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

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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

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) 庚戊卜，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 on 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 (moeny). (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)
   (Idiomatic translation)Reward Gangjie one peng of shellfish. (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, yi qie mie. (Heji 250)
   (Word-to-word translation) wuyin cracking 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 yi, 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, yi 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". Yizhou’s Jiagongjie sector《逸周书·祭公解》said: zi shen xu xiaozui gong shu zi, zhi xue jin wu. zhi mie. (Idiomatic translation) People Si followed Yongfu kept guard at Gushi, encourage and urge. (Si You)

1.3 Shang Rewarding in the Fighting

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.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) 司从雍父戌于古师，赐历. (《司分》)
   (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)

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》)
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 Zhou 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” (官) 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. （《师酉簋》）

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

(Word-to-word translation) Take over your grandfather continue regulate yiren, huicheng, ximenyi. (Shiyou Gui)

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

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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. (《簋方鼎》)
(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)

For examples of the bronze ware’s inscriptions:

21) 今女官司邑人、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) 官司丰圆左右师氏. (《元年📃簋簋》)
(Pinyin) guansi pengyuan 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 Pengyuan. (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: 兼司六师羁八师衣. (《簋方鼎》)
(Pinyin) wang ling li yue: jiansi liushi ta bashi yi. (Lifang Ding)
(Word-to-word translation) the king order Li and 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:

19) 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)
(Idiomatic translation) The king inspect Wenwu adminster land. (Hu Zhong)

In the oracle-bone inscriptions, the character figure of “jian” (监) 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) and Yizhoushu’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:

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)
(Idiomatic translation) The king inspect Wenwu adminster land. (Hu Zhong)

For examples from the bronze ware’s inscriptions of Shiqi ding. For example

25) 王肇遹省文武勤疆土. (《害钟》)
(Pinyin) wang zhao yu xing wenwu qin jiang tu. (Hu Zhong)
(Word-to-word translation) the king order Zhong first inspect Nanguo Guanxing. (Zhong Yan)
(Idiomatic translation) The king inspect Wenwu adminster land. (Hu Zhong)

In the oracle-bone inscriptions, the character figure of “fa” (罚) 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) 罚汝三百兮. (《媵匜》)
(Pinyin)fa ru san bai i.ve. (Ying Yi)
(Word-to-word translation) punish and fine you three i.ve. (Ying Yi)
(Idiomatic translation) Punish and fine you three i.ve 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 fangkuang (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 lü.”(王赫斯怒, 王整其旅) For examples from the bronze ware’s inscriptions:

30) 公族整师. (《晋侯稣钟》)
(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，王延正师之. (《师簋盖》)
(Pinyin)wang zai zhou, ge xin gong, wang yan zheng shi. (Shuiyi Zhong)
(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，矞正八师之年. (《小克鼎》)
(Pinyin)wang ling shanfu ke she ling yu chengzhou, yu zheng bazi 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” ( такого) 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)ru guo zhen shi yu zhi zheng de. (Shuiyi Zhong)
(Word-to-word translation) culture and establish my army the politics and merits. (Shuiyi zhong)
(Idiomatic translation) Culture and establish the good politics and merits of my armies.(Shuiyi zhong)

In the bronze ware’s inscriptions, “gong” (功) 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, 熠民攻之) For examples from the bronze ware’s inscriptions:

34) 汝攻营朕行次. (《叔夷钟》)
(Pinyin)ru gong ying zhen xingci. (Shuiyi Zhong)
(Word-to-word translation) you in charge of my trip.
(Shuiyi Zhong)
(Idiomatic translation)You are in charge of my trip.

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” (供寝庙及百祀之燎) Gao You added interpretation and said “liao, jiu chauixin zhi bi yu sheng yu shang er liao zhi, sheng qi yanqi” (燎者, 积聚柴薪置璧与牲于上而燎之, 升其烽火) Yizhou’s Shifuji sector《逸周书·世俘解》 said: “nai yi xian guo ru, liao yu zhou mio” (乃以先馘入, 燎于周庙) For examples from the unearthed documents:
36) 甲辰卜，王翌乙已燎于成五羊。（《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) 庚子卜，王者巡守以迁庙之主行，出以币帛皮圭告于祖庙。（古）
(Heji 183)
(Word-to-word translation) geng zi bu, wang zhe zhen shou yi xian miao zhi zhu xing, chu yi bi bo pi gui gao yu zu miao. (Heji 183)
(Idiomatic translation)Arrive and sacrifice at Zhou temple in liao form. (Yongboyua Gui)

3.2 Zhu Sacrificing in the Fighting

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 Jianghan chapter Shijing’s Daya sector saying something. It means ‘to sacrifice using gao form'.
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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