 2900 BC and 2200 BC, this time the Yellow River returned to its north channel.^[11] This became the background of the myth of the Great Flood in early China, which was passed on from generation to generation and eventually recorded in various versions. In these myths, Da Yu gathered the originally chaotic flood world into four major rivers: the Yellow River, the Wei River, the Huaihe River and the Yangtze River, and the legend of the dragon is also worth considering. For those living and farming on the North China Plain, the diversion of the Yellow River means a terrible flood. Archaeologist Liu Li believes that the flood caused sea levels to rise, which caused a serious "transgression", the coastline westward up to 100 kilometers, so the coastal residents had to face the threat of flood, so a large number of population to the Yangtze River basin. Wilson cites biological studies that suggest a "tight relationship" between the reduction of the rainforest area and the loss of the species inhabiting it, with a corresponding 50% decline when the rainforest decreases by 90%,^[12] Perhaps a dragon creature disappeared then.

Archaeological studies show that a large number of bones and carapaces of wild animals were unearthed in the Neolithic Age about 10,000 years ago. The years 6000 BC and 1000 BC were the warmest and wettest period in the previous 18,000 years, which were rich in species.^[10] For 5,000 years ago, humans also raised chickens, pigs, and dogs, using carefully polished stone axes, shackles, and arrow sickle, and firing pottery with dragon patterns,^[13] It means that the dragon should have existed.

5.4. The World around the Essential Structure of Dragon Consciousness

The development of human beings has inevitably experienced a process from competing with other creatures to dominating the world. If a dragon exists at the same time, it must be defeated by humans, or by nature. If it is defeated by humans, will it be worshipped by human totem? So what species is the dragon of a human totem? If it is not defeated by man, it will inevitably be defeated by the power of nature! So why haven't its remains ever been found? If it does not exist, it must be fantasy and fiction, and this fantasy and fiction is the myth and reality of the power of nature, it must have a source.

The hunting life of human groups is the beginning of understanding the animal kingdom. Archaeological excavations revealed that in the first millions of years of human life, wild animals

were hunted for meat. The remains of the animals excavated from the Paleolithic site all belong to wild animals. This fact shows that whether the Yuanmou people living in southern China, or the northern Lantian people and Beijing people, they are accompanied by the common horses, cattle, sheep, deer, deer, pigs, tigers, leopards, elephant, rhinoceros and other animals. Hunting animals become trophies, animal remains are used as ornaments or power symbols, or used for other purposes, the remains of animals have at least the following functions:a)such as horns, antlers become hunter reward, representing the status in the group;b)is used as a supply for the sustenance of animal life after hunting;c)is used as ornaments;d)is used as a tool for daily life. In addition, the ancient human to some natural phenomena, animals, plants, mountains and rivers, and stars have no clear understanding, and often these did not recognize the phenomenon and the animals in life into a "god", snakes, crocodiles, fish, fish, lizards, fish, salamander, pigs, horses, cattle, deer, tigers and the phenomenon such as wind and rain lightning into a new god of god seems to be the best explanation.

6. Conclusions

There were many kinds of animals in prehistoric human life, but no dragon creature was found. So what exactly is a dragon? How does it look like it? We can't tell yet! But from the later records and descriptions of the dragon, we can infer that the dragon is a living creature, closely related to water, and its appearance is seasonal and may fly. What exactly is a dragon? We need more archaeological data to confirm this. As understood from the perspective of phenomenological essence: it should indeed exist, and once appeared in the world of human life, it may disappear in human history, perhaps under the continental shelf submerged by the sea, but it remains in the stream of human consciousness.

Prehistoric human living space is a kind of mysterious world, fortunately, human survive in the extremely harsh environment, in the history of the change of human life world constantly enrich and expand, also to human about the development of world consciousness laid a fertile soil, the world also bit by bit through subjectivity consciousness presented to humans. Among them, there is a brave, tenacious, resolute spiritual consciousness to inspire the Chinese working people, it is the spirit of the dragon--a kind of national spirit shown through the consciousness structure of the Chinese working people.

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