

Study on the Rock Art at the Yinshan Mountains



Wang Xiaokun and Zhang Wenjing



PETER LANG

As the most important ancient cultural relics in prehistory, rock art have become a direct basis for the reproduction of human history and ideological process. Since the late 1970s, Yinshan rock art have been found in large quantities. In this study, 2842 Yinshan rock art are collected, sorted and classified systematically. The distribution characteristics of rock art in each area and the distribution and change rules of main rock art types are summarized. This book also places Yinshan rock art into the overall framework of Chinese rock art for analysis in order to provide a more comprehensive understanding of the overall characteristics and status of Yinshan rock art, and showcases researches on the chronology are.

Wang Xiaokun (Doctor of History, 2008) is a member of the Society of Archaeology of China and the Associate Professor in the School of History at Renmin University of China.

Zhang Wenjing (Doctor of History, 2011) is a member of the Chinese Rock Art Society, Deputy Editor in the Editorial Department of China Rock Art., and Lecturer in the School of Culture and History at Chifeng University.



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Introduction

Rock art refers to the images and symbols painted or carved on cave walls or open-air rocks by ancient people. They are generally carved by ancient people using stone, metal tools or mineral pigment. That is to say, there are two different forms of rock art; one is the image carved or ground on the rock surface and the other is the picture depicted on the stone wall or cliff. They can be called rock art.

In China, “rock art” is a general term for two making techniques—carving or painting. In fact, China didn’t have a unified name for these images in the past, but they were given different titles because of different making techniques and personal understanding. For example, they were called “Rock art,” “rock inscriptions,” “cliff carvings” and so on because they were made by carving; some of them were actually “paintings,” thus they were called “cliff paintings,” “rock paintings” and so on. In Western countries, a strict distinction is made for rock art. Chiseled pictures are called “petroglyphs or Rock art” and painted pictures are called “pictographs or rock paintings.” It seems that this distinction will make the meaning of rock art clearer. However, the Chinese academic circles have generally accepted the title of “rock art,” so the word “rock art” has basically become a general designation of various images and symbols made by different techniques.

Rock art are a global phenomenon. Since the discovery of rock art in northern Europe in the 17th century, a large number of rock art has been discovered in five continents. At present, more than 120 countries around the world have discovered rock art. For example, in Asia, there are China, South Korea, Japan and Mongolia in Northeast Asia, Kazakhstan and Kyrgyzstan in Central Asia, India and Pakistan in South Asia, Iran, Israel and Saudi Arabia in West Asia, etc. In Europe, there are Italy, France, Portugal, Spain, Finland, Russia and other countries. In Africa, there are Angola, Kenya, Zambia and Zimbabwe in South Africa, Egypt and Algeria in North Africa, etc. In the Americas, there are Canada, the United States, Mexico, Argentina, etc. In Oceania, there are Australia, New Zealand, etc. At present, there were more than 50 million rock art recorded around the world,¹ and their creation lasted from nearly 40,000 years ago to modern times.²

However, Chinese rock art have not been known by international rock engraving scholars. A “World Map of Rock art” published in 1983 in the U.S. magazine *Journal of Archaeological Science* had no information about the distribution of rock art in China. In 1984, the 21st issue of the *Bulletin of the Camuno Center of Prehistoric Studies* published an article by Anati, *Overview of World Rock Art Research—A Report to UNESCO*, wherein the Chinese part remained unmentioned.³

In fact, China was the first country in the world to discover and record rock art.⁴ In ancient literature, records of rock art were first found in *Han Feizi* in the 3rd century BC. According to *External Stories Part XXXII* of *Han Feizi* Vol. XII, “The king of Zhao asked the craftsman to climb the ladder to Bowu Mountain, carved a footprint five chi long and three chi wide, and wrote ‘The King of Zhao was here.’” That is to say, there were rock art about footprints in the Warring States Period. Since then, rock art have also been recorded in Sima Qian’s *Shiji* of the Western Han Dynasty and geographer Li Daoyuan’s *Commentary on the Waterways Classic* of the Northern Wei Dynasty.

Although the discovery and record of rock art in China are far earlier than those in the world, the real investigation and study of rock art began only in modern times. The study on Chinese rock art started late, which can be roughly divided into the following stages:

(1) Stage I: Preliminary field investigation and study of rock art (1920s–1940s)

The real field investigation of Chinese rock art began with Mr. Huang Zhongqin's investigation of Xianzitan rock art in Taixi, Huaan, Fujian in 1915. In 1935, Huang Zhongqin published a research article on rock art, *Taixi Ancient Prose*,⁵ which marked the beginning of Chinese rock engraving research.

At this stage, the number of rock engraving sites and rock art discovered is not very large, including those discovered by Western scholars in China. For example, in 1927, the Scientific Mission to Northwestern China, jointly organized by the National Scientific Union of China and Swedish explorer Sven Hedin, discovered rock art at the foot of Langshan Mountain in the western section of the Yinshan Mountains, Inner Mongolia. In 1928, the Scientific Mission also discovered rock art in Bokeda Mountain and Quruqtagh in Xinjiang. In the 1930s, Hong Kong archaeologist Chen Gongzhe discovered a rock engraving on a cliff in Hong Kong. In the 1940s, Professor Shi Zhongjian of the Minzu University of China and others investigated the rock art of “Bo people's hanging coffins” in Gongxian County, Sichuan on the basis of the discovery by the American priest Graham, believing that these colorful cliff engravings were related to the deceased and might be the emblems of the clan and tribe of the deceased.⁶

(2) Stage II: Large-scale discovery of rock art (1950s–1980s)

A large number of rock art were discovered after the founding of New China. The rock art discovered in the 1950s mainly include Huashan rock art in the Zuojiang River Basin of Guangxi (mainly about figures). In 1962, Guangxi Investigation Group on Social History of Ethnic Minorities compiled and published *Collection of Huashan Cliff Rock art*⁷ based on the investigation results since the 1950s. The rock art discovered in the 1960s mainly include those in Cangyuan, Yunnan (mostly painted with red paint, mainly about figures, hunting, grazing, etc.),⁸ the Altai Mountains in Xinjiang (mostly chiseled or ground; few are painted; involving animals, grazing, hunting, war, etc.) and Helan Mountain in Ningxia (mostly chiseled or ground, with the images of human faces).⁹ In fact, a large number of Chinese rock art were discovered after the 1970s, such as those in Wulanchabu, Zhuozi Mountain and Yinshan Mountains in Inner Mongolia, Heishan rock art in Gansu, Jiangjunya rock art

in Lianyungang, Jiangsu, Wanshan rock carvings in Taiwan, etc. In the early 1980s, rock art found included those of Badain Jaran and Baicha River in Inner Mongolia, Qilian Mountains in Gansu, Qinghai, Tibet, Kunlun Mountains and Hutubi in Xinjiang.

(3) Stage III: Prosperity of rock engraving research (mid-1980s to the present)

After nearly 30 years of investigation and discovery, many rock art have been found in China's Heilongjiang, Liaoning, Inner Mongolia, Shanxi, Henan, Ningxia, Gansu, Qinghai, Tibet, Jiangxi, Jiangsu, Fujian, Guangdong, Taiwan, Hong Kong, Macao, Guangxi, Yunnan, Guizhou, Sichuan and other 20 provinces, autonomous regions and special administrative regions, covering almost half of China. China has become one of the countries with the richest rock art in the world. Inner Mongolia rock art occupy an important position in the study of Chinese rock art because of their large number and rich contents. Most rock art in Inner Mongolia are in the Yinshan region. In the Yinshan Mountains stretching for 368.89km in Bayannur City alone, there are 154 rock engraving sites with about 50,000 rock art.¹⁰

The discovery of rock art has set off an upsurge in the study of Chinese rock art. Investigators and researchers of rock art around the world began to write books and express their views. Some scholars gave a general introduction to the distribution, types and religions of Chinese rock art, such as Chen Zhaofu,¹¹ Ge Shanlin,¹² Song Yaoliang,¹³ Gong Tianfu, Zhang Yasha,¹⁴ etc. Some introduced Chinese rock art in the form of atlas, such as Chen Zhaofu,¹⁵ Ge Shanlin,¹⁶ Song Zhenni,¹⁷ etc. Some studied the rock art in a certain region from the aspects of their distribution, types, dating, ethnic affiliation, history and culture, religion, etc., such as Ge Shanlin,¹⁸ Tang Huisheng, Zhang Wenhua,¹⁹ Wang Binghua,²⁰ Li Yongxian, Huo Wei,²¹ Wang Xisong,²² Zhou Xinghua,²³ Liang Zhenhua,²⁴ Zhang Yasha,²⁵ Wang Ningsheng,²⁶ Li Xiangshi, Zhu Cunshi,²⁷ Yang Huifu, Zhang Junwu,²⁸ Su Beihai,²⁹ Wang Kerong,³⁰ Li Shiyuan,³¹ etc. There were also studies on a specific topic or from a certain angle, such as examining the inner meaning of rock art from an artistic perspective, such as Ning Keping,³² Li Yonglin,³³ and Ban Lan,³⁴ etc. Some discussed rock art from a religious perspective, such as Song Yaoliang³⁵ and Hu Xiaohui.³⁶ Li Fushun,³⁷ Tang Huisheng,³⁸ Wang Jianxin,³⁹ Yang Chao,⁴⁰ Wei Jian,⁴¹ Xiao Yiting⁴² and other scholars put forward research methods on the chronology of rock art. Throughout the research

process of Chinese rock art, although its investigation and research are much later than those of international rock art, fruitful results have been achieved. In 1996, the large data set *Discovery and Research of Chinese Rock Paintings*⁴³ compiled by researcher Hong Tao of the Book and Reference Room of Institute of Ethnology, Chinese Academy of Social Sciences included 8 volumes and 14 books on rock engraving research.

Since the mid-1990s, the overall distribution system of Chinese rock art has been generally clarified, and many problems of rock art have been involved to varying degrees in the research process. Moreover, after the 1980s, thanks to the efforts of Chen Zhaofu and other senior members of the rock art circle, Chinese rock art are being understood by the world, and the study of Chinese rock art is gradually integrated into the study of world rock art.

In fact, the prosperous period of Chinese rock engraving research is in the mid-1980s to mid-1990s. After 1996, the study of rock art reached low ebb. The reasons are as follows. First, the age of rock art has become a bottleneck in the study of rock art. Moreover, many dating methods of rock art are often controversial. At present, Chinese scholars of rock art basically analyze the age of rock art by comparing historical documents, archaeological data and ethnological data. This is due to the continuity of the whole historical development process and the abundance of historical documents, ethnology and archaeology since the Neolithic Age in China, which provides favorable conditions for the comparative study of rock art. From the perspective of the overall study of Chinese rock art, this comprehensive comparative analysis is desirable. However, the comprehensive comparative analysis also has many disadvantages. For example, different conclusions are drawn due to different data cited. For those who have no data to base on and only rely on images to determine the age, the error may be even greater. Another feasible method is the direct dating method of rock art, that is, dating by scientific means. However, this method is costly and has great limitations. It has only been tried in the study of rock art in some regions of China, such as Zuojiang in Guangxi and Qinghai. Second, in the interpretation of rock art, people often interpret according to the images. As a result, even the interpretation of the same rock engraving will vary from one scholar to another. From this point of view, the study of Chinese rock art still lacks theories and methods. However, rock art are of great research significance and need the diligent exploration by Chinese rock art scholars.

In 1993, Anati, an Italian rock engraving scholar and former chairman of the International Committee on Rock Art, in his monograph *World Rock Art—Primitive Language*, classified rock art around the world into four

categories: early hunters, late hunters, herder economy and mixed economy, and summarized the contents, techniques, connections, styles and locations of rock art, believing that rock art are the “primitive language” used by ancient people to communicate. This view originates from rock art of different ethnic groups distributed on different continents, which have many similarities in content, theme, form of expression and making techniques. Therefore, Anati believes that this phenomenon shows that throughout the world, for quite a long time, a pictographic primitive language may be popular. Of course, this language will have “dialects,” but it is by no means as difficult to communicate as modern languages; it is a universal language that can be understood by different races or nationalities in all regions.⁴⁴

Rock art have been widely regarded as a way for early human beings to record their society, history and way of life, and to express their understanding of the world and their beliefs. Rock art are also regarded as the direct basis for reproducing early human history. Therefore, the purposes of studying and explaining rock art are to find out the intentions of early human beings in their creation and to reproduce the social, historical and cultural features at that time. In this way, the significance of rock engraving study is obvious.

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Discovery and Research

Section I Object and Area of Study

I. Object of study

In this book, all the images and symbols engraved on the cliffs in the area around the Yinshan Mountains are studied and referred to as “Yinshan rock engravings or Yinshan rock art,” and this area has not yet been found any rock art painted by pigments. Of course, only the rock engravings that have been discovered and published are studied.

As Yinshan rock engravings are mostly discovered in mountain and highland areas, they are generally engraved on cliffs and bare rocks exposed to sunlight rather than in the shade. Yinshan rock engravings are generally created by grinding and chiseling, and occasionally by scratching.

II. Area of study

As a fault block mountain formed in a geological epoch and located in Central Inner Mongolia and the northernmost point of Hebei Province, the east–west oriented Yinshan Mountains are an important geographical boundary line in

northern China. Situated between 106°–116° E, it spans about 1,000 km from the watershed between the West Liaohe River basin and Luanhe River basin in the east to the Langshan Mountains in the west, and stretches 50–100 km from the Inner Mongolia Plateau in the north at about 42° N to the Great Fault Cliff on the northern side of the Hetao Plain and the edge of the mountainous land on the northern side of the basins and valleys around Datong, Yanggao and Zhangjiakou in the south.¹

In terms of different types of terrain, we can divide the Yinshan Mountains into two parts roughly bounded by Hohhot: the lower terrain to the east of Hohhot, which is about 1,500 m above sea level on average and has complex landforms including low mountains, hills, terraces, basins, slopes and so on, and the area around Jining and Zhangbei which generally consists of flat-topped low mountains and hills with massive denudation, largely composed of basalt-covered pedionite. Water is deposited in basins which are divided by low and wide ridges to form lakes, including Daihai Lake, Huangqihai Lake, Angulinao Lake and Chahannao Lake.² In fact, in terms of terrain, the low hills in the north of Daqing Mountain and to the west of Hohhot (roughly to the west of the 110° E longitude) can also be incorporated into the eastern part of the higher Yinshan Mountains to the west of Hohhot, which are 1,800–2,000 m above sea level on average. From west to the east, they are Langshan Mountain, Seerteng Mountain, Wula Mountain and Daqing Mountain. The highest peak is Mount Huhebashige to the west of Langshan Mountain, which is 2,364 m, above sea level, followed by Jiufeng Mountain on Daqing Mountain, which is 2,338 m above sea level, and Wula Mountain which is 2,214 m above sea level.³ The main body of the mountain consists of archaic metamorphic rocks and granites of different ages, with Cenozoic strata on both sides and within the inter-mountain basin. The north and south slopes of the western section of Yinshan Mountains are extremely asymmetric. The north slope, intertwined with hills and basins at a relative height of 200–300 m, and gradually transiting from low mountains and hills to the Inner Mongolia Plateau, is suitable for the development of agriculture and animal husbandry.⁴ The south slope descends directly to Hetao Plain by the Yellow River with a drop of more than 1,000 m. Hetao, Baotou and Hohhot at the southern foot of Yinshan Mountains are classified as faulted basins.⁵

The Yinshan area referred to in this book lies between Long. 106°–114° E and Lat. 40°–42° N and includes the western segment of Yinshan Mountains such as today's Langshan Mountain, Seerteng Mountain, and Wula Mountain, and the low hills in the eastern segment of Yinshan Mountains such as the low mountains and hills in the north of Daqing Mountain.

In terms of administrative jurisdiction, the study area referred to in this book mainly includes Bayannur City, Baotou City and Wulanchabu City in Inner Mongolia.

In terms of the geographical situation of the area, it is bounded by the Wulanchabu Plateau and Inner Mongolia Plateau in the north, Houtao Plain and Tumochuan Plain in the south (Hetao Plain consists of rear and front parts bounded by Dengkou; the rear part stretches from Dengkou to Shizuishan in the west, while the front part, also known as “Tumochuan Plain,” stretches to Hohhot in the east), Manhan Mountain in the eastern part of Daqing Mountain in the east, the lower mountains on the Alashan Plateau in the west and Ulan Buh Desert in the southwest.

In terms of the geographical situation of major mountains, Langshan Mountain, located in the northwest and north of Hetao Plain, at the western end of Yinshan Mountains, is the highest terrain. The eastern section of Langshan Mountain, roughly located in the north of today’s Linhe and Wuyuan, is known as “Rear Wula Mountain.” Seerteng Mountain to the east of Langshan Mountain stretches southeastward from the low hills in the northeast of Hailiutu Basin to Cunkong Mountain in Guyang County of Baotou. Wula Mountain, stretching northeastward from the north bank of the Yellow River in today’s Urad Front Banner to the north of Baotou, is known as “Front Wula Mountain.” The mountains stretching northeastward from the north of today’s Baotou to the north of Hohhot are known collectively as Daqing Mountain.

It should be pointed out that the name “Yinshan” referred to in history is different from what it refers to and means today. Sima Qian was the first in history to use the name Yinshan. He wrote in his *Biography of Xiongnu* in *Shiji*, “King Wuling of Zhao who dressed in a common Hu suit was also keen on riding and archery, built the Great Wall section at the foot of Yinshan Mountains and fortresses at Gaoque after defeating Linhu and Loufan in the north, and established the cities of Yunzhong, Yanmen and Daijun.”⁶ The earliest record of Yinshan is associated with the Great Wall section and fortresses built by King Wuling of Zhao. With the efforts of several generations of archaeologists, the starting point and ending point of the Great Wall section built by King Wuling of Zhao have basically been identified. Mr. Li Yiyou pointed out in his *Review of the Great Wall in Northern China* that the Great Wall section built by King Wuling of Zhao spans eastward from the north of Xinghe County in Inner Mongolia to the west along the southern foot of Yinshan Mountains and ends in Daba Valley in the Urad Front Banner.⁷ The location of Gaoque has been controversial. Since the Great Wall section built by King Wuling of Zhao ends at the Urad Front Banner,

Gaoque can only exist within the area of Yinshan Mountains. However, as the issue is not closely related to what is studied in this book, we can only identify the location of Yinshan Mountains. Here, the word “and” in the phrase “and the foot of Yinshan Mountains” written by Pei Yin of the (Liu) Song Dynasty is actually “at.”⁸ Therefore, the phrase should be “at the foot of Yinshan Mountains.” It is evident that the Yinshan Mountains referred to here are today’s Daqing Mountain and Wula Mountain. After the Northern Wei Dynasty, Wula Mountain was listed separately as Bana Mountain, Mula Mountain, Mouna Mountain, Muna Mountain, Meina Mountain or Muna Mountain, and the Yinshan Mountains have been referred to as “Daqing Mountain” since then.⁹

Opposite the Yinshan Mountains stands the Yangshan Mountains which are today’s Langshan Mountain. “The Yinshan Mountains are located in the west of Wuyan County and north of Anyang County. The Yinshan Mountains are in Henan and the Yangshan Mountains are in Hebei,” as Pei Yin is quoted as saying in the *Collection of Interpretations of the Biography of Meng Tian in Shiji* based on a reference to *Pronunciation and Meaning of Text in Shiji* written by Xu Guang in the (Liu) Song Dynasty of the Southern Dynasties.¹⁰ In ancient Chinese gazetteers, “Southern Hebei is Yang, and vice versa.” Langshan Mountain was called the Yangshan Mountains in the Qin and Han Dynasties because it was close to the north of the big river (today’s Wujia River, which was said to flow through this area before it was diverted). Moreover, “Yang” and “Lang” sound similar in pronunciation. Obviously, “Langshan Mountain” was mistaken for “Yangshan Mountains” because of their similar pronunciation. The Yinshan Mountains should be on the south bank of the Yellow River, but according to today’s map, there are no so-called Yinshan Mountains on the south bank of the Yellow River. As Li Daoyuan of the Northern Wei Dynasty explained in *Commentary on the Waterways Classic—River*, “The mountain should be to the southeast of the river.”¹¹ It is evident that “the Yinshan Mountains are in Hekao,” which should refer to the southeast of the north section of the Yellow River in history. Therefore, today’s Langshan Mountain is obviously different from the Yinshan Mountains referred to in the Qin and Han Dynasties of the Warring States Period. Moreover, the name “Langshan Mountain” has been used since the Northern Wei Dynasty and Sui and Tang Dynasties.¹²

Mountains are identified in modern times as a series of linearly stretching highlands according to their geological structure. Therefore, today’s Yinshan Mountains cover not only Langshan Mountain and Daqing Mountain, but also the eastern hills and low mountains.

Section II Discovery and Research

1. Discovery of Yinshan Rock Engravings

According to written records, the discovery of Yinshan rock engravings can be traced back to the Northern Wei Dynasty when the famous geographer and writer Li Daoyuan recorded in his book *Commentary on the Waterways Classic*, “the river flows to the northeast of Shanxi Province. On the cliff five hundred miles to the north, there are images such as a tiger and horse. Therefore, it is also called “Rock Art Mountain.”¹³ He also writes, “the river flows east from Linhe County to the south of Yangshan Mountains.” As noted in the *Book of Han*, the Yangshan Mountains are in Hebei Province, which refer to this mountain. The river flows through the west of Shijifu, which is a text on the broken rocks in Shijifu called “Yan” by Na Si people, for it is inserted with drawings of deer and horses.”¹⁴ The “Rock Art Mountain” and “Shijifu” referenced here are Langshan Mountain in the western part of Yinshan Mountains. The “images such as a tiger and horse” and “drawings of deer and horses” refer to the petroglyphs of tigers, horses, deer and other animals on the cliffs of Yinshan Mountains.

The investigation of Yinshan rock engravings began in the 1920s. In 1927, the Sino-Swedish Scientific Expedition to the North-Western Provinces of China discovered rock engravings in Dabao Valley of the Urad Back Banner while investigating the west section of Yinshan Mountains in Inner Mongolia, and released the results in the book *Mongolia's Prehistoric Achievements* published in Stockholm, Sweden.¹⁵

In the late 1970s, Yinshan rock engravings began to be discovered in large numbers. From 1976 to 1980, Mr. Ge Shanlin of the Inner Mongolia Cultural Relics Task Team studied the main rock engravings in the Langshan Mountain section of Yinshan Mountains for a period of five years, during which time he found nearly 10,000 rock engravings and copied more than 1,500 of them. Mr. Ge included the copied rock engravings and research results in his monograph *Petroglyphs in the Yinshan Mountains*,¹⁶ which introduced 1,296 engravings. The rock engravings are mainly distributed in the Urad Middle Banner, Urad Back Banner and Dengkou County of Bayannur City.

From 1980 to 1983, Mr. Ge investigated certain areas of the Urad Middle Banner in Bayannur City and Darhan Maomingan Union Banner in Baotou, focusing on rock engravings in the area around Tuilama Temple in the Darhan Maomingan Union Banner, and covering 200 km from east to west and 120 km

from north to south. Mr. Ge's *Petroglyphs in the Wulanchabu Grassland* describes in detail 1,421 rock engravings found in the area.¹⁷

In the 1980s and 1990s, Mr. Ge continued to investigate Yinshan rock engravings. A total of 121 newly discovered rock engravings are located in Boli Valley and Siren Valley in the Urad Back Banner and Gelaobao Valley in Dengkou County, Nuomenwenge and Hairi Hutuge in the Urad Middle Banner, Siziwang Banner in Wulanchabu City and Chahar Right Houqi. These discoveries were compiled by Mr. Ge in *Cultural Interpretation of Rock Engravings in Inner Mongolia*.¹⁸

In 1987, the Baotou Municipal Administration of Cultural Relics found two rock engravings on the Tianmianci Old Great Wall section within Guyang County. Since 1990, a total of 106 rock engravings have been discovered. The images of the rock engravings are mainly animals, grazing animals, dancers, etc.¹⁹

In 1998, cultural relic protectors in Inner Mongolia discovered more than 70 rock engravings on the mountain where the Xiaoshetai Great Wall section was built during the Qin Dynasty in the Urad Front Banner, Bayannur City.²⁰ This was the first discovery in the area, before which no rock engravings had been found in the Urad Front Banner.

In 2004, in Maodaokulun of Bayannur City in the border area between China and Mongolia, a rock engraving distribution zone of 2 km in length with more than 180 rock engravings was revealed.²¹

In March 2007, teachers and students of archaeology at the History College of the Renmin University of China, along with relevant local professionals, formed a "historical and cultural delegation" to investigate the rock engravings of Baoerhan Mountain, Bagamaodu and Dishuigou in the Urad Back Banner, and found 20 rock engravings, including images of livestock, hunting and human faces.²²

In October 2007, the Bayannur City Cultural Relics Workstation, Museum, Forestry and Land Surveying and Mapping Department, Ningxia Xizu University and Shanghai Ancient Books Publishing House established a Yinshan rock engravings survey team to investigate 13 rock engraving sites, 592 rock engravings and 1,846 single images in Moeller Hetu Valley. Among them, there were 6 newly discovered rock engraving sites, 469 rock engravings and 1,448 single images. The subjects depicted by the rock engravings include animals, human figures, gods, life and production scenes, celestial bodies and symbols.²³

In November 2007, the Yinshan survey team found a dense rock engraving area called "Rock Art Mountain" in Geriaobao Valley of Shajintaohai Sumu, Dengkou County, with 205 rock engravings and more than 600 single images.²⁴

In June 2008, the survey team discovered 4 new rock engraving sites in Gelaobao Valley of Dengkou County, unveiling 252 rock engravings and 475 single images, including animals, characters, symbols, implements and life and production scenes, with a large proportion of human faces.²⁵

In July 2008, the survey team discovered another rock engraving site with more than 300 rock engravings in Tuolin Valley, Shajintaohai Sumu, Dengkou County, most of which were images of hunting, riding and shooting.²⁶

In May 2009, more than 500 rock engravings depicting animals, characters, hunting and so on through engraving and grinding techniques were discovered in Wula Mountain, where the Urad Front Banner Cultural Relics Administration is located.²⁷

From October to December 2010, archaeologists discovered about 1,000 rock engravings generally depicting animals through grinding techniques in Yinshan Mountains in the Urad Middle Banner.²⁸

In April 2012, archaeologists discovered 20 rock engravings in the core area of Yinshan Mountains in the Urad Middle Banner, Bayannur City. The rock engravings are all of human faces created with the technique of grinding. Among them, there is one high-quality piece which consists of images of 7 individual human faces.²⁹

II. History of Study

With the progress of the investigation of Yinshan rock engravings, the study of Yinshan rock engravings has also developed from simple records and descriptions to discussions involving various aspects. The study of Yinshan rock engravings mainly involves the following areas.

1. Comprehensive study of Yinshan rock engravings

This research includes scientific records and descriptions of rock engravings, as well as the exploration of their age, artistic function and significance. Work in this field was mainly completed by Mr. Ge Shanlin who basically completed his investigation of the rock engravings in the western section of Yinshan Mountains in the 1980s and included the results in his book *Petroglyphs in the Yinshan Mountains*. Most of this book is dedicated to describing the distribution and content of Yinshan rock engravings. It then gives an outline of the ten methods for dating rock engravings, proposing that the ages of rock engravings can be identified through the literature records, preservation, color of nicks and stones, creation methods, styles and themes, overlaying, inscriptions on

images, identification of animal species and comparative methods. The general ages of Yinshan rock engravings is determined as the Stone Age (about 10,000–3,000 years ago), the Bronze Age to the Early Iron Age (3,000 years ago—the first centuries AD), and the Historical Age (about 6–19 centuries, equivalent to the period from the Northern Dynasties to the Qing Dynasty). According to the images of ostrich and deer in the rock engravings, the author sets the earliest age of Yinshan rock engravings at about 10,000 years ago, and believes that the Stone Age is the hunting period in the Yinshan region. Therefore, most of the rock engravings depicting hunting belong to the late Neolithic Age, while Turkic and Uighur languages in rock engravings suggest that the earliest rock engravings in the Historical Age were made during the period of the Northern Dynasties. The author then analyzes the artistic schools of Yinshan rock engravings and discusses the social economy, living customs, religious customs, culture, art and scientific knowledge that they reflect. In his analysis of the artistic skills and features of rock engravings, the author points out that there are many similarities between Yinshan rock engravings and those in neighboring regions (such as Xinjiang, Gansu, Mongolia, Siberia, Central Asia, etc.).³⁰

Another comprehensive study on Yinshan rock engravings is Mr. Ge's *Petroglyphs in the Wulanchabu Grassland*. In this book, 1,421 rock engravings inspected and copied from 1980 to 1983 are described and named according to their distribution. In addition, this book devotes a chapter to an analysis of the subject matter, artistic style, creative method, era, function and significance of rock engravings. For example, through the identification of animal species and comparisons with pottery patterns, the author believes that the images of rhinoceros, deer with large horns, ostriches, human faces, heavy circles, suns, dancing and hunting are the works of Neolithic Age, while images of crosses, carriages, grazing and riders belong to the period from the Bronze Age to the early Iron Age, and the purpose of the engravings is determined to be both as chronicle and religion according to the different themes of the images.³¹ *Cultural Interpretation of Rock Engravings in Inner Mongolia* by Mr. Ge Shanlin and Mr. Ge Zhihao is divided into two parts, of which the first part includes the rock engravings discovered in Inner Mongolia since the 1990s, including 65 groups of Yinshan rock engravings, while the second part analyses and studies the engravings in the following aspects: regional distribution and types of rock engravings, animal rock engravings and the ancient ecological environment, evolution of rock engraving styles, cultural connotations and stage dating of rock engravings on the god mask, cultural interpretation of sun god rock engravings, symbolic rock

engravings and the dualistic concepts of rock engravings. This book is a supplement to the first two books.

2. Studies of a single topic (or a certain aspect of rock engravings)

Articles in this field include the following: “Study on Prehistoric Hunting Rock Engravings in Yinshan”³² by Mr. Ge Shanlin analyzes the images of hunters, hunting methods, hunting tools and animals in Yinshan rock engravings, and argues that the engravings depicting hunting in Yinshan Mountains “belong to the early works of primitive people, from the Neolithic Age to the Bronze Age, to the early Iron Age.” Zhang Jingming and Tuo Derong’s “On Tiger Patterns in the Grassland of Northern China from Group Tiger Rock Engravings”³³ conducts a comparative analysis on rock engravings, tomb murals and Erdos-style bronze wares, and then discusses the tiger pattern decoration and its evolution in the northern grassland area. Jiang Tao’s “Study on Illusory Animal Rock Engravings in the Central and Western Regions of Inner Mongolia”³⁴ distinguishes imaginary animals from other animal rock engravings in Baotou City, Bayannur City and Alashan League, and discusses their composition, cultural connotation, creation age and ethnic group of origin. Wang Zijin’s “Ancient Vehicle Images in Yinshan Rock Engravings and Early Grassland Transportation”³⁵ analyzes the ancient carriage images seen in Yinshan rock engravings, and points out that they illustrate the important significance of grassland traffic. At the same time, the age of the ancient carriage images in rock engravings is discussed. Xiao Liguang’s “‘Tian Zaidan’ Images in Yinshan Rock Engravings”³⁶ holds that there are realistic images of “Tian Zaidan” in the engravings, and argues for this thesis in the four aspects of image interpretation, historical textual research, bronze inscriptions and geographical location. Zhang Wenjing’s “On Tiger Rock Engravings in Yinshan Area”³⁷ analyses tiger Yinshan rock engravings from the perspective of typology. In Tong Yongsheng and Hui Fuping’s “Study of the Animal Community Structure and its Ecological Environment in Rock Engravings in Inner Mongolia, Taking the Comparative Study of Rock Engravings in Yinshan and Wulanchabu as an Example,”³⁸ the animal distribution in different periods within the same region is estimated through the structural comparison of animal communities in rock engravings, and the process of local natural environment change is further inferred. These articles discuss a certain problem or rock engraving in order to help us gain a deeper understanding of a certain aspect of rock engravings, among which some angles are unique, providing new research ideas for the writing of this book.

3. Study of the function and significance of rock engravings

Most scholars believe that Yinshan rock engravings not only depict the production and life of society at that time, but also reveal the people's ideologies and beliefs related to nature worship, god worship, reproduction worship, religion and so on. Research in this aspect include Li Yangsong's "Analysis of Reproduction Witchcraft in Rock Engravings of Inner Mongolia and Ningxia"³⁹ in which the author applies national archaeology to the study of rock engravings, compares the reproductive worship reflected in the rock engravings of Inner Mongolia and Ningxia with the relevant archaeological data unearthed from Yangshao Cultural Site, and concludes that the images of male and female reproductive organs in rock engravings in the northern grassland of China are roughly equivalent to the Yangshao Cultural Period. Moreover, in the Yinshan rock engravings, "there are many images of relics concerning ancient people's belief in reproductive witchcraft." Feng Junsheng's "Yinshan Rock Engravings and the View of Nature in Primitive Religion"⁴⁰ takes Yinshan rock engravings as the research object and points out the background of the origin of the original religious outlook on nature; that is, the limitations of human cognitive ability. At the same time, the worship of mountains, animals and water in Xiao Ran's view of primitive religion is analyzed. In "On the Shamanism Foundation of Reproduction Worship of Northern Minorities,"⁴¹ Shai Yin points out that the phenomenon of reproductive worship among Chinese minorities is related to the sexual mysteries of Shamanism, and in the later development stages of the Shamanism of the northern nationalities, reproductive worship and ancestor worship often appear together. Other important articles include Niu Kecheng's "Reproduction Witchcraft and Reproduction Worship—Interpretation of Yinshan Rock Engravings,"⁴² Hu Xiaohui's "An In-depth Study of Reproduction Images in Rock Engravings,"⁴³ Sen Wen's "Use and Operation of Animal Images in Reproduction Witchcraft—A In-depth Study of the Relationship between Rock Engravings and Witchcraft (Part I and Part II),"⁴⁴ Feng Junsheng's "Nature Worship in Steppe Rock Engravings"⁴⁵ and so on.

4. Studies of artistic and cultural connotations

Feng Junsheng's "Modeling Characteristics of Yinshan Rock Engravings"⁴⁶ and Ban Lan's "Comparative Analysis of Modeling Characteristics of Yinshan Rock Engravings"⁴⁷ are examples of artistic studies. Research efforts focusing on the analysis of the motivation behind the rock engravings include Feng Junsheng's "Imagery Composition of Yinshan Rock Engravings," which holds that the rock engravings are full of images, that is, they carry a lot of life information, including people's instinctive desires and impulses, and the creation modality of

rock engravings has a decisive influence on their image types, thereby forming a straightforward and plain image type.⁴⁸ Studies of the inner cultural level include Shu Xihong and Gao Facheng's "Comparison of Artistic Characteristics and Cultural Connotation between Helan Mountain Rock Engravings and Yinshan Rock Engravings" which points out that the ancient inhabitants of the Yellow River Basin have cultural similarities in such aspects as their living habits and religious beliefs, but dissimilarities in the characteristics of their artistic expression, and analyzes them in the three aspects of the economic activities, cultural ecology and religious ideals of nomadic peoples. They also point out that Helan Mountain rock engravings and Yinshan rock engravings are all distributed along sections of the Great Wall, which reflects the historical relationship between the farming peoples of the Central Plains and the nomadic peoples of the North.⁴⁹ Feng Junsheng's "The Construction of 'Grassland Culture' from Yinshan Rock Engravings"⁵⁰ analyzes the changes in survival mode, social organization model and social concepts of the grassland culture reflected in Yinshan rock engravings.

5. Study of age of rock engravings

Research in this field includes Wei Jian's "On the Chronology of Yinshan Rock Engravings in the Bronze Age"⁵¹ which puts forward a method for dating Bronze Age animal rock engravings through a comparative analysis with Erdos bronze wares. In addition, Zhu Cunshi's "On the Human Face Rock Engravings in Wulanchabu Grassland"⁵² takes the few human face rock engravings in the Wulanchabu area as a starting point, divides them into the five regions of Yinshan, Wulanchabu, Helan Mountain, Baicha River Basin and Heilongjiang River Basin according to the principles of archaeological typology, and divides them into A-type and B-type according to their different human face shapes. It is believed that the propagation path of human face rock engravings was as follows: the human face image originated in Helan Mountain, passed to Langshan Mountain, passed through Wulanchabu Grassland and spread eastward to Baicha River after a short stay.

There are also articles on survey and investigation, such as Zhao Zhankui's "2007 Investigation Report on Rock Engravings in Moeller Hetu Valley in Dengkou County"⁵³ which not only publishes photos of engravings found in the census but also discusses the age of rock engravings; and Zhao Zhankui's "New Discovery of Rock Engravings in Gelaobao Valley, Yinshan"⁵⁴ introduces the newly discovered rock engravings in Dengkou County; as well as Wang Xiaokun and Wei Jian's "A Brief Survey of Rock Engravings in Urad Back Banner, Inner Mongolia."⁵⁵

Section III Purpose and Significance of Topic

Since ancient times, due to its important geographical and strategic position, the Yinshan region has been a broad stage for the war and integration of the ethnic groups of northern China. Additionally, as the center and cradle of ethnic life in northern China, it has nurtured rich historical and cultural relics. As distinctive historical and cultural relics created by ancient hunting herdsmen in northern China, Yinshan rock engravings provide us with an important basis for understanding the society, history and even ideological development of early humans.

Yinshan rock engravings have been discovered in large numbers and made public since the late 1970s. *Petroglyphs in the Yinshan Mountains* and *Petroglyphs in the Wulanchabu Grassland* are the main works on Yinshan rock engravings, and *Cultural Interpretation of Rock Engravings in Inner Mongolia* is a supplement to the two works. However, Mr. Ge and other researchers mostly described the findings of Yinshan rock engravings and only studied certain aspects of the rock engravings, such as images of hunting, animals, carriages, etc., and their function and significance, as well as their artistic and cultural connotations. Most of these studies give people fragmentary and scattered information, without detailed analysis of the overall distribution of Yinshan rock engravings. Therefore, the whole picture of Yinshan rock engravings has not yet been revealed.

Yinshan rock engravings are not only large in quantity but also rich in content in China's rock engraving system. These rock engravings have obvious similarities with those in other parts of northern China in distribution. These similarities originate from the consistency and stability of cultural connotation and expression forms in northern China under similar geographical, climatic and economic conditions, and are dominant in all regions, thus forming the overall characteristics of northern rock engravings. We need to reveal the characteristics through research. At present, rock engraving investigations in China have been basically completed, and most of rock engravings have been discovered. However, in the face of mountains of rock engraving data collected, we lack systematic collation and analysis of rock engravings in different regions, and an understanding of their regional characteristics.

For this purpose, this book collects 2,842 rock engravings from the Yinshan region that can be used as research materials, systematically sorts and classifies them, summarizes their distribution characteristics in various regions and the distribution and evolution rules of major rock engraving types, and attempts to carry out staging studies and chronological discussion. On this basis, the basic

framework of the type distribution and chronological sequence of Yinshan rock engravings is established. In addition, a study of Yinshan rock engravings in the overall framework of Chinese rock engravings will provide a more comprehensive analysis of the overall characteristics of Yinshan rock engravings and rock engravings in northern China.

In the study, we use the method of archaeological typology to classify Yinshan rock engravings and conduct an analogical analysis of their relative ages, attempting to establish a basic framework for the type distribution and chronological sequence of Yinshan rock engravings, which is the goal of the present study and that has not been reached by previous studies; as such, this approach has great significance.

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Zoning and Classification

At present, the published data on Yinshan rock engravings are mainly from Mr. Ge Shanlin's monograph *Rock Engravings in the Yinshan Mountains*. The author collected 1,296 rock engravings of the Langshan section in the Yinshan Mountains, which he copied from 1976 to 1980, and published them in the book. The areas where rock engravings are most densely distributed are Jigonghai Lesitai, Hanwula Mountain and Wuzuer in Urad Middle Banner, followed by Hari Ganna Valley, Geer Obo Valley, Moeller Hetu Valley, Tuolin Valley, Agui Valley, Wusitai Valley and Elesitai Valley in Dengkou County, and Daba Valley and Tanyaokou in Urad Rear Banner. Due to repetition and other reasons, 1,289 rock engravings are used as research materials in this book (some rock engravings are repeated).

Another book by Mr. Ge *Rock Engravings in the Wulanchabu Grassland* introduces 1,421 rock engravings in Seerteng Mountain of the Yinshan Mountains and the low hilly area in the northern part of Daqing Mountain. The rock engravings are mainly distributed in Tuilama Temple in Qagan Obo Sumu, Darhan Maomingan Union Banner, Baotou City; Shahen in Durong Obo Sumu; Qiangpan Hure in New Baolige Sumu; and New Hure Sumu and Moligeqi Mountain in Urad Middle Banner. This book uses 1,346 of these rock

engravings as basic materials according to the territorial scope of research (some rock engravings are distributed north of 42°N).

In *Cultural Interpretation of Rock Engravings in Inner Mongolia*, Mr. Ge introduced some new discoveries in between the 1980s and 1990s, with a total of 121 rock engravings mainly distributed in Boligou and Sirengou of Urad Rear Banner, Nuomen Wenge and Hairi Hutuge of Urad Middle Banner, Siziwang Banner and Urad Rear Banner of Wulanchabu City. This book uses 89 of these rock engravings as research materials according to the territorial scope of research.

The book also adopts 106 rock engravings found in the Tianmiancilao Great Wall section within Guyang County, Baotou City, and 18 rock engravings found at Baerhan Mountain and Dishuigou in Urad Rear Banner due to the completeness of materials.

As for other discoveries of Yinshan rock engravings, some are only reported in newspapers; some are general introductions and cannot be used as basic materials for research, which are not included in this book. Therefore, the research materials of this book are 2,842 Yinshan rock engravings (the survey of rock engravings in Dishuigou and Sirengou is partially repeated).

According to the landform and distribution characteristics of rock engravings in the Yinshan area, the authors divide Yinshan rock engravings from east to west into the low hilly area in the northern part of Daqing Mountain (Area I), Seerteng Mountain (Area II) and Langshan Mountain (Area III), each of which is further divided into the eastern section, middle section and western section in order to make the distribution clearer (Figure 2.1). Meanwhile, the three zones have their own administrative divisions and rock engraving distributions. Therefore, in the northern part of Daqing Mountain, there are rock engravings of Chahar Right Rear Banner in Wulanchabu City in the eastern section (this area is located at the easternmost end of Yinshan rock engravings and in the low hilly area in the eastern part of the Yinshan mountains; for the convenience of research, it is included into the northern part of Daqing Mountain), rock engravings of Siziwang Banner in the middle section, and rock engravings of Tuilama Temple and Shahen in Darhan Maomingan Union Banner in Baotou City in the western section; in the Seerteng Mountain area, there are rock engravings of Guyang County, Baotou City in the eastern section, rock engravings of Qiangpan Hure and Deli Geerhua in Darhan Maomingan Union Banner in the middle section, and rock engravings of New Hure Sumu and Moligeqi Mountain in Urad Middle Banner, Bayannur City in the western

section; in the Langshan area, there rock engravings of Urad Middle Banner in Bayannur City in the eastern section, rock engravings of Urad Rear Banner in the middle section, and rock engravings of Dengkou County in the western section.

According to some characteristics of animals, such as antlers, sheep's horns and tails and horsetails, we can identify some representative animals¹ and use them as the classification standard for animal rock engravings. The vehicle and footprint rock engravings are typical and special, so they are singled out as two types of rock engravings. Bows and arrows in rock engravings can be easily identified, and hunting rock engravings are of great significance for distinguishing the living patterns of various regions. Therefore, according to the presence of bows and arrows, we can regard hunting rock engravings as a rock engraving type. The human face images are widely distributed in the Yinshan area and are related to the spiritual activities or religious beliefs of the ancient people. Therefore, human face image rock engravings are listed as a separate type. Yinshan rock engravings bear numerous patterns about people and animals. According to the relationship or number of animals and people, we classify this type as grazing rock engravings. The rock engravings of riders and figures (including dancers and prayers) that are not related to grazing are included in figure rock engravings. The rock engravings with pits, circles and dots in circles can be included in symbol rock engravings. The rock engravings of travel and war can be classified into the rock engravings reflecting scenes. Therefore, Yinshan rock engravings can be divided into such types as animals, grazing, hunting, vehicles, footprints (animal footprints unless otherwise specified), human faces, figures, symbols, graphic characters, and scenes.

The basic materials of rock engravings studied in this book including the plates of rock engravings in the appendix are mainly from Mr. Ge Shanlin's monographs *Rock Engravings in the Yinshan Mountains*, *Rock Engravings in the Wulanchabu Grassland* and *Cultural Interpretation of Rock Engravings in Inner Mongolia*. It should be noted that the engravings on a rock surface is presented in a "figure." However, if the engravings on a rock surface are large in size, the unrelated parts will be subdivided according to the content.

In the following, we will summarize and classify 2,842 Yinshan rock engravings from three major areas. Due to the large number of rock engravings, only the data of rock engravings are listed in this book, and the plates of rock engravings are listed in the appendix.

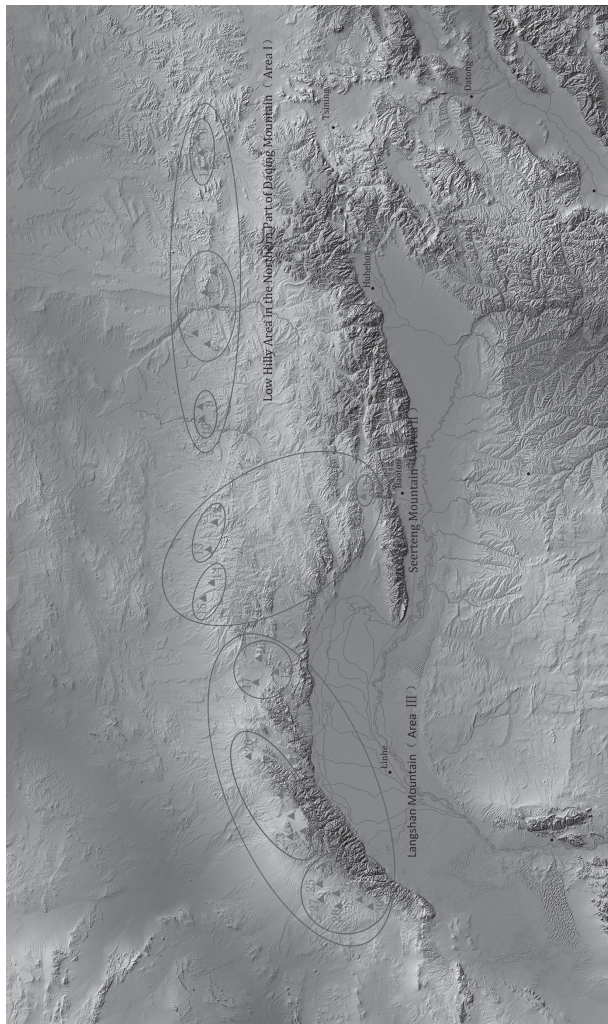


Figure 2.1 Distribution and Zoning of Yinshan Rock Engravings. Note: 1. Haobandi rock engravings; 2. Xiaodanglang Hudong Village rock engravings; 3. Saihudong Village rock engravings; 4. Nanaobaotu rock engravings; 5. Biqigetu Valley rock engravings; 6. Aodeqi Valley rock engravings; 7. Shandalai Gacha rock engravings; 8. Balengshao rock engravings; 9. Tuilama Temple rock engraving cluster; 10. Shahren rock engravings; 11. Guyang Tianmiancilao rock engravings; 12. Qiangpan Hure rock engravings; 13. Deli Geerhua rock engravings; 14. New Hure Sumu rock engravings; 15. Moliqeqi Mountain rock engravings; 16. Jigonghai Lesitai rock engraving cluster; 17. Wuzhuer rock engravings; 18. Hanwula Mountain rock engravings; 19. Dishuigou rock engravings; 20. Baoerhan Mountain rock engravings; 21. Daba Valley rock engraving cluster; 22. Tanyaokou rock engravings; 23. Boligou rock engravings; 24. Hari Ganna Valley rock engravings; 25. Geer Obo Valley rock engraving cluster; 26. Moeller Hetu Valley rock engravings; 27. Tuolin Valley; 28. Agui Valley rock engravings; 29. Wusitai Valley rock engravings; and 30. Elesitai Valley rock engravings.

Section I Low Hilly Area in the Northern Part of Daqing Mountain

I. Eastern Section

This area is within the jurisdiction of Chahar Right Rear Banner in Wulanchabu City. The three rock engraving sites are all located in the northern part of Chahar Right Rear Banner, near 42°N and 113°E. There are altogether 16 rock engravings.²

1. Rock engravings in Haobandi

The area belongs to Sanjingquan Township. There are a total of nine rock engravings, all of which are chiseled.

(1) Animal rock engravings

There are five rock engravings in total.

a. Individual animals

There are two such rock engravings, both depicting horses (Figure 1 and Figure 2).

b. Animals in groups

There are three rock engravings.

There is one rock engraving of sheep in groups (Figure 3).

There is one rock engraving of sheep combined with other animals (Figure 4).

There is one rock engraving of predators combined with deer (Figure 5).

(2) Grazing rock engravings

There is one rock engraving in total (Figure 6). There is a figure in the middle of the picture. Animals include sheep and dogs.

(3) Figure rock engravings

There are two rock engravings in total.

There is one rock engraving of riders (Figure 7).

There is one rock engraving of people and animals (Figure 8).

(4) Unrecognizable rock engravings

There is one such rock engraving, not specified herein.

2. Rock engravings in Xiaodanglang Hudong Village

Located in the north of Sanjingquan Village, the area is not far from the rock engraving site in Haobandi. There are altogether 4 rock engravings, all of which are chiseled.

- (1) Animal rock engravings
There three rock engravings in total.
 - a. Individual animals
There are two deer rock engravings (Figure 9 and Figure 10).
 - b. Animals in groups
There is one rock engraving of sheep combined with horses (Figure 11).
- (2) Figure rock engravings
There is one rock engraving which depicts people and animals (Figure 12).
3. Rock engravings in Saihudong Village
The area is located in Dongbaoshi Mountain in the south of Saihudong Village, Bahaodi Township, with 3 rock engravings in total.
 - (1) Animal rock engravings
There are two rock engravings.
There is one sheep rock engraving (Figure 13).
There is one predator rock engraving (Figure 14). The animal's tail is curled; judging by its appearance, it may be a wolf.
 - (2) Figure rock engravings
There is one rock engraving (Figure 15); the depiction of the figure's genitals is exaggerated.

II. Middle Section

This area only includes rock engravings in the central and southern part of Siziwang Banner in Wulanchabu City. The rock engravings in the central and southern parts of Siziwang Banner are all distributed around 42°N and 112°E, belonging to the low hilly area where Daqing Mountain transits to Inner Mongolia Plateau. There are altogether 19 rock engravings.

1. Rock engravings in Nanaobaotu
Located 5 km southwest of Wulanhada Sumu in Siziwang Banner, the rock engravings are mainly about characters and of late ages.
There are three rock engravings in total (Figures 16 to 18) which are mainly about characters. Figure 17 shows two patterns (a tiger and a tiger's head) and Chinese characters are engraved beside the animal. Figure 16 and

Figure 18 are engraved with Chinese characters “. . . Emperor Zhizheng’s Reign.”

2. Rock engravings in Biqigetu Valley

These rock engravings are located 25 km southeast of Wulanhada Sumu. There are nine rock engravings in total (Figures 19 to 27). They are mostly about characters in Mongolian, Tibetan and other languages that are related to the religious activities of the time. There are also images of animals and riders.

3. Rock engravings in Aodeqi Valley

These rock engravings are located in the middle of Siziwang Banner, 8 km south of Honggelsu. Honggor Sumu is in Xilamulun Temple, and the prince’s palace of Siziwang Banner is in the south. The rock engravings are made by line carving and depict people worshipping Buddha on their knees.

There are five rock engravings in total (Figures 28 to 32). They are related to religion and of a late age, about the Qing Dynasty.

4. Rock engravings in Shandalai Gacha

The location is 2.5 km south of Shandalai Gacha under the jurisdiction of Qagan Obo Sumu. There is only one rock engraving (Figure 33), mainly with animal footprints and sheep and horses.

5. Rock engravings in Balengshao

There is only one rock engraving 10 km southeast of Wulanhada Sumu (Figure 34), with a sheep on the right and an unrecognizable pattern on the left.

III. Western Section

This area includes two rock engraving sites: Tuilama Temple and Shahen in Darhan Maomingan Union Banner, Baotou City.³ The two sites are 16 km apart, both of which are located near 42°N and 111°E and belong to the low hilly area where Daqing Mountain transits to Inner Mongolia Plateau.

1. Rock engraving cluster in Tuilama Temple

The Tuilama Temple area in Qagan Obo Sumu is in the northeast of Bailing Temple in Damao Banner; engravings there are distributed on rocks within a range of tens of kilometers. There are a total of 1,034 rock engravings.

(1) Animal rock engravings

There are 581 rock engravings in total.

a. Individual animals

There are 113 rock engravings in total.

There are four camel rock engravings (Figures 35 to 38); one snake rock engraving (Figure 39); two tiger rock engravings (Figures 40 and 41); eight deer rock engravings (Figures 42 to 49); 51 sheep rock engravings, of which 35 are about ibex (Figures 50 to 84); three argali rock engravings (Figures 85 to 87); 13 rock engravings with sheep of uncertain species (Figures 88 to 100); 40 horse rock engravings (Figures 101 to 140); two dog rock engravings (Figures 141 and 142); and five eagle or bird rock engravings (Figures 143 to 147).

b. Animals in groups

There are 192 rock engravings in total.

There are 38 rock engravings of sheep in groups, of which 13 are about ibex (Figures 148 to 160). There are 25 rock engravings depicting sheep of different species (Figures 161 to 185).

There are 37 rock engravings of different animal combinations where only sheep can be identified (Figures 186 to 222).

There are 54 rock engravings of horses in groups (Figures 223 to 276). There are eight rock engravings of different animal combinations where only horses can be identified (Figures 277 to 284). There are 27 rock engravings of different animal combinations where horses and sheep can be identified (Figures 285 to 311). There are two rock engravings of deer in groups (Figures 312 and 313). There are 16 rock engravings of deer, sheep and horses in groups (Figures 314 to 329). There are two rock engravings of camels combined with sheep or horses (Figures 330 and 331). There are six rock engravings of animals in groups where cattle can be identified (Figures 332 to 337). There are two rock engravings of animals in groups where dogs can be identified (Figures 338 to 339).

c. Unrecognizable animal rock engravings

There are 276 rock engravings in total, not specified herein.

(2) Graving rock engravings

There are 69 rock engravings (Figures 340 to 408). Grazing animals include horses, sheep, etc.

(3) Hunting rock engravings

There are 19 rock engravings in total (Figures 409 to 427). The animals are mainly sheep, but larger horses are also found, as shown in Figure 418.

(4) Vehicle rock engravings

There are 25 rock engravings in total.

There are 11 rock engravings showing vehicles only (Figures 428 to 438).

There are 14 rock engravings including vehicles (Figures 439 to 452). These 14 rock engravings include vehicles, animals, people and sometimes paths. Therefore, they may show the scenes of marching and migration.

(5) Footprint rock engravings

There are 73 rock engravings in total.

There are 28 rock engravings depicting footprints only, of which one is about human footprints (Figure 453). There are 27 rock engravings of animal footprints (Figures 454 to 480).

There are 10 rock engravings including footprints, people and animals (Figures 481 to 490).

There are 35 rock engravings including footprints and animals (Figures 491 to 525).

(6) Human face rock engravings

There are six rock engravings in total (Figures 526 to 531).

(7) Figure rock engravings

There are 106 rock engravings in total.

There are 62 rock engravings showing figures only (Figures 532 to 593).

There are 25 rock engravings with the combination of people and animals, of which 17 are about people and animals (Figures 594 to 610). There are six rock engravings composed of dancing figures and animals (Figures 611 to 616). There is one rock engraving of mating people and animals (Figure 617). There is one rock engraving of people, animals and roads in ritual events (Figure 618).

There are five rock engravings with the combination of people and unrecognizable patterns (Figures 619 to 623). There are three rock engravings that may be about acrobatics (Figures 624 to 626). There are 11 rock engravings of riders (Figures 627 to 637).

(8) Symbol rock engravings

There are 21 rock engravings in total.

There are five rock engravings of pits or pits and animals (Figures 638 to 642).

There are nine rock engravings of triangles, circles, concentric circles and other patterns, or their combinations with animals (Figures 643 to 651).

There are seven rock engravings of triangles and circles with lines outside or their combinations with animals (Figures 652 to 658).

(9) Circle rock engravings

There are two rock engravings (Figures 659 and 660), both made by carving.

(10) Unrecognizable rock engravings

There are 134 rock engravings, not specified herein.

2. Rock engravings in Shahan

It is 8 km north of Durong Obo Sumu in Darhan Maomingan Union Banner. There are 115 rock engravings.

(1) Animal rock engravings

There are 57 rock engravings in total.

a. Individual animals

There are 15 rock engravings in total.

There are six sheep rock engravings, of which four are about ibex (Figures 661 to 664). There are two sheep rock engravings with sheep of uncertain species (Figures 665 and Figure 666); six horse rock engravings (Figures 667 to 672); two camel rock engravings (Figures 673 and 674); and one deer rock engraving (Figure 675).

b. Rock engravings of animals in groups

There are 36 rock engravings in total.

There are five sheep rock engravings, of which three are about ibex in groups (Figures 676 to 678), and two rock engravings with sheep of uncertain species (Figures 679 and 680).

There are nine rock engravings of animals in groups where only sheep can be identified (Figures 681 to 689).

There are six rock engravings of horses in groups (Figures 690 to 695). There are three rock engravings of horses, sheep and other animals (Figures 696 to 698). There is one rock engraving of sheep and cattle (Figure 699). There are three camel rock engravings (Figures 700 to 702). There are two rock engravings of camels and other animals (Figures 703 and 704). There are two rock engravings

of deer and other animals (Figures 705 and 706). There are three rock engravings of eagles or birds (Figures 707 to 709). There is one bird rock engraving (Figure 710). There is one Chinese zodiac rock engraving (Figure 711).

c. Unrecognizable animal rock engravings

There are six rock engravings in total, not specified herein.

(2) Grazing rock engravings

There are 11 rock engravings (Figures 712 to 722). Horses and sheep are the main grazing animals.

(3) Hunting rock engravings

There are three rock engravings (Figures 723 to 725). Figure 723 shows a vivid hunting scene with several birds or eagles flying.

(4) Footprint rock engravings

There are eight rock engravings in all.

There are five rock engravings of animal footprints combined with people or animals (Figures 726 to 730).

There are three rock engravings of human fingerprints or footprints combined with animals and people (Figures 731 to 733).

(5) Human face rock engravings

There is one rock engraving (Figure 734), depicting a deer and a human face.

(6) Figure rock engravings

There are 10 rock engravings in all.

There are eight figure rock engravings (Figures 735 to 742).

There are two rider rock engravings (Figures 743 and 744).

(7) Symbol rock engravings

There are eight rock engravings in all.

There are four rock engravings of triangle and circle with lines outside or their combinations with animals (Figures 745 to 748).

There are two rock engravings with square patterns (Figures 749 and 750).

There are two rock engravings of animals and roads (Figures 751 and 752).

(8) Graph and character rock engravings

There are five rock engravings in all.

There are two character rock engravings (Figures 753 and 754), both in Tibetan.

There is one graph rock engraving (Figure 755), probably depicting a plant.

There are two rock engravings with the combination of Tibetan, animals and people (Figures 756 and 757). The above five rock engravings are carved with metal tools.

(9) Unrecognizable rock engravings

There are 12 rock engravings in all, not specified herein.

Section II Seerteng Mountain

I. Eastern Section

The eastern section mainly includes the rock engravings in Tianmiancilao Great Wall, Guyang County, Baotou. 106 rock engravings found at the site are published in the investigation report of *Rock Engravings of the Tianmiancilao Great Wall in Guyang County*.⁴ This site is 1.5 km north of Tianmiancilao Village in Jiufenzi Township in Guyang County, near 41°N and 110°E. Moreover, these rock engravings are all carved on the building stones on the inner side of the Great Wall, which is about 3 km long between Cilaotugou and Agui Valley.

1. Rock engravings in Tianmiancilao Great Wall

(1) Animal rock engravings

There are 74 rock engravings.

a. Individual animals

There are 66 rock engravings.

There are 60 rock engravings of ibex (Figures 758 to 767). Some of them represent the belly of the sheep as a semicircle. There are three camel rock engravings (Figures 768 to 770); one deer rock engraving (Figure 771); and two snake rock engravings (Figures 772 and 773).

b. Animals in groups

There are eight rock engravings in all.

There are five sheep rock engravings (Figures 774 to 778).

There are three rock engravings of sheep and other animals (Figures 779 to 781).

(2) Grazing rock engravings

There are two rock engravings (Figures 782 and 783).

(3) Character rock engravings

There are seven rock engravings in all.

a. There are four rider rock engravings (Figures 784 to 787).

b. There are three figure rock engravings (Figures 788 to 790).

(4) Unrecognizable rock engravings

There are 23 rock engravings in total, not specified herein.

Zhang Haibin et al. believed that the rock engravings were carved after the construction of the Great Wall because they were carved on the inner side of the Great Wall, the pictures were not inverted and tilted sharply, and there was a picture on each stone surface; so the upper age limit of rock engravings could be set at the Qin Dynasty or the Western Han Dynasty. The authors agree with Zhang Haibin et al.

II. Middle Section

The middle section of Seerteng Mountain includes rock engravings in Qiangpan Hure and Deli Geerhua, Darhan Maomingan Union Banner, Baotou. The rock engravings in Qiangpan Hure are located about 7 km south of New Baolige Sumu in southwest Darhan Maomingan Union Banner, and the rock engravings in Deli Geerhua are located in Bayin Zhurihe Sumu on the border between Darhan Maomingan Union Banner and Urad Middle Banner. Both sites are near 41°50'N and 109°30'E. Topographically, they belong to the middle section of Seerteng Mountain. There are 44 rock engravings in all.⁵

1. Rock engravings in Qiangpan Hure and Deli Geerhua

(1) Animal rock engravings

There are 24 rock engravings in all.

a. Individual animals

There are two rock engravings in total: one is about ibex (Figure 791) and the other is about dogs (Figure 792).

b. Rock engravings of animals in groups

There are 11 rock engravings in all.

There are four rock engravings of sheep in groups (Figures 793 to 796).

There are three rock engravings of sheep combined with other animals (Figures 797 to 799).

There are two rock engravings of horses, sheep and dogs (Figures 800 and 801). There are two rock engravings of deer, horses and sheep (Figures 802 and 803).

c. Unrecognizable animal rock engravings

There are 11 rock engravings in total, not specified herein.

(2) Grazing rock engravings

There are nine rock engravings (Figures 804 to 812).

In grazing rock engravings, sheep and horses are the main grazing animals, and the number of horses is large.

(3) Vehicle rock engravings

There are two rock engravings in total (Figures 813 and 814).

(4) Footprint rock engravings

There are five rock engravings.

There are four footprint rock engravings (Figures 815 to 818).

There is one rock engraving of footprints combined with animals (Figure 819).

(5) Figure rock engravings

There is one rock engraving in total (Figure 820), depicting two people holding hands, one with genitals and the other without. It should be a man and a woman.

(6) Symbol rock engravings

There are three rock engravings (Figures 821 to 823), all depicting circles with lines outside.

III. Western Section

The western section mainly includes the rock engravings in New Hure Sumu and Moligeqi Mountain in Urad Middle Banner of Bayannur City. New Hure Sumu is located about 23 km southeast of Moligeqi Mountain. The two sites are near 41°54'N and 109°E. Topographically, they belong to the western section of Seerteng Mountain. There are 153 rock engravings in total.

1. Rock engravings in New Hure Sumu

The site is located in New Hure Sumu east of Hailiutu Town in Urad Middle Banner; there are 12 rock engravings.

(1) Animal rock engravings

There are eight rock engravings in total.

a. Individual animals

There are three rock engravings in total. (Figures 824 to 826), all depicting horses.

b. Animals in groups

There are three rock engravings in total.

One rock engraving depicts sheep in groups (Figure 827), including argali.

Two rock engravings depict sheep and horses (Figures 828 and 829).

c. Unrecognizable animal rock engravings

There are two rock engravings, not specified herein.

(2) Grazing rock engravings

There are two rock engravings (Figures 830 and 831), and sheep can be identified.

(3) Symbol rock engravings

There is one rock engraving (Figure 832) with lines inside and outside the circle.

(4) Graph rock engravings

There is one rock engraving (Figure 833), where three circles are arranged in the shape of a pyramid on the top and the graph below seems to be the side of a table, which may be used to place tributes in sacrificial ceremonies.

2. Rock engravings in Moligeqi Mountain

The site is 25 km north of the administrative center in Bayin Hatai Sumu, southeast of Urad Middle Banner; there are 141 rock engravings.

(1) Animal rock engravings

There are 77 rock engravings in total.

a. Individual animals

There are 27 rock engravings in total.

There are 20 sheep rock engravings, of which 12 are about ibex (Figures 834 to 845), seven depict sheep of uncertain species (Figures 846 to 852) and one shows argali (Figure 853).

There are five horse rock engravings (Figures 854 to 858) and two deer rock engravings (Figures 859 and 860).

b. Animals in groups

There are 39 rock engravings in total.

There are 15 rock engravings of sheep in groups, of which 10 are about ibex (Figures 861 to 870), and five depict sheep of uncertain species (Figures 871 to 875).

There are 13 rock engravings where only sheep can be identified, of which nine depict ibex (Figures 876 to 884) and four show sheep of uncertain species (Figures 885 to 888).

There are four rock engravings of horses in groups (Figures 889 to 892). Two rock engravings depict horses combined with sheep (Figures 893 and 894). The rock engraving in Figure 894 is large. Most animals are horses, and some have larger shapes, followed by sheep. Two rock engravings present the combination of deer, sheep and horses (Figures 895 and 896). One rock engraving shows sheep and camels (Figure 897). There is one rock engraving of a predator combined with sheep and horses (Figure 898). In the middle is a large predator with patterns on its body and its claws are shown. It should be a tiger. In addition, there are animals such as horses and sheep. One rock engraving shows cattle and other animals (Figure 899).

c. Unrecognizable animal rock engravings

There are 11 rock engravings, not specified herein.

(2) Grazing rock engravings

There are 19 rock engravings (Figures 900 to 916), of which two can't be confirmed as grazing rock engravings (Figures 917 and 918).

In grazing rock engravings, the grazing animals are mostly sheep but also horses and riders appear frequently.

(3) Hunting rock engravings

There are 14 hunting rock engravings in total (Figures 919 to 932), most of which are about sheep, horses and deer.

(4) Footprint rock engravings

There are three rock engravings in total.

Two rock engravings show footprints (Figures 933 and 934).

One rock engraving depicts human and animal footprints (Figure 935).

(5) Figure rock engravings

There are 15 rock engravings in total.

Four rock engravings show riders (Figures 936 to 939).

Seven rock engravings depict figures (Figures 940 to 946).

Two rock engravings show people and animals (Figures 947 and 948). One rock engraving shows dancers and animals (Figure 949). One rock engraving presents mating people and animals (Figure 950).

(6) Symbol rock engravings

There are three rock engravings in total.

One rock engraving shows animals and symbols (Figure 951), including ibex; symbols are mostly circles, and some circles have lines outside.

Two rock engravings depict symbols only (Figures 952 and 953). The symbols in Figure 952 are circular with lines outside, same as some symbols in Figure 951. The symbols in Figure 953 are related to religion.

(7) Scene rock engravings: travel or migration

There is one rock engraving (Figure 954), in which many horsemen are marching forward, followed by animals such as sheep. It is a travel or migration engraving.

(8) Unrecognizable rock engravings

There are nine rock engravings, not specified herein.

Section III Langshan Mountain

1. Eastern Section

It mainly includes several rock engraving sites in Urad Middle Banner of Bayannur City, such as Jigonghai Lesitai, Wuzhuer, Hanwula Mountain and Anggen.⁶ These sites are close and topographically belong to the eastern section of Langshan Mountain.

1. Rock engravings in Jigonghai Lesitai and its vicinity

Located about 30 km southwest of Hailiutu Town in Urad Middle Banner are rock engraving sites including Haiqigou, Bulesitai Valley, Jigonghai Lesitai, East Dilihari, Dilihari Mountain, Saigenmudu, Wulesitai Valley, etc, near 41°22' N and 108°06' E. The distribution range is about 15 km from east to west and 30 km from north to south. There are 234 rock engravings in total.

(1) Animal rock engravings

There are 102 rock engravings in all.

a. Individual animals

There are 22 rock engravings in all.

Ten rock engravings depict sheep, of which six are about ibex (Figures 955 to 962), two show sheep of uncertain species (Figures 963 and 964), four show horses (Figures 965 to 968), five show deer (Figures 969 to 973), one is about camels (Figure 974), one depicts tigers (Figure 975) and one presents wolves (Figure 976).

b. Animals in groups

There are 63 rock engravings in all.

There are 19 rock engravings of sheep in groups, including 11 about ibex (Figures 977 to Figure 987), four about argali (Figures 988 to 991), and four about sheep of uncertain species (Figures 992 to 995).

There are 12 rock engravings of animals in groups where only sheep can be identified (Figures 996 to 1007), including ibex, argali, blue sheep, etc. In Figure 1004, on the left side are two argali, and a cub is suckling on the belly of the argali.

Seven rock engravings depict horses in groups (Figures 1008 to 1014). Eight rock engravings show sheep, horse and other animals (Figures 1015 to 1022). Three rock engravings show horses, sheep, camels and other animals (Figures 1023 to Figure 1025). Three rock engravings depict deer, horses, sheep and other animals (Figures 1026 to 1028). There are five rock engravings of cattle, horses, sheep and other animals (Figures 1029 to 1033). The images in Figure 1029 are superimposed. The cow in the middle has a huge size, with vortex patterns on its body and a long tail. The identifiable animals around are sheep. There are three rock engravings wild pigs, sheep and other animals (Figures 1034 to 1036), in which the modeling of wild pigs are similar. There is

one rock engraving of predators combined with sheep and horses (Figure 1037). The animal on the left is decorated with patterns; its tail is rolled up and its claws are shown. It may be a tiger or some other predators. Other identifiable animals are sheep and horses. There are two rock engravings of birds, sheep and other animals (Figures 1038 and 1039). In Figure 1039, on the top are several animals depicted as the same, which may be ducks or birds. There are also sheep. In Figure 1039, birds or eagles are on the lower right and sheep are on the left.

c. Unrecognizable animal rock engravings

There are 17 rock engravings in total, not specified herein.

(2) Grazing rock engravings

There are 26 rock engravings (Figures 1040 to 1065), in which sheep are the main grazing animals, and the number of horses is also large. Cattle are also grazed. At the same time, many rock engravings are very grand, depicting many animals.

(3) Hunting rock engravings

There are 57 rock engravings (Figures 1066 to 1122). Among them, Figure 1080 is grand, with hunters holding bows, numerous deer and dogs; there are many pits around a person on the upper right. In Figure 1086, there are many hunters; the hunters above are hunting a large animal; below are several hunters holding bows and several animals. The image in Figure 1087 is represented by simple lines drawn with metal tools. In Figure 1091, there are hunters holding bows and sheep. What's special is that there are three people all raising their hands. They may be praying or dancing. Figure 1097 is carved with metal tools. Figure 1098 is rich in content with many animals, hunters holding bows and arrows. Animals include sheep, deer, etc. In Figure 1100, the arrow in the hunter's hand is longer and triangular, which is vivid. In Figure 1101, the hunter's arrow is aimed at an animal in two circles, which may indicate a trap. In Figure 1104, many animals are surrounded by hunters holding bows. The preys are mostly deer. Figure 1107 mainly depicts the shooting of a deer. A hunter stands in front of the deer; behind is another hunter on horseback. On the deer are many arrows in different directions, indicating that it has been shot. The rock engraving in Figure 1120 is very large, with horsemen and several people; there are many animals, mostly ibex and horses. There seems to be patterns of bows and

arrows. Therefore, this rock engraving may be about hunting, but it may also show the scene of grazing. Figure 1122 shows a rider and deer. Above the rider is a bird, and the rider is probably hunting deer. The hunting objects in these rock engravings are mostly sheep, deer, horses, etc., with deer accounting for a large proportion.

(4) Vehicle rock engravings

There are two rock engravings in total. Figure 1123 shows simple patterns with only two wheels and two horses. In Figure 1124, the horses and wheels on both sides of the shaft are depicted vividly.

(5) Footprint rock engravings

There are seven rock engravings in all.

Five rock engravings show footprints (Figures 1125 to 1129).

Two rock engravings depict animals combined with footprints (Figures 1130 and 1131).

(6) Figure rock engravings

There are 28 rock engravings.

Six rock engravings depict people (Figures 1132 to 1137).

Eight rock engravings show riders (Figures 1138 to 1145).

Seven rock engravings are about dancers or prayers and animals (Figures 1146 to 1152). Six rock engravings present people and animals (Figures 1153 to 1158). One rock engraving depicts mating people (Figure 1159).

(7) Symbol rock engravings

There are three rock engravings in total.

Two rock engravings depict pits (Figures 1160 and 1161).

One rock engraving shows circles and animals (Figure 1162).

(8) Character rock engravings

There are two rock engravings. The image in Figure 1163 is carved with metal tools; there are people, wheels, Uighur scripts, etc. Figure 1164 shows two lines of Tangut scripts.

(9) Scene rock engravings—war

There is one rock engraving. Figure 1165 shows many people holding bows and arrows; on the top is a man pointing a bow at a man on the ground.

(10) Unrecognizable rock engravings

There are six rock engravings, not specified herein.

2. Rock engravings in Wuzhuer

Located in the southwest of Urad Middle Banner, about 25 km northeast of Hulusitai Sumu, and in the west of Jigonghai Lesitai are rock engraving sites such as Benbatai Valley and Buhua Valley. There are 39 rock engravings in total.

(1) Animal rock engravings

There are 19 rock engravings in all.

a. Animals in groups

There are 15 rock engravings in all.

There are four sheep rock engravings, of which three are about flocks of ibex (Figures 1166 to 1168) and one depicts sheep of uncertain species (Figure 1169).

There are eight rock engravings of animals in groups where only sheep can be identified (Figures 1170 to 1177). Among them, Figure 1175 is a grand engraving with many animals, mainly ibex. One of the animals has a large body and its body is represented by bones, which may be a predator. These rock engravings mainly depict ibex. An argali can be identified in Figure 1177 only.

There are three rock engravings of sheep combined with horses (Figures 1178 to 1180).

b. Unrecognizable animal rock engravings

There are four rock engravings in total, not specified herein.

(2) Grazing rock engravings

There are nine rock engravings (Figures 1181 to 1189), in which the main grazing animal is sheep, followed by horses.

(3) Figure rock engravings

There are five rock engravings in total.

One rock engraving depicts riders (Figure 1190).

There are two rock engravings of people and animals (Figures 1191 and 1192). In the lower part of Figure 1192, there are a male and a female deer, and there are two figures in the middle, whose genitals are exaggerated.

There is one figure rock engravings (Figure 1193). There is one figure rock engraving of ritual ceremonies (Figure 1194). The three figures are arranged around a column, perhaps for a sacrifice or some kind of ceremony.

(4) Symbol rock engravings

There are four rock engravings.

There are three rock engravings of animals and symbols (Figures 1195 to 1197). In Figure 1195, there are symbols like bows and arrows, circles, and a sheep. Figure 1196 shows an ibex and a box. In Figure 1197, animals are on both sides, and pits are arranged vertically and orderly in the middle.

One rock engraving depicts circles (Figure 1198).

(5) Character rock engravings

There is one Mongolian rock engraving (Figure 1199).

(6) Unrecognizable rock engravings

There is one rock engraving in total, not specified herein.

3. Rock engravings in Hanwula Mountain

The Located in the southwest of Urad Middle Banner, south of Jigonghai Lesitai, are rock engraving sites such as Chaoerhai Valley, Baiqigou and Dilihari. There are 280 rock engravings.

(1) Animal rock engravings

There are 161 rock engravings.

a. Individual animals

There are 35 rock engravings.

There are 14 sheep rock engravings, of which 11 are about ibex (Figures 1200 to 1210), two are about blue sheep (Figures 1211 and 1212) and one is about argali (Figure 1213). There are nine horse rock engravings (Figures 1214 to 1222), four deer rock engravings (Figures 1223 to 1226), three cattle rock engravings (Figures 1227 to 1229), one camel rock engraving (Figure 1230) and four dog rock engravings (Figures 1231 to 1234).

b. Animals in groups

There are 85 rock engravings.

There are 21 sheep rock engravings, of which 13 are about ibex (Figures 1235 to 1247), three are about blue sheep (Figures 1248 to 1250), and five are about ibex and argali (Figures 1251 to 1255). There 11 rock engravings of horses in groups (Figures 1256 to 1266).

There are three rock engravings of cattle in groups (Figures 1267 to 1269). There are four rock engravings of camels in groups (Figures 1270 to 1273). There 15 rock engravings of animals in groups where only sheep can be identified (Figures 1274 to 1288). There are seven rock engravings of sheep and horses (Figures 1289 to 1295). There are two rock engravings of sheep

and camels (Figures 1296 and 1297). There are 15 rock engravings of deer, sheep and horses (Figures 1298 to 1312). There is one rock engraving of deer and cattle (Figure 1313). There is one bird rock engraving (Figure 1314). Five rock engravings depict predators and other animals (Figures 1315 to 1319). Among them, Figure 1315 shows deer, horses, sheep and other animals. The animal in the middle has a curled tail and its claws are depicted; it should be a predator. The animal in the middle of Figure 1316 has a huge body and is decorated with broken lines, which should be a tiger. There is also a similar animal below, but it is relatively simple with no depiction of the head. In addition, there are animals such as horses in the figure. In Figure 1317, the predator's body has irregular patterns such as circles and squares, and its tail is curled; its claws are depicted in detail; there are also sheep. In Figure 1318, the predator's body has patterns such as circles and its tail is curled; under it are two small sheep. In Figure 1319, the predator has a striated body with a curly tail and two sheep on its underside.

c. Unrecognizable animal rock engravings

There are 41 rock engravings in total, not specified herein.

(2) Grazing rock engravings

There are 21 rock engravings (Figures 1320 to 1340), where sheep and horses are the main grazing animals.

(3) Hunting rock engravings

There are 40 rock engravings in total (Figures 1341 to 1380), among which, Figure 1376 shows three hunters aiming at a large animal which is breastfeeding a baby. In Figure 1377, the prey has a figured body and a curly tail, which should be a predator. In Figure 1379, the prey has a long body with checkered patterns, and its head can't be recognized. It may be a predator. In Figure 1380, the preys include horses, and the hunters are all around.

Sheep are the main preys in hunting rock engravings, followed by horses and deer. In addition, there is also a rock engraving about predator hunting.

(4) Vehicle rock engravings

There is one rock engraving. Figure 1381 shows two vehicles, hunters holding bows and animals.

(5) Footprint rock engravings

Three rock engravings show footprints and animals (Figures 1382 to 1384). Among them, Figure 1382 is a grand rock engraving with numerous footprints and images of animals and people. Some images are overlapped.

(6) Human face rock engravings

There are 13 rock engravings.

There are two human face rock engravings (Figures 1385 and 1386) with special head outlines, complete facial features and numerous pits.

There are two rock engravings (Figures 1387 and 1388) with no head outlines and the human face is represented by eyes and the mouth.

There are nine realistic rock engravings with head outlines and facial features (Figures 1389 to 1397).

(7) Figure rock engravings

There are 27 rock engravings in total.

There are eight rock engravings depicting riders (Figures 1398 to 1405).

There are eight figure rock engravings (Figures 1406 to 1413).

There are eight rock engravings of people and animals, among which, six depict dancers (Figures 1414 to 1419), and two show people and animals (Figures 1420 and 1421). There is one rock engraving with mating people and animals (Figure 1422). There are two rock engravings where only figures can be identified (Figures 1423 and 1424).

(8) Symbol rock engravings

There are six rock engravings in total.

Three rock engravings depict pits (Figures 1425 to 1427).

Three rock engravings depict circles or concentric circles (Figures 1428 to 1430).

(9) Graph rock engravings

There are two rock engravings. Figure 1431 shows two stirrups and Figure 1432 shows a tower-like graph.

(10) Scene rock engravings: travel

There is one rock engraving (Figure 1433) where numerous camels and several people on camels are marching toward the same direction.

(11) Unrecognizable rock engravings

There are five rock engravings in total, not specified herein.

4. Rock engravings in Nuomen Wengerer and Hairi Hutuge of Anggen Sumu

Located about 15 km west of Anggen Sumu, the area is about 500m long from north to south and 500 m wide from east to west. There are 32 rock engravings.⁷ Topographically, it belongs to Langshan Mountain.

(1) Animal rock engravings

There are 17 rock engravings in total.

a. Individual animals

There are 10 rock engravings in total.

There are eight sheep rock engravings, of which four are about ibex (Figures 1434 to 1437) two are about blue sheep (Figures 1438 and 1439), one is about argali (Figure 1440), and one is about sheep of uncertain species (Figure 1441). There are two horse rock engravings (Figures 1442 and 1443).

b. Animals in groups

There are seven rock engravings in total.

They all depict sheep in groups, of which six are about ibex in groups (Figures 1444 to 1449) and one is about blue sheep (Figure 1450).

(2) Grazing rock engravings

There is a total of one rock engraving (Figure 1451), in which there are a rider, sheep, horses, camels and other animals.

(3) Hunting rock engravings

There are nine rock engravings in total (Figures 1452 to 1460).

(4) Figure rock engravings

There are four rock engravings in total.

There is one figure rock engraving (Figure 1461).

There is one rider rock engraving (Figure 1462).

There are two rock engravings of people and animals (Figures 1463 and 1464). To the right of one figure in Figure 1464 is an animal that resembles a snake, with its head and mouth depicted.

(5) Graph rock engravings

There is one rock engraving in total (Figure 1465), which is shaped like a Mongolian yurt with staggered lines in the figure.

II. Middle Section

This area includes rock engraving sites in Urad Rear Banner, namely Daba Valley, Tanyaokou, Boligou, Dishuigou, and Baoerhan Mountain.⁸ These sites are very close. They are located near 41°15' N and 106°42' E, in the middle section of Langshan Mountain.

1. Rock engravings in Daba Valley

The area is located in the southeast of Urad Rear Banner, about 25 km south of Chaogewenduer Town. There are rock engraving sites such as Bari Valley, North Dongshengmiao Valley and Chaotian Valley, with 171 rock engravings in total.

(1) Animal rock engravings

There are 93 rock engravings in total.

a. Individual animals

There are 14 rock engravings in total.

There are eight sheep rock engravings, of which five are about ibex (Figures 1466 to 1470), and three are about sheep of uncertain species (Figures 1471 to 1473). There are two horse rock engravings (Figures 1474 and 1475), two deer rock engravings (Figures 1476 and 1477), one dog rock engraving (Figure 1478), and one predator rock engraving (Figure 1479). The body of the predator is decorated with patterns, its legs are strong and it is depicted as looking back.

b. Animals in groups

There are 58 rock engravings in total.

There are 19 sheep rock engravings, including 11 about ibex (Figures 1480 to 1490), four about argali (Figures 1491 to 1494), three about blue sheep (Figures 1495 to 1497), and one about sheep in groups of uncertain species (Figure 1498).

There are seven horse rock engravings (Figures 1499 to 1505).

There is one rock engravings of tigers in groups (Figure 1506). The rock engraving is grand and detailed, with six tigers of different shapes. There are 15 rock engravings where only sheep can be identified among animals in groups (Figures 1507 to 1521). There are eight rock engravings of sheep combined with horses (Figures 1522 to 1529). There is one rock engraving of sheep and camels (Figure 1530). There are six rock engravings of deer and

sheep (Figures 1531 to 1536). There is one rock engraving of cattle and other animals (Figure 1537).

c. Unrecognizable animal rock engravings

There are 21 rock engravings, not specified herein.

(2) Grazing rock animals

There are 10 rock engravings (Figures 1538 to 1547).

In these rock engravings, most of the grazing animals are sheep, horses, deer, etc.

(3) Hunting rock engravings

There are six rock engravings (Figures 1548 to 1553).

In these rock engravings, the preys are sheep, horses, deer, cattle, etc.

(4) Vehicle rock engravings

There is one rock engraving (Figure 1554), where the vehicle has a special shaped and is carved with metal tools; the wheels and the whole pattern look slightly clumsy.

(5) Human face rock engravings

There are 23 rock engravings.

There are eight human face rock engravings where the facial features and head outlines are special (Figures 1555 to 1562). Among them, in Figures 1558, 1559 and 1560, there are some pits besides the human faces. The human faces in Figures 1561 and 1562 are shaped like skulls.

There are six rock engravings (Figures 1563 to 1568) without head outlines where the human is represented by facial features; some human faces are represented by eyes only. Figures 1565 and 1568 show pits in addition to human faces.

There are eight human face rock engravings head outlines and facial features and antenna-like lines on the top of the head (Figures 1569 to 1576). Among them, the rock engraving in Figure 1574 is grand, depicting human faces and many symbols, as well as human footprints and pits. There is a realistic human face rock engraving (Figure 1577). The human face rock engravings in this site are large in quantity and distributed in a centralized way, so it may have been a place of worship.

(6) Figure rock engravings

There are 11 rock engravings.

Four rock engravings depict riders (Figures 1578 to 1581).

Two rock engravings show figures (Figures 1582 and 1583).

Four rock engravings show prayers combined with animals (Figures 1584 to 1587). One rock engraving depicts people and animals (Figure 1588).

(7) Symbol rock engravings

There are 23 rock engravings.

One rock engraving reflects phallism (Figure 1589). The shape of the genitals is carved and facial features are depicted on the genitals.

There are two rock engravings with crosses in circles (Figures 1590 and 1591).

There are three rock engravings with ray-like lines outside circles (Figures 1592 to 1594). There are 14 rock engravings of circles, concentric circles or pits (Figures 1595 to 1608). There is one rock engraving of symbols and animals (Figure 1609), consisting of many animals and circles. There are two pit rock engravings (Figures 1610 and 1611).

(8) Graph and character rock engravings

There are four rock engravings.

There are two graph rock engravings: Figure 1612 shows a Mongolian yurt carved with metal tools. Figure 1613 depicts a flower in white clay. These graphs are related to religion.

There are two rock engravings: Figure 1614 presents Sanskrit painted in white clay; Figure 1615 shows ground Tibetan. These rock engravings are of late ages.

2. Rock engravings in Tanyaokou

It is located in the south of Urad Rear Banner, about 24 km southwest of Daba Valley. There are 50 rock engravings in total.

(1) Animal rock engravings

There are 32 rock engravings.

a. Individual animals

There are five rock engravings.

There are four horse rock engravings (Figures 1616 to 1619) and one predator rock engraving (Figure 1620); the predator's body is decorated with spots and it may be a leopard.

b. Animals in groups

There are 21 rock engravings.

There are eight rock engravings of sheep in groups, among which five are about ibex (Figures 1621 to 1625) and three depict sheep of uncertain species (Figures 1626 to 1628).

There are five rock engravings of horses in groups (Figures 1629 to 1633).

There are four predator rock engravings (Figures 1634 to 1637). In Figure 1635, the body of the predator is decorated with broken lines; it may be a tiger, and in front of it is a deer. In Figure 1636, the body of the animal below has vortex patterns, which is similar to that of tiger rock engravings of Darhan Maomingan Union Banner; the body of the animal above also has different patterns with a curly tail. In Figure 1637, the animal's body has patterns, and the claws are depicted in detail. Moreover, the animal's mouth extends a graph, so it may be a tiger-eating beast. There are three rock engravings of camels and other animals (Figures 1638 to 1640). There is one rock engraving of eagles or birds and snakes (Figure 1641). The animal above is a flying bird or eagle, and the animal below is a snake, which may be an eagle fighting a snake.

c. Unrecognizable rock engravings of animals in groups

There are six rock engravings, not specified herein.

(2) Grazing rock engravings

There are two rock engravings. Figure 1642 show a grand rock engraving with several people horsemen and many animals. Figure 1643 presents riders and many animals, mostly sheep.

(3) Hunting rock engravings

There are two rock engravings in total. Figure 1644 shows a large number of animals, such as horses and sheep, hunters with bows, and a human face. Figure 1645 shows a rider with a bow and arrow, who seems hunting cattle.

(4) Handprint rock engravings

There are three rock engravings (Figures 1646 to 1648). Among them, Figure 1648 shows handprints and some symbols, as well as a graph similar to human beings, which may be the representative of gods. These handprint rock engravings may be related to religious beliefs.

(5) Human face rock engravings

There is one rock engraving (Figure 1649).

(6) Figure rock engravings

There are four rock engravings.

There are two rock engravings of riders (Figures 1650 and 1651).

There are two rock engravings of people and cattle (Figures 1652 and 1653).

(7) Graph rock engravings

There are three rock engravings (Figures 1654 to 1656).

(8) Unrecognizable rock engravings

There are three rock engravings, not specified herein.

3. Rock engravings in Boligou

It is located about 10 km west of the rock engraving site of Tanyaoko in Urad Rear Banner, close to Tanyaokou. There are a total of eight rock engravings.⁹

(1) Human face rock engravings.

There are two rock engravings (Figures 1657 and 1658); some human faces have ray-like lines.

(2) Unrecognizable rock engravings

There are six rock engravings, not specified herein.

4. Rock engravings in Dishuigou

Located 500m northeast of Bayin Baolige Town, Urad Rear Banner, it is quite close to the rock engraving site in Daba Valley. There are 18 rock engravings. This site was called Sirengou by Mr. Ge in his survey in the 1990s and materials published in 2002.¹⁰ In 2007, teachers and students of Renmin University of China conducted another survey, and the site was called Dishuigou in their survey report.¹¹ This site is introduced here based on the results of the two surveys.

(1) Animal rock engravings

There are six rock engravings in total.

a. Individual animals

There are two sheep rock engravings (Figures 1659 and 1660).

b. Animals in groups

There is one bird or eagle rock engraving (Figure 1661).

c. Unrecognizable animal rock engravings

There are three rock engravings in total, not specified herein.

(2) Human face rock engravings

There are seven rock engravings in total.

There are four human face rock engravings where the facial features are represented by circles with antenna-like lines on the head (Figures 1662 to 1665), and three realistic human face rock engravings (Figures 1666 to 1668).

(3) Symbol rock engravings

There are three rock engravings in total (Figures 1669 to 1671). Figure 1670 shows many pits.

(4) Unrecognizable animal rock engravings

There are two rock engravings, not specified herein.

5. Rock engravings in Baoerhan Mountain

It is located on the south slope of Baoerhan Mountain, 2 km south of Chaogewenduer Town in Urad Rear Banner, and about 23 km north of the rock engraving cluster in Daba Valley. There are a total of seven rock engravings.¹²

(1) Animal rock engravings

a. Individual animals

There are two rock engravings.

There is one ibex rock engraving (Figure 1672) and one predator rock engraving (Figure 1673), where the animal's legs are depicted as strong and its mouth is open.

b. Animals in groups

There are four rock engravings.

Three rock engravings depict sheep in groups (Figures 1674 to 1676) and one depicts sheep and horses (Figure 1677).

(2) Grazing rock engravings

There is one rock engraving (Figure 1678).

III Western Section

Mainly under the administration of Dengkou County, this section comprises such rock engraving sites as Hari Ganna Valley, Geer Obo Valley, Moeller Hetu Valley, Tuolin Valley, Agui Valley, Wusitai Valley and Elesitai Valley.¹³ These sites are concentrated in the northwest of Dengkou County, located near 41°N and 106°30'E, and they are not far apart. Topographically, this section belongs to the western section of Langshan Mountain. There are 516 rock engravings in total.

1. Rock engravings in Hari Ganna Valley

This site is located in the belt between Dengkou County and Urad Rear Banner, the northernmost part of Dengkou County's rock engraving cluster. There are 44 rock engravings in total.

(1) Animal rock engravings

There are a total of 18 animal rock engravings.

a. Individual animals

There are two rock engravings that depict individual animals. One rock engraving depicts deer (Figure 1679). One depicts a bird (Figure 1680).

b. Animals in groups

There are 13 rock engravings that depict animals in groups.

Two rock engravings depict flocks of sheep (Figures 1681 and 1682), including ibex and blue sheep.

One rock engraving depicts a group of horses (Figure 1683).

Three rock engravings depict predators (Figures 1684 to 1686).

The animals have decorative patterns on their bodies. They may be tigers. In Figure 1686, a smaller sheep is in front of the predator, which can be a preying scene. There are two rock engravings of sheep, horses and other animals (Figures 1687 and 1688). There are two rock engravings of cattle and other animals (Figures 1689 and 1690). There is one rock engraving of birds or eagles (Figure 1691). There are two rock engravings of dogs and other animals (Figures 1692 and 1693).

b. Unrecognizable animal rock engravings

There are three unrecognizable animal rock engravings, not specified herein.

(2) Grazing rock engravings

There are seven grazing rock engravings (Figures 1694 to 1700). Among them, Figure 1696 depicts a grand scene with four horsemen and vivid horses. In addition, there are animals such as sheep, dogs and deer.

In grazing rock engravings, horses appear frequently and are depicted realistically.

(3) Hunting rock engravings

There are three hunting rock engravings (Figures 1701 to 1703). The hunter in Figure 1702 holds a bow and arrow, the arrow extending to the head of the sheep, both sides of the extension having round figures. It is possibly a stone rope used for hunting.

(4) Human face rock engravings

There are four human face rock engravings.

Three human face rock engravings present square faces with eyes depicted as two curves and antenna-like lines on the head (Figures 1704 to 1706).

One human face rock engraving presents round faces with antenna-like lines on the head (Figure 1707). The scene is grand, where there are human face images and many animals such as sheep and horses.

(5) Figure rock engravings

There are five figure rock engravings.

Three figure rock engravings depict riders (Figures 1708 to 1710).

There is one figure rock engraving (Figure 1711).

One figure rock engraving depicts prayers and animals (Figure 1712).

Wherein, various figures pose differently like praying or performing rituals, and animals such as sheep also appear sporadically.

(6) Symbol rock engravings

There are two symbol rock engravings (Figures 1713 and 1714) depicting circles or concentric circles.

(7) Graph and character rock engravings

There are five rock engravings.

There are four graph rock engravings (Figures 1715 to 1718), among which, the engraving in Figure 1715 looks like a chess board, and those in Figures 1717 and 1718 look like towers.

There is one character rock engraving (Figure 1719) in Tangut scripts.

2. Rock engravings in Geer Obo Valley

The site is located about 10 km southwest of Hari Ganna Valley. There are rock engraving sites such as Daqin Valley with a total of 84 rock engravings.

(1) Animal rock engravings

There are 17 animal rock engravings in total.

a. Individual animals

There is one rock engraving that depicts a horse (Figure 1720).

b. Animals in groups

There are 16 rock engravings in total.

There are 11 rock engravings that depict flocks of sheep. Among them, four rock engravings present ibex (Figures 1721 to 1724), one rock engraving presents argali in groups (Figure 1725), and two rock engravings present blue sheep in groups (Figures 1726 and 1727). Four rock engravings present sheep in groups while the species is unrecognizable (Figures 1728 to 1731).

One rock engraving depicts deer in groups (Figure 1732).

One rock engraving depicts animals in groups among which only sheep can be recognized (Figure 1733). Two rock engravings depict animals in groups among which only horses can be recognized (Figures 1734 and 1735). One rock engraving depicts predators and other animals (Figure 1736), in which the predator has a large body decorated with lines. There are other animals in the rock engraving. It is probably a depiction of the predator preying on other animals.

(2) Grazing rock engravings

There are eight grazing rock engravings (Figures 1737 to 1744). Most of the grazing animals depicted are sheep and horses.

(3) Hunting rock engravings

There are five hunting rock engravings (Figures 1745 to 1749). They depict hunting vividly.

(4) Human face rock engravings

There are 30 rock engravings.

There are 22 rock engravings (Figures 1750 to 1771) showing human faces without facial contours but facial features only, especially eyes. Six rock engravings present human faces with facial contours and antenna-like or ray-like lines outside the head (Figures 1772 to 1777). One human face rock engraving is realistic (Figure 1778). One rock engraving appears to depict human faces (Figure 1779). At this rock engraving site, there are more human face rock engravings that are generally the same in the depiction of eyes with circles or overlapping circles. In some rock engravings, this form of eyes presents the human face. This site has many human face rock engravings concentrated. It may be a place of worship.

(5) Figure rock engravings

There are 14 rock engravings.

Two rock engravings depict riders (Figures 1780 and 1781).

Five rock engravings depict figures (Figures 1782 to 1786).

One rock engraving depicts prayers (Figure 1787), where a person holds his hands together over his head in a sacrificial gesture, above which is a circle that may represent the sun. Four rock engravings depict humans and animals (Figures 1788 to 1791). Two rock engravings depict mating humans and animals (Figures 1792 and 1793).

(6) Symbol rock engravings

There are seven rock engravings.

Four rock engravings depict animals and circles or concentric circles (Figures 1794 to 1797)

Two rock engravings present crosses in circles (Figures 1798 and 1799).

One rock engraving depicts dancers and concentric circles (Figure 1800).

(7) Graph rock engravings

There are three graph rock engravings (Figures 1801 to 1803). Figures 1802 and 1803 may present plants as well.

3. Rock engravings in Moeller Hetu Valley

This site is located about 15 km south of Geer Obo Valley with a total of 71 rock engravings.

(1) Animal rock engravings

There are a total of seven animal rock engravings.

a. Animals in groups

There are four rock engravings.

There are two rock engravings (Figures 1804 and 1805) that depict flocks of sheep, including blue sheep and ibex. One rock engraving depicts sheep and horses (Figure 1806) and the other depicts snakes (Figure 1807).

b. Unrecognizable animal rock engravings

There are three unrecognizable animal rock engravings, not specified herein.

(2) Grazing rock engravings

There are three rock engravings (Figures 1808 to 1810).

(3) Hunting rock engravings

There are four rock engravings (Figures 1811 to 1814). Hunters are depicted to hold arrows and bows. Animals include deer and sheep.

(4) Human face rock engravings

There are 35 rock engravings.

Four rock engravings present abstract images that seem to be human faces (Figures 1815 to 1818).

There are 18 human face rock engravings showing human faces with antenna-like or ray-like lines outside the head, most of which have facial contours but some of which have abstract facial features (Figures 1819 to 1836).

There are seven human face rock engravings showing facial contours, facial decorations or abstract facial features (Figures 1837 to 1843). Six human face rock engravings have realistic depictions of facial features

(Figures 1844 to 1849). This site has many human face rock engravings. It may be another place of worship.

(5) Symbol rock engravings

There are 12 rock engravings.

Three rock engravings present pits (Figures 1850 to 1852).

Three rock engravings present concentric circles (Figures 1853 to 1855).

One rock engraving presents reproductive organs and pits (Figure 1856). One rock engraving presents human faces and pits (Figure 1857). There are six large pits chiseled into solid shapes, which are arranged in two parallel rows, and the outside is surrounded by squares. In addition, two human face images are arranged above and below the group respectively. One symbol rock engraving presents crosses in circles (Figure 1858). In addition, there are animals and human faces. Three rock engravings comprise lines (Figures 1859 to 1861).

(6) Scene rock engravings: travel or migration

One rock (Figures 1862) engraving depicts a scene that many men mounting on camels are moving in the same direction. There are also animals like sheep and horses. The animals in the middle may be birds or eagles.

(7) Unrecognizable rock engravings

There are nine unrecognizable rock engravings, not specified herein.

4. Rock engravings in Tuolin Valley

This site is located about 15 km west of Geer Obo Valley with a total of 134 rock engravings.

(1) Animal rock engravings

There are 38 rock engravings.

a. Individual animals

There are 10 rock engravings.

There are five sheep rock engravings, including three rock engravings of ibex (Figures 1863 to 1865), one of blue sheep (Figure 1866) and one of argali (Figure 1867). There are one camel rock engraving (Figure 1868), two tiger rock engravings (Figures 1869 and 1870) and two deer rock engravings (Figures 1871 and 1872).

b. Animals in groups

There are 18 rock engravings.

There are four rock engravings (Figures 1873 to 1876) that depict flocks of sheep, including ibex, argali and blue sheep.

There are four rock engravings depicting horses in groups (Figures 1877 to 1880).

Two rock engravings present deer and sheep (Figures 1881 and 1882). Two rock engravings present sheep and horses (Figures 1883 and 1884). Four rock engravings depict animals among which only sheep can be recognized (Figures 1885 to 1888). Two rock engravings present birds or eagles and other animals (Figures 1889 and 1890).

c. Unrecognizable animal rock engravings

There are 10 unrecognizable animal rock engravings, not specified herein.

(2) Grazing rock engravings

There are 15 grazing rock engravings (Figures 1891 to 1905). Among others, Figures 1891 and 1893 depict grand scenes with many riders and animals like horses and sheep.

This site has a great deal of grazing rock engravings that mostly depict sheep as well as horses, camels and other animals. Shepherds appear as riders or individual figures.

(3) Hunting rock engravings

There are 24 hunting rock engravings (Figures 1906 to 1929). Among them, several hunters in Figure 1927 are holding bows around animals such as sheep and horses, which are depicted vividly. Figure 1929 (original Figure 1096) is 0.47 m high and 0.42 m wide. Besides hunters holding bows and animals, there are also images of vehicles.

Most of the preys in the above hunting rock engravings are sheep, horses and deer, but the number of horses and deer is very small. Hunters look like riders. The hunting rock engravings in this place have distinctive themes and are very vivid.

(4) Vehicle rock engravings

There is one vehicle rock engraving (Figure 1930), presenting wheels as well as animals, human faces and circular symbols.

(5) Human face rock engravings

There are 21 human face rock engravings.

There are 10 human face rock engravings showing human faces with ray-like or antenna-like lines outside the head, some of which have abstract facial features (Figures 1931 to 1940).

Two rock engravings present human faces without facial contours but only the eyes and mouth (Figures 1941 and 1942).

One rock engraving depicts both the face and the facial features with circles (Figure 1943). The horse in the middle is large in size and realistic. The eyes and the mouth of human faces are presented by circles. In addition, there are animals like sheep. There are five human face rock engravings showing facial contours, facial decorations or abstract facial features (Figures 1944 to 1948). Three human face rock engravings have realistic depictions of facial features (Figures 1949 to 1951).

(6) Figure rock engravings

There are 13 rock engravings.

Six rock engravings depict riders (Figures 1952 to 1957).

Four rock engravings depict figures (Figures 1958 to 1961).

Three rock engravings depict dancers (Figures 1962 to 1964). Among them, Figure 1963 shows figures arm in arm with their bodies surrounded by curves. There are figures and animals as well.

(7) Symbol rock engravings

There are 13 rock engravings.

Five rock engravings depict circles or concentric circles (Figures 1965 to 1969)

Two rock engravings present crosses in circles (Figures 1970 and 1971).

Four rock engravings present animals and symbols (Figures 1972 to 1975). Two rock engravings show figures and symbols (Figures 1976 and 1977).

(8) Character rock engravings

There are two character rock engravings (Figures 1978 and 1979), both in the Mongolian language.

(9) Scene rock engravings: travel or games

There are two scene rock engravings (Figures 1980 and 1981). In Figure 1980, several horse riders move in the same direction with some dogs. In Figure 1981, a lot of horse riders surround an object; it may be a game.

(10) Unrecognizable rock engravings

There are five unrecognizable rock engravings, not specified herein.

5. Rock engravings in Agui Valley

This site is located in the southwest of Geer Obo Valley, about 5 km west of Moeller Hetu Valley. It has a total of 75 rock engravings.

(1) Animal rock engravings

There are 40 rock engravings.

a. Individual animals

There are eight rock engravings.

There are seven sheep rock engravings, including four rock engravings of ibex (Figures 1982 to 1985), two of blue sheep (Figures 1986 and 1987), and one of sheep of uncertain species (Figure 1988). There is one deer rock engraving (Figure 1989).

b. Animals in groups

There are 24 rock engravings.

There are seven rock engravings that depict flocks of sheep, including two of ibex in groups (Figures 1990 and 1991), three of ibex and blue sheep (Figures 1992 to 1994), one of blue sheep and argali (Figure 1995) and one of sheep whose species is unrecognized (Figure 1996).

There are two rock engravings depicting horses in groups (Figures 1997 and 1998).

One rock engraving shows predators (Figure 1999), in which the four animals pose the same like looking down for food with patterns on their bodies and claws. They are probably wolves. Four rock engravings show horses and sheep (Figures 2000 to 2003). Nine rock engravings present animals in groups among which only sheep are recognized (Figures 2004 to 2012). The animals in the middle of Figure 2004 that have large bodies with patterns are unrecognizable. Next to them are animals including sheep. One rock engraving depicts dogs and other animals (Figure 2013).

c. Unrecognizable animal rock engravings

There are eight unrecognizable rock engravings, not specified herein.

(2) Grazing rock engravings

There are six grazing rock engravings (Figures 2014 to 2019). Most of the grazing animals depicted are sheep.

(3) Hunting rock engravings

There are 14 hunting rock engravings (Figures 2020 to 2033). The two hunters in Figure 2025 are located on both sides of those animals. The hunter on the right has one hand raised and holds a bow in the other hand pointing to a large animal. In Figure 2026, sheep are depicted vividly, and the hunting is assisted by dogs.

In hunting rock engravings, most of the preys are sheep and some are horses. The image of deer has not been found. Dogs also assist in hunting.

(4) Vehicle rock engravings

There is one vehicle rock engraving that presents a wheel and an ibex only (Figure 2034).

(5) Figure rock engravings

There are five figure rock engravings.

Three rock engravings depict riders (Figures 2035 to 2037).

Two rock engravings depict figures (Figures 2038 and 2039).

(6) Symbol rock engravings

There are five rock engravings.

One rock engraving depicts riders and symbols (Figure 2040).

Three rock engravings depict circles (Figure 2041 to 2043).

One symbol rock engraving depicts triangles (Figure 2044).

(7) Unrecognizable rock engravings

There are four unrecognizable rock engravings, not specified herein.

6. Rock engravings in Wusitai Valley

Located in the south of Agui Valle are sites of rock engraving, such as Geheshangde Valley, with a total of 55 rock engravings.

(1) Animal rock engravings

There are 13 animal rock engravings.

a. Individual animals

There are two rock engravings.

There are one deer rock engraving (Figure 2045) and one tiger rock engraving (Figure 2046).

b. Animals in groups

There are nine rock engravings.

There are four rock engravings that depict flocks of sheep. Among them, two rock engravings present ibex (Figures 2047 and 2048), and two rock engravings present sheep in groups but the species is unrecognizable (Figures 2049 and 2050).

One rock engraving presents horses and sheep (Figure 2051).

One rock engraving presents cattle and other animals (Figure 2052). Three rock engravings present predators and sheep (Figures 2053 to 2055).

c. Unrecognizable animal rock engravings

There are two unrecognizable animal rock engravings, not specified herein.

(2) Grazing rock engravings

There are two grazing rock engravings (Figures 2056 and 2057), depicting such grazing animals as ibex, camels and horses.

(3) Hunting rock engravings

There are three hunting rock engravings (Figures 2058 to 2060). In Figure 2058, the horse in the middle has a large body with decorative patterns; in addition, there are animals such as sheep as well as hunters holding bows. Figure 2059 depicts several hunters with bows, many sheep and a huge horse.

(4) Human face rock engravings

There are 17 rock engravings.

There are four rock engravings showing human faces with ray-like or antenna-like lines outside the head (Figures 2061 to 2064). Figure 2061 shows realistic human faces. In Figure 2064, there are human face engravings of other types, along with the images of people and animals.

Two human face rock engravings present human faces with facial contours and decorative patterns (Figures 2065 and 2066). Among them, Figure 2065 has one human face without facial contours but only the eyes and the mouth.

There are six human face rock engravings showing facial contours and realistic images (Figures 2067 to 2072). There are five rock engravings that seem to depict human faces (Figures 2073 to 2077).

(5) Figure rock engravings

There are eight rock engravings.

Three rock engravings depict riders (Figures 2078 to 2080).

One rock engraving depicts figurers (Figure 2081).

Two rock engravings depict dancers (Figures 2082 and 2083). Two rock engravings depict people and animals (Figures 2084 and 2085).

(6) Symbol rock engravings

There are seven rock engravings.

Three rock engravings depict animals and concentric circles (Figures 2086 and 2087).

One rock engraving presents animals and crosses in circles (Figure 2088).

Four symbol rock engravings depict circles (Figures 2089 to 2092).

(7) Scene rock engravings

There are four rock engravings.

There are two war rock engravings (Figures 2093 and 2094). Among them, Figure 2093 shows a large number of people holding bows and arrows, standing opposite each other. Figure 2094 shows riders and standing figures, some holding bows facing each other.

There are two rock engravings that depict travel or migration (Figures 2095 and 2096). Figure 2095 shows people on horseback traveling and some people towing animals, along with animals such as sheep and camels, which may indicate travel or migration. Figure 2096 shows many horsemen marching.

(8) Unrecognizable rock engravings

There is one unrecognizable rock engraving, not specified herein.

7. Rock engravings in Elesitai Valley

This site is about 15 km south to Wusitai Valley. It has rock engraving sites such as Budunmaode Valley, with a total of 53 rock engravings.

(1) Animal rock engravings

There are 10 rock engravings.

a. Individual animals

There are two rock engravings (Figures 2097 and 2098) that depict ibex.

b. Animals in groups

There are four rock engravings.

There are three rock engravings that depict flocks of sheep (Figures 2099 to 2101), most of which are ibex and some are blue sheep.

One rock engraving presents cattle and sheep (Figure 2102).

c. Unrecognizable animal rock engravings

There are four unrecognizable animal rock engravings, not specified herein.

(2) Grazing rock engravings

There are seven grazing rock engravings (Figures 2103 to 2109). Most of the grazing animals are sheep while some are horses.

(3) Hunting rock engravings

There are three hunting rock engravings (Figures 2110 to 2112). Figure 2110 depicts a very vivid scene, with several riders holding

sticks, and some hunters holding bows and arrows. The prey is mainly sheep. Figure 2112 is quite large and rich in content, with hunters and riders holding bows, and animals including sheep, deer, tiger, bird, etc.

(4) Human face rock engravings

There are 11 rock engravings.

One rock engraving presents a human face without facial contours but only the eyes and the mouth (Figure 2113).

There are six rock engravings showing human faces with ray-like or antenna-like lines outside the head (Figures 2114 to 2119).

There are four human face rock engravings showing realistic images (Figures 2120 to 2123).

(5) Figure rock engravings

There are 10 rock engravings.

Seven figure rock engravings depict riders (Figures 2124 to 2130). Figure 2130 shows a tiger.

One figure rock engraving depicts figures (Figure 2131).

There are two rock engravings showing prayers (Figures 2132 and 2133) and many figures with round legs seeming to make cross-legging or kneeling postures, some putting their palms together.

(6) Symbol rock engravings

There are seven rock engravings.

There are three rock engravings about humans, animals and line symbols outside circles (Figures 2134 to 2136).

Two symbol rock engravings depict circles (Figures 2137 and 2138).

Two rock engravings depict circles and animals (Figures 2139 and 2140).

(7) Character rock engravings

There is one character rock engraving (Figure 2141) in Tibetan.

(8) Scene rock engravings: travel or migration

There is one rock engraving that depicts a scene (Figure 2142), where many horsemen are marching in the same direction. It may be a travel or migration scene.

(9) Unrecognizable rock engravings

There are three unrecognizable rock engravings, not specified herein.

Notes and References

1. Refer to You Yuzhu and Shi Jinming: *Archaeological Studies on Animals in Yinshan Rock Engravings*, in Ge Shanlin: *Rock Engravings in the Yinshan Mountains*, Appendix II, Cultural Relics Press, 1986.
2. The data and plates of rock engravings in the eastern and middle sections of the area are from *Cultural Interpretation of Rock Engravings in Inner Mongolia*.
3. The data and plates of rock engravings in the western section of the area are from *Rock engravings in the Wulanchabu Grassland*.
4. The data and plates of rock engravings in the eastern section of this area are from Zhang Haibin, Li Hong and Jiang Tao: *Rock Engravings of the Tianmiancilao Great Wall in Guyang County*, Steppe Cultural Relics, 2000, No. 1.
5. The data and plates of rock engravings in the middle and western sections of this area are from *Petroglyphs in the Wulanchabu Grassland*.
6. The data and plates of rock engravings in the eastern section of this area, unless otherwise specified, are all from *Petroglyphs in the Yinshan Mountains*.
7. The data and plates of rock engravings in the site are from *Cultural Interpretation of Rock Engravings in Inner Mongolia*.
8. Unless otherwise specified, the data and plates of rock engravings in the middle section of this area are all from *Petroglyphs in the Yinshan Mountains*.
9. The data and plates of rock engravings in this site are from Ge Shanlin and Ge Zhihao: *Cultural Interpretation of Rock Engravings in Inner Mongolia*, Beijing Library Press, 2002.
10. Ge Shanlin and Ge Zhihao: *Cultural Interpretation of Rock Engravings in Inner Mongolia*, Beijing Library Press, 2002.
11. Wang Xiaokun and Wei Jian: *A Brief Survey of Rock Engravings in Urad Rear Banner, Inner Mongolia*, Steppe Cultural Relics, 2009, No. 4.
12. The data and plates of rock engravings in this site are from Wang Xiaokun and Wei Jian: *A Brief Survey of Rock Engravings in Urad Rear Banner, Inner Mongolia*, Steppe Cultural Relics, 2009, No. 4.
13. The data and plates of the western section of the area are from Ge Shanlin and Ge Zhihao: *Cultural Interpretation of Rock Engravings in Inner Mongolia*, Beijing Library Press, 2002.

Regional Distribution Characteristics and Evolution of Main Types

Through the statistics and analysis of the number of rock engravings of various types in various areas, we can define the distribution characteristics of each area and understand the production mode and industry mode of each area. By comparing the proportion of each type of rock engravings in the total number of rock engravings in each area, we can make a horizontal comparison of main rock engraving types, thus clearly presenting the distribution and change laws of main types, such as human face images, symbols, hunting, animals, and grazing. Therefore, for the regional distribution characteristics of rock engravings, we analyze the distribution of each type in each area vertically, while for the distribution laws of main types, we analyze the distribution characteristics and change laws of each type in each area horizontally, which can complement and support each other.

Section I Regional Distribution Characteristics of Yinshan Rock Engravings and the Industry Modes Revealed in these Engravings

1. Low Hilly Area in the Northern Part of Daqing Mountain

This area is divided into the eastern section, middle section and western section. The eastern section is Chahar Right Rear Banner of Wulanchabu City, the middle section is Siziwang Banner of Wulanchabu City, and the western section is Tuilama Temple of Qagan Obo Sumu in Darhan Maomingan Union Banner and Shahen of Durong Obo Sumu in Baotou City. The following is an introduction to the distribution characteristics of rock engravings in each section.

The rock engraving sites in this area are located near 42°N, with the eastern section near 113°E, the middle section near 112°E and the western section near 111°E.

1. Eastern Section

Chahar Right Rear Banner has three rock engraving sites: Haobandi, Xiaodanglang Hudong and Saihudong. The number of rock engravings in this section is relatively small, with a total of 16. Animal rock engravings account for 62.5% of the total number of rock engravings in the section, followed by figure rock engravings which account for 25%. These figure rock engravings are mainly about riders, people and animals (see Table 3.1).

2. Middle Section

The number of rock engravings in the central and southern part of Siziwang Banner is relatively small, with a total of 19. There are 5 rock engraving sites in centralized distribution: Nanobotu, Biqigetu Valley, Aodeqi Valley, Shandalai Gacha and Baleng. The rock engravings here are mainly about characters, such as Om Mani Padme Hum in Tibetan and in Mongolian. The character rock engravings account for 63.1% of the total number of rock engravings in the section and are all relatively young, most of which are from the Qing Dynasty. The figure rock engravings all depict people worshipping Buddha on knees, accounting for 26.3% of the total number of rock engravings in the area (see Table 3.2). Since these rock engravings of worshipping Buddha are located close to Xilamulen Temple and the prince's palace of Siziwang Banner, they are related to the religious activities at that time and can be dated back to the Qing Dynasty.

Table 3.1 Statistics of Rock Engravings in Chahar Right Rear Banner

Type of Rock Engravings	Quantity (Figure)	Proportion (%)
Animal rock engravings	6	37.5
Individual animals		62.5
Animals in groups	4	25
Grazing rock engravings	1	6.25
Hunting rock engravings		
Vehicle rock engravings		
Footprint rock engravings		
Human face rock engravings		
Figure rock engravings	4	25
Symbol rock engravings		
Graph and character rock engravings		
Unrecognizable rock engravings	1	6.25
Total	16	100

Table 3.2 Statistics of Rock Engravings in Siziwang Banner

Type of Rock Engravings	Quantity (Figure)	Proportion (%)
Animal rock engravings		
Individual animals		
Animals in groups	1	5.3
Grazing rock engravings		
Hunting rock engravings		
Type of Rock Engravings	Quantity (Figure)	Proportion (%)
Grazing rock engravings		
Hunting rock engravings	1	5.3
Vehicle rock engravings		
Footprint rock engravings	5	26.3
Human face rock engravings		
Character rock engravings	12	63.1
Unrecognizable rock engravings		
Total	19	100

3. Western Section

This section includes the rock engraving sites in Tuilama Temple and Shahen in Darhan Maomingan Union Banner of Baotou City. There are a large number of rock engravings in the two sites, which are analyzed respectively below.

(1) Rock engravings in Tuilama Temple and its vicinity

The area is densely covered with 1,034 rock engravings.

There are 578 animal rock engravings, with the highest proportion, accounting for 55.9% of the total number of rock engravings in the area. There are 113 individual animal rock engravings. Among them, the number of sheep rock engravings is the largest (51 rock engravings, including 35 about ibexes and three about argali) and the number of horse rock engravings is also large (40 rock engravings), followed by rock engravings of deer (eight), eagles (five), camels (four), tigers (two), dogs (two) and snakes (one). There are 192 rock engravings of sheep in groups. Among them, there are 54 rock engravings of horses in groups, 38 sheep rock engravings, and 73 rock engravings of horses and sheep; deer appear more frequently (17 rock engravings depict herds of deer or deer in animal combinations); there are fewer rock engravings of camels (two) and dogs (two).

There are 106 figure rock engravings, accounting for 10.3% of the total. The largest number of rock engravings show only the images of people (62 in total, including 20 about dancers); there are also more rock engravings of people and animals (25 in total, including 6 about dancers and animals, 1 about mating people and animals, and 1 about people and animals in ritual events); the number of rider rock engravings is not very large (11). Interestingly, some rock engravings here may depict acrobatics (three).

Footprint rock engravings appear more frequently here, with a total of 73, accounting for 7% of the total of rock engravings in the area, and most of them show both human beings and animals (45); 28 rock engravings show footprints only. Besides, most of the footprint in the rock engravings are animal footprints, and few (only one) are human footprints.

Grazing rock engravings are also a major part of the area, with a total of 69, accounting for 6.7% of the total of rock engravings in the area. The number of vehicle rock engravings is relatively small, with a total of 25, accounting for 2.4%. However, from the overall distribution of vehicle rock engravings in the Yinshan area, the number of vehicle rock engravings is the largest. Moreover, most of the vehicle rock engravings show vehicles people, animals and paths (14), indicating that they are related to travel or migration. There are 21 symbol rock

engravings, accounting for 2.2%; most of them are combinations of circles, caves and animals, and some symbols may be letter symbols. The number of hunting rock engravings is small, with a total of 19, accounting for 1.8%. The number of human face rock engravings is the smallest, with only 6, accounting for 0.6% (see Table 3.3).

Table 3.3 Statistics of Rock Engravings in Tuilama Temple in Darhan Maomingan Union Banner

Type of Rock Engravings	Quantity (Figure)	Proportion (%)
Animal rock engravings	Individual animals	113
	Animals in groups	192
	Unrecognizable	276
Grazing rock engravings	69	10.8
Hunting rock engravings	19	18.4
Vehicle rock engravings	25	26.7
Footprint rock engravings	73	6.7
Human face rock engravings	6	1.8
Figure rock engravings	106	2.4
Symbol rock engravings	21	7
Graph and character rock engravings		0.6
Unrecognizable rock engravings	134	10.3
		2.2
		13.1

The above data show that animal rock engravings abound in Tuilama Temple and its vicinity, the largest number of which is about sheep and horses. However, figure rock engravings mostly depict both human beings and animals; the number of grazing rock engravings is also large. Therefore, here are mostly rock engravings about animals. On the contrary, the proportion of hunting rock engravings is very small.

(2) Shahan rock engravings

Shahan rock engravings are located about 16 km west of the Tuilama Temple rock engraving cluster; there are a total of 115 rock engravings.

Animal rock engravings account for the highest proportion. There are 57 animal rock engravings, accounting for 49.5% of the total of rock engravings

in this site. Among them, 15 are about individual animal, including sheep (six, including four about ibexes), horses (six), deer (one) and camels (two); there are 36 rock engravings of horses and sheep with the highest frequency (six about horses in groups, five about sheep in groups and 12 about animals including horses and sheep). Camels also appear frequently (five rock engravings of camels or animals including camels). Eagles are also depicted here (three), and there are rock engravings of cattle (one), birds (one) and zodiac animals (one).

There are 11 grazing rock engravings, accounting for 9.6% of the total of rock engravings in this site, 10 figure rock engravings, accounting for 8.7% of the total of rock engravings in this site, 8 footprint rock engravings, accounting for 7% of the total of rock engravings in this site and 8 symbol rock engravings, accounting for 7% of the total of rock engravings in this site. The figure rock engravings are mostly about images of people and riders. Footprint rock engravings all show footprints of human beings or animals. Some of the symbols in the rock engravings are similar to the letter symbols in Tuilama Temple. There are also symbols of paths, with animals nearby, which may show marching. There are a small number of character rock engravings (totaling 5), accounting for 4.3% of the total of rock engravings in the site. There are rock engravings of Om Mani Padme Hum in Tibetan, and rock engravings with combinations of Tibetan, animals and human beings. These character rock engravings are carved with metal tools, so they should be relatively young.

The above data show that the rock engravings in Shahen are mainly about animals, with sheep and horses being the most common, followed by such animals as camels and eagles. The proportion of grazing rock engravings is also relatively large (see Table 3.4). Therefore, the distribution characteristics of rock engravings in Shahen and Tuilama Temple are extremely similar as the two sites are close with the same terrain.

4. Summary

According to the overall distribution of rock engravings in the area (see Figures 3.1 and 3.2), among the 1,184 rock engravings, animal rock engravings account for the highest proportion, followed by figure rock engravings and grazing rock engravings. Moreover, the animals in animal rock engravings are mostly grassland dwellers, such as sheep, horses, deer, camels, eagles, dogs, tigers, etc. (in order of frequency). These types of rock engravings depict people obtaining animal food, whether they are about animals, grazing, or riders or the combination of people and animals in figure rock engravings. In addition, vehicle rock engravings closely related to people's production and life as well as numerous footprint

Table 3.4 Statistics of Rock Engravings in Shahen in Darhan Maomingan Union Banner, Baotou City

Type of Rock Engravings	Quantity (Figure)	Proportion (%)		
Animal rock engravings	Individual animals	15	13	49.5
	Animals in groups	36	30.4	
	Unrecognizable	6	6.1	
Grazing rock engravings		11	9.6	
Hunting rock engravings		3	2.6	
Vehicle rock engravings				
Footprint rock engravings		8	7	
Human face rock engravings		1	0.9	
Figure rock engravings		10	8.7	
Symbol rock engravings		8	7	
Graph and character rock engravings		5	4.3	
Unrecognizable rock engravings		12	10.4	
Total		115	100	

rock engravings with the meaning of begging for harvest and fertility, also appear in large numbers in this area. Therefore, it's reflected in the rock engravings that the main industry mode of the area is animal husbandry. Although the area also has a hunting industry, it is not dominant. In addition, with many low mountains and hills, the area is suitable for animal husbandry, which adapts to its terrain and environment characteristics.

II. Seerteng Mountain

This area is divided into three the eastern, middle and western sections. In the eastern section are the rock engravings of Tianmiancilao Great Wall in Guyang County, Baotou City. In the middle section are the rock engravings of Qiangpan Hure and Deli Geerhua in Darhan Maomingan Union Banner in Baotou City. The western section mainly includes the rock engravings of New Hure Sumu and Moligeqi Mountain in Urad Middle Banner, Bayannur City. The rock engravings in this area are located between 41.42°N and 109.110°E. The eastern section is in relatively low latitudes, near 41°N. The middle and western sections are basically in the same latitudes near 42°N.