

On the War Culture of Rewarding, Management and Sacrificing in the Ancient China Zhou Dynasty Based on the War Inscriptions

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Supported by National Funds for Social Science “Research on the Time Category in the Oracle-Bone Inscriptions in Ancient Chinese Shang Dynasty” (13XYY017); Chinese Special Postdoctoral Funds “Research on the Time Category in the Oracle-Bone Inscriptions in Ancient Chinese Shang Dynasty” (2014T70841); Chinese Postdoctoral Funds “Research on the Cognitive Issues of the Time Category in the Oracle-Bone Inscriptions in Ancient Chinese Shang Dynasty” (2013M531921); Chongqing city’s Postdoctoral Funds “ Research on the Different Expressions of the Time Category in the Oracle-Bone Inscriptions in Ancient Chinese Shang Dynasty” (XM201359).

Received 19 April 2015; accepted 2 June 2015
Published online 26 August 2015

Abstract

The Zhou dynasty had the complete regulation system of the armies. Based on the words used in the bronze ware’s inscriptions, we can see army official appointing, army administration, army’s working style culturing and not-obey-order army punishing. The primitive humanism has developed to some degree in bronze ware’s inscriptions. It manifests that the individual living condition is focused. The ideology of cautious fighting is issued. The management, fighting rewarding, fighting sacrificing and human beings’ lives protection has been stressed. It is a great improvement based on the humanism prospect in the ancient society.

Key words: War culture; Zhou dynasty; Rewarding; Management; Sacrificing; Bronze inscriptions

Deng, F. (2015). On the War Culture of Rewarding, Management and Sacrificing in the Ancient China Zhou Dynasty Based on the War Inscriptions. *Cross-Cultural Communication*, 11(8), 60-66. Available from: <http://www.cscanada.net/index.php/ccc/article/view/7434> DOI: <http://dx.doi.org/10.3968/7434>

INTRODUCTION

As we know, the early Chinese considered that two things were the most important for one country. One was sacrificing to the gods and ancestors. One was fighting. Fighting continued the political activity. The bronze inscriptions in the Zhou dynasty are of rich language materials about war, contrast to the oracle-bone inscriptions in the Shang dynasty, these language materials are systematical and complete, so they have provided so many materials to us to investigate all aspects of war culture. This paper will discuss the war culture of rewarding, management and sacrificing.

1. THE WAR CULTURE OF REWARDING

The rewarding of the war meet the realistic and psychological demands such as keeping the power, improving the living wellbeing and safeguarding the lives of the people which we call primitive humanism, and to some degree, these demands made people to push forward the ancient war. When the human being’s civilization entered the Zhou dynasty, the bronze ware’s inscriptions have become the main culture mode. These bronze ware’s inscriptions had recorded rich language materials about the ancient wars. During this period, we can see much more words of recording the rewarding culture of ancient wars, namely, there are much more rewarding modes of the war in the Zhou dynasty than in the Shang dynasty. They are a) ci, b) mieli, c) shang and d) li.

1.1 Ci Rewarding in the Fighting

In the oracle-bone inscriptions, ci’s complete figure is like the water in one cup which is of much higher location being poured into another cup which is of much lower location. Guo (1959, p.1) and Zhang (1982, p.88) considered that the water flow out from one cup and

pouring into another cup, so it meant rewarding. For examples:

1) (the oracle-bone inscriptions) 庚戌卜，贞赐多女有贝朋。(《合集》11438)

(Pinyin) Gengxu bu, zhen ci duonv you bei peng. (*Heji* 11438)

(Word-to-word translation) cracking one the tortoise shell and bull's bone on Gengxu day, divining, reward Duonv one peng shellfish. (*Heji* 11438)

(Idiomatic translation) Cracking on the tortoise shells and bull's bones on Gengxu day, divining: We should reward Duonv one peng of shellfish (money). (*Heji* 11438)

2) (the oracle-bone inscriptions) 贞，勿赐黄兵。(《合集》9468)

(Pinyin) Zhen, wu ci Huang bing. (*Heji* 9468)

(Word-to-word translation) Divining, do not reward Huang weapon. (*Heji* 9468)

(Idiomatic translation) Divining: we should not reward Huang weapon. (*Heji* 9468)

3) (the bronze ware's inscriptions) 赐刚劫贝朋。(《刚劫尊》)

(Pinyin) ci Gangjie bei peng. (*Gangjie Zun*)

(Word-to-word translation) reward Gangjie one peng shellfish. (*Gangjie Zun*)

(Idiomatic translation) Reward Gangjie one peng of shellfish (money)! (*Gangjie Zun*)

4) (the bronze ware's inscriptions) 其父蔑禹历，赐金。(《禹鼎》)

(Pinyin) Qifu mie Yu li, ci jin. (*Yu Ding*)

(Word-to-word translation) Qifu praise Yu, reward bronze. (*Yu Ding*)

(Idiomatic translation) Qifu praised Yu, and reward him bronze. (*Yu Ding*)

1.2 Mieli Rewarding in the Fighting

In the oracle-bone inscriptions and bronze ware's inscriptions, mie's figure consists of two parts: head and ge weapon. Wu (1982) considered that mie has the same meanings as fa which means using the ge weapon to kill person. It derived from fa sacrificing form. For examples of the oracle-bone inscriptions:

5) 戊寅卜，争贞，雨其蔑。(《合集》250)

(Pinyin) Wuyin bu, zheng zhen, yu qi mie. (*Heji* 250)

(Word-to-word translation) wuyin cracking on the tortoise shell and bull's bone, zheng divining, rain mie. (*Heji* 250)

(Idiomatic translation) Cracking on the tortoise shells and bull's bones on Wuyin day, Zheng divined: we should call for raining using the mie sacrificing form. (*Heji* 250)

6) 己未卜，宾贞，蔑雨，唯有它。(《合集》12895)

(Pinyin) jiwei bu, bin zhen, mie yu, wei you ta. (*Heji* 12895)

(Word-to-word translation) jiwei cracking on the tortoise shells and bull's bones, bin divining, mie rain, have calamity. (*Heji* 12895)

(Idiomatic translation) Cracking on the tortoise shells and bull's bones on Jiwei day, Bin divined: We should call for raining using mie sacrificing form, and it has calamity. (*Heji* 12895)

7) 戊午，雨蔑。(《合集》24901)

(Pinyin) wuwu, yu mie. (*Heji* 24901)

(Word-to-word translation) Wuwu, rain mie. (*Heji* 24901)

(Idiomatic translation) Cracking on the tortoise shells and bull's bones on Wuwu day, (divining) we should call for raining using mie sacrificing form. (*Heji* 24901)

In fact, the fa sacrificing form had something with recording the merits and achievements in the fighting, so extending from this meaning, fa have the meanings such as "exploit" and "achievement". *Yizhoushu's Jigongjie sector* 《逸周书·祭公解》 said: zi shen yu xiaozi 兹申予小子, zhui xue yu wenwu zhi mie 追学于文武之蔑, zhou ke kan shao chengkang zhi ye 周克龕绍成康之业. Cheng Chusheng (2004, p.434) said that mieli means that someone should be encouraged and urged because he has made achievements. For examples of the bronze ware's inscriptions:

8) 司从雍父戍于古师，蔑历。(《司卣》)

(Pinyin) si cong yongfu shuyu gushi, mieli. (*Si You*)

(Word-to-word translation) Si follow Yongfu keep guard at gushi, encourage and urge. (*Si You*)

(Idiomatic translation) People Si followed Yongfu and kept guard at Gushi place, so he was encouraged and urged. (*Si you*)

9) 其父蔑禹历，赐金。(《禹鼎》)

(Pinyin) Qifu mie Yu li, ci jin. (*Yu Ding*)

(Word-to-word translation) Qifu praise Yu, reward bronze. (*Yu Ding*)

(Idiomatic translation) Qifu praised Yu, and reward him bronze. (*Yu Ding*)

1.3 Shang Rewarding in the Fightin

Shuowen's Bei sector said that shang means "to reward the persons who have achievements". Duan Yucai (1988) said that Xukai considered "shang" (赏) should be read as the sound of "shang" (尚), and it meant "to highly praise one's achievements". Cheng Chusheng (2004, p.659) believed that the sound of "shang" (赏) is "shang" (尚) and its meaning coming from shellfish (money), or the sound of "shang" (赏) is "shang" (商) and its meaning coming from shellfish (money) in the bronze ware's inscriptions. For examples from the passing-on documents:

10) 功多有厚赏。(《尚书·泰誓》)

(Pinyin) gong duo you hou shang. (*Taishi/Shangshu*)

(Word-to-word translation) achievement much has more reward. (*Taishi/Shangshu*)

(Idiomatic translation) If someone has many achievements, he should be rewarded much. (*Taishi/Shangshu*)

11) 爵禄所以赏功也。(《韩非子·难二》)

(Pinyin)jue lu suo yi shang gong ye. (*Naner/Hanfeizi*)
(Word-to-word translation) ranks emoluments use reward achievement. (*Naner/Hanfeizi*)

(Idiomatic translation)Ranks and emoluments are used to reward someone for his achievements. (*Naner/Hanfeizi*)

For examples from the bronze ware's inscriptions:

12) 公赏冉贝百朋. (《蠡方鼎》)

(Pinyin)gong shang ran bei bai peng. (*Lifang Ding*)

(Word-to-word translation)Gong reward Ran shellfish one hundred peng. (*Lifang Ding*)

(Idiomatic translation) Gong (rank) rewarded Ran one hundred peng (money). (*Lifang Ding*)

13) 侯赏復贝三朋. (《復鼎》)

(Pinyin)hou shang fu bei san peng. (*Fu Ding*)

(Word-to-word translation) Hou reward Fu shellfish three peng. (*Fu Ding*)

(Idiomatic translation) Hou (rank) rewarded Fu three peng shellfish. (*Fu Ding*)

1.4 Li and Shouli Rewarding in the Fighting

In the bronze ware's inscriptions, "li" has the same sound as "li" (厘). Erya's Shigu sector said that "li" (厘) means "to give" and "to reward". Sometimes, "shou" (受) and "li" are used jointly. These two words have the same meaning. Li (2004, p.1143), Yang (1986, p.19) and Yan (1978, p.248) considered that 'shouli' has the same meanings as 'li' which means "to give" and "to be rewarded". For examples from the handed-down documents:

14) 丕厘上帝之耿命. (《尚书·立政》)

(Pinyin) pi li shangdi zhi geng guang. (*Lizheng/Shangshu*)

(Word-to-word translation) High reward God of glorious order. (*Lizheng/Shangshu*)

(Idiomatic translation) Someone has been rewarded highly with glorious order coming from God. (*Lizheng/Shangshu*)

15) 厘尔士女. (《诗经·大雅·既醉》)

(Pinyin) Li er shi nv. (*Jizui/Daya/Shijing*)

(Word-to-word translation) reward you male servant female servant. (*Jizui/Daya/Shijing*)

(Idiomatic translation)Reward you male servants and female servants! (*Jizui/Daya/Shijing*) For examples from the bronze ware's inscriptions:

16) 厘汝, 易汝土田. (《多友鼎》)

(Pinyin) li ru, ci ru tu tian. (*Duoyou Ding*)

(Word-to-word translation) reward you, reward you land field. (*Duoyou Ding*)

(Idiomatic translation) Reward you! And reward you with land and field. (*Duoyou Ding*)

17) 使尹氏授厘吾圭鬲. (《吴簠》)

(Pinyin) shi yin shi shou li wu gui li. (*Wu Gui*)

(Word-to-word translation) make Yinshi reward Wu gui li. (*Wu Gui*)

(Idiomatic translation) Make Yinshi reward Wu with gui(one kind of jade on ceremonial occasion) and li (one kind of pot used in kitchen). (*Wu Gui*)

In all, the fighting rewards in the Zhou dynasty are very specific. Main rewards are necessity in the ordinary life, in the sacrificing ceremony and in the fighting against the enemies. And many rewards are money. So this forms a political mode: abstract fighting aim in the war is contrast to the specific fighting process. It is different from the specific fighting goal being contrast to the specific fighting process in the Shang dynasty.

2. THE MANAGEMENT OF WAR

In order to improve the fighting effect and reaching the fighting aim, and safeguarding the lives of the fighting participants to the greatest degree, it is necessary to regulate the army effectively. So we can say that the fighting regulation embodied the primitive humanism to some degree. As we know that contrast to the Shang dynasty, the nature of the fighting in the Zhou dynasty had changed. So following the nature of fighting changing, the ideology of the fighting subjects has changed correspondingly. It has been proved that the Shang dynasty had regulation to administrate the fighting subjects based on the facts that they had left, rights and middle sectors of the armies, and large army sectors such as left lü and right lü. Coming to the Zhou dynasty, they had specified these regulations which come to the army construction, troops stationing and the inner and specific administrations of the armies. These kinds of terms emerging in the bronze ware's inscriptions in the Zhou dynasty are "guan, si, guansi, jiansi, xing, jian, gongying, luhe, sucheng, zheng and fa".

2.1 Guan, Si, Guansi and Jiansi Management in the Fighting

Li (2004, p.4123) said that "guan" means "to administrate" or "to regulate". Kong Yingda (孔颖达) added meanings interpreting to Liji's Wangzhi sector and said that "guan" (官) has the same sound as "guan" (管), so its meanings come from "guan" (管) which means "to regulate". For example of the bronze ware's inscriptions:

18) 司乃祖嫡官邑人、虎臣、西门夷. (《师酉簠》)

(Pinyin) si nai zu di guan yiren, hucheng, ximenyi. (*Shiyou Gui*)

(Word-to-word translation) take over your grandfather continue regulate yiren, hucheng, ximenyi. (*Shiyou Gui*)

(Idiomatic translation)Take over your grandfather and continue to regulate Yiren, Hucheng and Ximenyi! (*Shiyou Gui*)

Ding Su (pp.3363-3366) considered that "si" (司) means "in charge of" or "to preside over", and it means "to regulate" or "to shoulder" based on its extending meanings. *Gaoqiu chapter of Zhengfeng sector of Shijing* (《诗经·郑风·羔裘》) said "bi qi zhi zi, bang zhi si zhi" (彼其之子, 邦之司直) Mao Heng added interpretation and said that "si" means "to preside over". *Liji's Wenwangshiji* (《礼记·文王世子》) sector said:

Yue zheng si ye, fu shi si cheng (乐正司业, 父师司成).
For example of the bronze ware's inscriptions:

19) 司六牧. 俘厥金胄. (《南宫柳鼎》)

(Pinyin) si liu mu, fu jue jin zhou. (*Nangongliu Ding*)

(Word-to-word translation) Preside over six livestock farming! Capture their golden helmet. (*Nangongliu ding*)

(Idiomatic translation) Preside over six sectors about livestock farming! And capture enemies' golden helmet. (*Nangongliu ding*)

20) 用司六师王行三有司: 司徒、司马、司空. (《蠡方鼎》)

(Pinyin) yong si liushi wangxing san yousi: situ, sikong, sikong. (*Lifang Ding*)

(Word-to-word translation) use administrates liushi, wangxing three administrative sectors: situ, sima and sikong. (*Lifang Ding*)

(Idiomatic translation) Use these rewards to administrate liushi, wangxing and three administrative sectors: situ, sima and sikong. (*Lifang Ding*)

"Guansi" (官司) has the same meanings as "si" which means "to regulate". For example of the bronze ware's inscriptions:

21) 令女官司邑人、师氏. (《师员簋盖》)

(Pinyin) ling ru guansi yiren, shishi. (*Shiyuan Gui*)

(Word-to-word translation) Order you preside over Yiren Shishi. (*Shiyuan Gui*)

(Idiomatic translation) Order you preside over Yiren and Shishi. (*Shiyuan Gui*)

22) 官司丰园左右师氏. (《元年师史簋》)

(Pinyin) guansi fengyuan zuoyou shishi. (*Yuannian Shishi Gui*)

(Word-to-word translation) regulate fengyuan left right Shishi. (*Yuannian Shishi Gui*)

(Idiomatic translation) Regulate the left and right Shishi officer of Fengyuan. (*Yuannian Shishi Gui*)

"Jiansi" (兼司) means "to preside over" or "to regulate". For example of the bronze ware's inscriptions:

23) 王令蠡曰: 兼司六师八师艺. (《蠡方鼎》)

(Pinyin) wang ling li yue: jiansi liushi ta bashi yi. (*Lifang Ding*)

(Word-to-word translation) the king order Li said: in charge of liushi and bashi's affairs. (*Lifang Ding*)

(Idiomatic translation) The king ordered Li and said that you should be in charge of Liushi officers and Bashi's affairs. (*Lifang Ding*)

2.2 Xing, Jian and Fa Management in the Fighting

In the oracle-bone inscriptions, "xing" consists of two parts: One is "sheng" (生) which indicate its sound, and the other is "mu" (目) which indicate its meaning. Sun (1927, p.8), Ye (1934, p.126), Shang (1933, p.2), Wen (1993, pp.515-526), Qu (1961, p.2), He (1985, p.92) considered that "xing" means "to inspect". It comes to the Zhou dynasty, the character figure keeps consistent. For examples from the bronze ware's inscriptions:

24) 王令中先省南国贯行. (《中甗》)

(Pinyin) wang ling zhong xian xing nanguo guanxing. (*Zhong Yan*)

(Word-to-word translation) the king order Zhong first inspect Nanguo Guanxing. (*Zhong Yan*)

(Word-to-word translation) the king order Zhong first inspect Nanguo Guanxing. (*Zhong Yan*)

25) 王肇通省文武勤疆土. (《害钟》)

(Pinyin) wang zhao yu xing wenwu qin jiang tu. (*Hu Zhong*)

(Word-to-word translation) the king inspect Wenwu administer land. (*Hu Zhong*)

(Idiomatic translation) The king had inspected the land which Wen king and Wu king administered. (*Hu Zhong*)

In the oracle-bone inscriptions, the character figure of "jian" (監) means that one person crouches beside one utensil which is filled with water and mirror himself. Extending from this meaning, Tang (1981, pp.76-77), Sun (1992, p.355), Li (2004, p.2717), Zhao (1983, pp.358-359) and Yao (1989, p.320) considered that "jian" means "to inspect" and "keep watch on". In the handed-down documents, *Shangshu's Jinteng sector* 《尚书·金縢》 said "Shi Guanshu Caishu Jian Lufu" (使管叔蔡叔监禄父). *Yizhou's Zuoluojie sector* 《逸周书·作雒解》 said "jian Huoshu yu Yin, bei jian Yin cheng" (建霍叔于殷, 俾监殷臣). For examples from the unearthed documents:

26) 癸丑卜, 惟卩勾又监凡. (《合集》27740)

(Pinyin) guichou bu, wei jie gai you jian fan. (*Heji* 27740)

(Word-to-word translation) guichou cracking on the tortoise shells and bull's bone, Jie hope inspect Fan. (*Heji* 27740)

(Idiomatic translation) Cracking on the tortoise shells and bull's bones on guichou day, (divining) Jie hope to inspect Fan state. (*Heji* 27740)

27) 监司师戍. (《善鼎》)

(Pinyin) jian si shi shu. (*Shan Ding*)

(Word-to-word translation) inspect sishi keep watch. (*Shan Ding*)

(Idiomatic translation) Inspect keeping-watch of sishi army (*Shan Ding*)

In the bronze ware's inscriptions, "fa" (罰) consists of three parts: wang (net), yan (speaking) and dao (knife). Cheng (2004, pp.468-469) believed that "fa" has two items of meanings. One means "to punish", and the other means "to use money to free from punish". Shiqi's servants did not follow the king to fight against Fanglei, so they used money to free from the punishment in the bronze ware's inscriptions of Shiqi ding. For example from the handed-down documents: *Shangshu's Tangshi sector* 《尚书·汤誓》 said: "er shang fu yu yiren, zhi tian zhi fa." (尔尚辅予一人, 致天之罚) For examples from the unearthed documents:

28) 汝匡罚大。(《召鼎》)

(Pinyin)ru kuang fa da. (*Hu Ding*)

(Word-to-word translation) you will punish seriously.
(*Hu Ding*)

(Idiomatic translation) You will be punished seriously.

(*Hu Ding*)

29) 罚汝三百尹。(《滕匜》)

(Pinyin)fa ru san bai yin. (*Ying Yi*)

(Word-to-word translation) punish and fine you three
lve. (*Ying Yi*)

(Idiomatic translation) Punish and fine you three lve
money. (*Ying Yi*)

2.3 Zheng, Sucheng, Gongying and Luhe Management in the Fighting

In the oracle-bone inscriptions, “zheng” (正) consists of two part: zhi (toe) and fanguang (city). Wu (1959, pp.242-243) and Guo (1978, p.105) considered that “zheng” means “to march towards an city”. Cheng (2004, p.153) considered that “zheng” can mean “to rectify” and “to reorganize”. For example from the handed-down documents: the *Huangyi Sector of Shijing’s Daya Chapter* (《诗经·大雅·皇矣》) said: “wang he si lu, yuan zheng qi lu.”(王赫斯怒, 爰整其旅) For examples from the bronze ware’s inscriptions:

30) 公族整师。(《晋侯稣编钟》)

(Pinyin) gongzu zheng shi. (*Jinhou Su Bianzhong*)

(Word-to-word translation) gongzu rectify army.
(*Jinhou Su Bianzhong*)

(Idiomatic translation) Gongzu rectify the army.

(*Jinhou Su Bianzhong*)

31) 王在周, 格新宫, 王延正师氏。(《师簋盖》)

(Pinyin) wang zai zhou, ge xin gong, wang yan zheng
shishi. (*Shi Gui*)

(Word-to-word translation) the king at Zhou, arrive at
xingong, the king reorganize army. (*Shi gui*)

(Idiomatic translation) The king was at Chengzhou
city, then arrived at Xingong palace, and reorganized the
armies. (*Shi Gui*)

32) 王令膳夫克舍令于成周, 鬲正八师之年。(《小克鼎》)

(Pinyin) wang ling shanfu ke she ling yu chengzhou,
yu zheng bashi zhi nian. (*Xiaoke Ding*)

(Word-to-word translation) king order Shanfu Ke
launch order at Chengzhou, rectify Bashi year. (*Xiaoke
Ding*)

(Idiomatic translation) It was in the year when the
king ordered Shanfu Ke to get to Chengzhou city, launch
the king’s demand, and rectify the Bashi army. (*Xiaoke
Ding*)

In the bronze ware’s inscriptions, “sucheng” (肃成)
means “to culture and establish whole-heartedly” and “to
rectify and reorganize”. For examples from the bronze
ware’s inscriptions:

33) 肃成朕师舆之政德。(《叔夷钟》)

(Pinyin)su cheng zhen shi yu zhi zheng de. (*Shuyi
Zhong*)

(Word-to-word translation) culture and establish my
army the politics and merits. (*Shuyi zhong*)

(Idiomatic translation) Culture and establish the good
politics and merits of my armies. (*Shuyi zhong*)

In the bronze ware’s inscriptions, “gong” (巩) has the
same sound as “gong” (攻), and it means “to use active
method to administrate”. And “ying” (营) means “to run
and manage” or “in charge of”. For example from the
handed-down documents, *Lingtai Sector of Shijing’s
Daya chapter* (《诗经·大雅·灵台》) said: “jing zhi
ying zhi, shu min gong zhi.”(经之营之, 庶民攻之) For
examples from the bronze ware’s inscriptions:

34) 汝攻营朕行次。(《叔夷钟》)

(Pinyin)ru gong ying zhen xingci. (*Shuyi Zhong*)

(Word-to-word translation) you in charge of my trip.
(*Shuyi Zhong*)

(Idiomatic translation)You are in charge of my trip.

(*Shuyi Zhong*)

In the bronze ware’s inscriptions, ‘luhe’(戮和) means
‘to endeavour to work harmoniously’ and ‘to coordinate’.
For examples from the bronze ware’s inscriptions:

35) 虔恤厥尸事, 戮和三军徒通于厥行次。(《叔夷
钟》)

(Pinyin)qian xu jue shishi, luhe sanjun tu tong yu jue
xingci. (*Shuyi Zhong*)

(Word-to-word translation) whole-heartedly ran
undertaking, coordinate armies on their trip. (*Shuyi Zhong*)

(Idiomatic translation) You should whole-heartedly
ran your undertaking, and coordinate armies on their trip.
(*Shuyi Zhong*)

3. THE SACRIFICING IN THE FIGHTING

If we can say that rewarding in the fighting is an effective
method of materials and administration, the sacrificing is
an inner spiritual regulation. Its function has two factors.
One is to comforting the fighting participants, and the
other is to reduce the mental harm coming from the cruel
fighting to some degree. So we can say that sacrificing in
the fighting is a typical and primitive activity based on the
original humanism. There are four terms about the
sacrificing in the fighting. They are 1) liao, 2) zhui, 3) zhu
and 4) gao.

3.1 Liao Sacrificing in the Fighting

In the oracle-bone inscriptions, the character shape of
“liao” (燎) is like the burning wood. Rao Zongyi (1959,
pp.352-353), Chen Mengjia (1988, p.151) considered that
“liao” means “to burn the wood to sacrifice”.
Lüshichunqiu’s Jidongji sector 《吕氏春秋·季冬纪》
said: “gong qin miao ji baisi zhi xin liao” (供寝庙及百祀
之薪燎) Gao You added interpretation and said “liaozhe,
jiju chaixin zhi bi yu sheng yu shang er liao zhi, sheng qi
yanqi” (燎者, 积聚柴薪置壁与牲于上而燎之, 升其烟气)
Yizhou’s Shifujie sector 《逸周书·世俘解》 said:
“nai yi xian guo ru, liao yu zhou miao” (乃以先馘入, 燎
于周庙) For examples from the unearthed documents:

36) 甲辰卜, 王翌乙巳燎于成五羊. (《合集》1348)

(Pinyin) jiachen bu, wang yi yisi liaoyu cheng wuyang. (*Heji* 1348)

(Word-to-word translation) jiachen cracking on the tortoise shells and bull's bones, the king the coming yisi liao yu Cheng five sheep. (*Heji* 1348)

(Idiomatic translation)Cracking on the tortoise shells and bull's bones on jiachen day, the king would sacrifice to the ancestor Cheng in liao form. (*Heji* 1348)

37) 燎于河王亥上甲十牛, 卯十牢. 五月. (《合集》1182)

(Pinyin)liao yu he wanghe shangjia shi niu, mao shi nao, wuyue. (*Heji* 1182)

(Word-to-word translation) liao to river, wanghai and Shangjia ten bulls, kill ten sacrificial animal, May. (*Heji* 1182)

(Idiomatic translation)Sacrifice ten bulls to the river god, the ancestor Wanghai and the ancestor Shangjia in liao form, and kill ten sacrificial animal! May. (*Heji* 1182)

For examples from the bronze ware's inscriptions:

38) 入燎周庙. (《小孟鼎》)

(Pinyin) ru liao zhou miao. (*Xiaoyu ding*)

(Word-to-word translation) enter liao Zhou temple. (*Xiaoyu Ding*)

(Idiomatic translation)Enter and sacrifice to Zhou temple in liao form. (*Xiaoyu Ding*)

39) 至, 燎于成周. (《庸伯崖簋》)

(Pinyin)zhi liao yu chengzhou. (*YongbOYA GUI*)

(Word-to-word translation) arrive liao to Chengzhou. (*Yongboya Gui*)

(Idiomatic translation) Arrive and sacrifice at Chengzhou city in liao form. (*Yongboya Gui*)

In the bronze ware's inscriptions, "zhu" has the meaning sign which means "to sacrifice". Its meaning resemble to "liao" (燎) based on the context. For example from the bronze ware's inscriptions:

40) 公归佳于周庙. (《蠡方鼎》)

(Pinyin) gong gui zhui yu zhou miao. (*Lifang Ding*)

(Word-to-word translation)gong come back sacrifice at Zhou temple. (*Lifang Ding*)

(Idiomatic translation)The gong (rank) came back and sacrifice at Zhou temple. (*Lifang Ding*)

3.2 Zhu Sacrificing in the Fighting

In the oracle-bone inscriptions, the character shape of "zhu" (祝) is like someone kneeling down and praying. *Zhouli's Chunguan* sector 《周礼·春官》 said: "guo jiang you shi yu siwang, ji jun gui ,xian yu she, ze qian zhu." (国将有事于四望, 及军归, 献于社, 则前祝) *Shangshu dazhuan's Hongfanwuxingzhuan* 《尚书大传·鸿范五行传》 said: "fang si yue boguo, shuai xiang xingshi, qi zhu ye." (方祀曰播国, 率相行事, 其祝也) For examples from the unearthed documents:

41) 辛巳卜, 其告水入于上甲, 祝大乙牛. (《合集》33347)

(Pinyin) xinsi bu, qi gao shui ru yu shangjia, zhu dayi niu. (*Heji* 33347)

(Word-to-word translation)xinsi cracking on the tortoise shells and bull's bones, tell Shangjia that it floods, Zhu Dayi one bull. (*Heji* 33347)

(Idiomatic translation)Cracking on the tortoise shells and bull's bones on xinsi day, we should tell Shangjia that it floods, sacrificing one bull to Dayi in Zhu form. (*Heji* 33347)

42) 辛酉卜, 王祝于妣己迺取祖丁. (《合集》19890)

(Pinyin) xinyou bu wang zhu yu biji nai qu zuding. (*Heji* 19890)

(Word-to-word translation)xinyou cracking, the king zhu to Biji, qu Zuding. (*Heji* 19890)

(Idiomatic translation)Cracking on the tortoise shells and bull's bones on xinyou day, the king sacrifice to the ancestors Biji and Zuding in zhu and qu forms. (*Heji* 19890)

For examples from the bronze ware's inscriptions:

43) 周公谋禽祝. (《禽簋》)

(Pinyin)zhou gong mou qin zhu. (*Qin Gui*)

(Word-to-word translation)Zhou gong scheme Qin zhu. (*Qin Gui*)

(Idiomatic translation) Zhougong schemes and Qin sacrifices in the zhu form. (*Qin Gui*)

44) 禽有馭祝. (《禽簋》)

(Pinyin) qin you xian zhu. (*Qin Gui*)

(Word-to-word translation)Qin has conformed to zhu. (*Qin Gui*)

(Idiomatic translation)Qin can sacrifice in zhu form conforming to tradition. (*Qin Gui*)

3.3 Gao Sacrificing in the Fighting

In the oracle-bone inscriptions, the character shape of "gao" (告) is like someone stretching one's tongue and saying something. It means 'to sacrifice using gao form'. The *Jiangnan* chapter *Shijing's Daya* sector 《诗经·大雅·江汉》 said: 'jing ying sifang, gao cheng yu wang.' (经营四方, 告成于王) *Shangshudazhuan's Yaodian* sector 《尚书大传·尧典》 said: 'guzhe xunshou yi qian miao zhi zhu xing, chu yi bi bo pi gui gao yu zu'(古者巡守以迁庙之主行, 出以币帛皮圭告于祖) For examples from the unearthed documents:

45) 告于大甲祖乙. (《合集》183)

(Pinyin)gaoyu dajia zuyi. (*Heji* 183)

(Word-to-word translation)gao to Dajia Zuyi. (*Heji* 183)

(Idiomatic translation) Sacrifice to the ancestors Dajia and Zuyi in gao form. (*Heji* 183)

46) 甲辰卜, 贞, 惟翌乙巳告上甲. (《合集》428)

(Pinyin)jiachen bu, zhen, wei yi yisi gao shangjia. (*Heji* 428)

(Word-to-word translation) jiachen crack, divine, coming yisi gao shangjia. (*Heji* 428)

(Idiomatic translation)Cracking on the tortoise shells and bull's bones on jiachen day, divining, we should sacrifice to the ancestor Shangjia in gao form. (*Heji* 428)

47) 贞, 有疾, 告羌甲. (《合集》869)
(Pinyin) zhen, you ji, gao qiangjia. (*Heji* 869)
(Word-to-word translation) divine, sill, gao qiangjia.
(*Heji* 869)

(Idiomatic translation) Divining, being sill, we should sacrifice to the ancestor qiangjia in gao form. (*Heji* 869)

There is the ceremony of gao-sacrificing form in the bronze ware's inscriptions. Its main content is to tell the ancestors the successful fighting in the temple. For example from the bronze ware's inscriptions:

48) 王命益公征眉敖, 益公至告. (《乖伯簋》)

(Pinyin) wang ming yigong zheng meiao, yigong zhi gao. (*Guaibo Gui*)

(Word-to-word translation) the king order Yigong fight against Meiao state, and Yigong came back gao. (*Guaibo Gui*)

(Idiomatic translation) The king ordered Yigong to fight against Meiao state, and Yigong came back and sacrificed in gao form. (*Guaibo Gui*)

CONCLUSION

We can see that the Zhou dynasty had the complete regulation system about the armies. Based on the words used in the bronze ware's inscriptions, we can see army official appointing, army administrating, army's working style culturing and not-obey-order army punishing. The special collections—armies have been focused by the society. People focus on the objects who are realistic human beings, so they differentiate each other. It is impossible for the rulers to obtain the political aim if they cannot zoom on the specific individuals, so it is necessary for the effective regulation and rewarding.

The sacrificing is spiritual control of human beings who take part in the army. This control is not only a spiritual anesthetic but also a power for gathering spirit. It makes the army believe that their fighting is blessed by the gods and ancestors. This kind of inner spiritual power pushes them forward in the fighting and it became a living power. On the other hand, when the war is over and people face the cruel death reality, the sacrificing becomes a spiritual comfort to console the wounds. It becomes the excuse of the rulers, and shirks their responsibility and shift the duty of fighting onto the far world that is controlled by the gods and ancestors.

The primitive humanism has developed to some degree in bronze ware's inscriptions. It manifests that the individual living condition is focused. The ideology of cautious fighting is issued. The management, fighting effecting, fighting sacrificing and human beings' lives

protection has been stressed. In fact, we cannot see the whole content in the oracle-bone inscriptions in the Shang dynasty. Although these action affiliate to the ruler's political goals, it is a great improvement based on the humanism prospect in the ancient society.

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