

Another Kind of “Interview”: Historical Data Pair Reading and Intertextual Interpretation of Oracle Bone Inscriptions

Xiangjun Xiong^{1,2}

¹College of Chinese Language and Literature of Northwest Normal University, Lanzhou, Gansu, 730000, China

²Guizhou Education University, Guiyang, Guizhou, 550018, China

Keywords: Inscriptions on oracle bones, Mutual understanding, Narration, Examples, Value

Abstract: The method of mutual view used extensively in “Historical Records” has begun to sprout in the oracle bone inscriptions. Through the parallel reading and intertextual interpretation of historical materials, it can be found that although each moment is a single-line narrative question, it is in different oracle bones and At different times, it has double-line and three-dimensional supplements. The Yin people have a narrative way of mutual understanding between the worship of the gods and the suspicion of the ancestors, the war and peace between the Yin and the Shang and the Fang kingdom, the respect of the oracle by the Shang king and the establishment of his own authority. This method of mutual opinion constructs a relatively loose but relatively systematic narrative time and space. Through symbolic and sacred interrogation activities, the tribal survival wisdom and civilization inheritance are written on the tortoise shell. This primitive and simple narrative method, this broad “method of mutual view”, has certain significance and value for the writing of Yin and Shang history, the study of pre-Qin narratives, and the promotion and popularization of Yin and Shang culture.

1. Introduction

“Historical Records” is regarded as “the swan song of the historian, the “Li Sao” without rhyme”, and the use of the method of mutual seeing is indispensable. The Northern Song essayist Su Xun was the first to propose that Sima Qian used the method of mutual opinion in the narration of people in the “Historical Records”. Mr. Jin Dejun has the highest recognition of the “definition of the method of mutual opinion”: “One person has a factor, and one person is related to several things. It’s too complicated. It’s too complicated to detail this and the other, and to detail the other, then intertextuality is enough.” At present, the study of the method of mutual observation, especially the “Historical Records”, has become a hot spot in the academic world. “When tracing the source, scholars’ views mainly focused on a few points. The first is derived from “Zuo Zhuan” that the representative scholars of this view are Hu Baozhen and others. The second is from the theory of “Lu Shi Chun Qiu”. Li Shibiao, the representative scholar of this view, et al. The third is from “Zhuangzi”. Representatives include Sun Yizhao and others. Fourth, Sima Qian first said that representative figures include Zhang Dake and Zhao Shengqun. This view is currently the most recognized one.

It can be seen that when many scholars discuss the method of mutual understanding, they are basically within the scope of the handed down documents, and they have not set foot in the historical materials of oracle bone inscriptions that have become magnificent. In fact, in the historical materials of the oracle bone inscriptions of the Yin and Shang Dynasty (this article does not discuss the historical materials of the oracle bones of the Western Zhou Dynasty), the “method of seeing each other” has begun to sprout, but this “method of seeing each other” is another kind of existence compared to the method of seeing each other in “Shi Ji” Status: In the small, fragmentary monograph narrative, the conjugation system is connected into a grand historical expression form that is opposite, relative or complementary. The author tries to use the means of historical data to read and intertextualize to explain The individual narrative historical materials of society, religion,

war, and class are integrated into a relatively unified narrative system, and make them tend to be the main narrative types of historical narratives that interpret and complement each other as much as possible.

2. Examples of the “Method of Seeing Each Other” in the Historical Materials Seen in the Inscriptions on Oracle Bones

Limited by the writing carrier of the oracle bone inscriptions and the needs of worshipping the heavens and the gods, ancestors and wars, avoiding disasters and praying for the year at that time, the core writing and narrative must focus on important events and the will of the king (that is, the will of heaven), but there are also Fortunetellers or engravers used different oracle bones in narrative to obtain a more desirable or more rational explanation. Although in the Yin and Shang periods, “obtaining the objectivity of historical narration is a luxury,” as in Zuo Zhuan. “The Thirteenth Year of Chenggong” says: “The important matter of the country lies in the sacrifice and the army”, but through the method of reading, it can be relatively more oriented towards historical truth. After clarifying the concept at this level, it is not difficult to understand many of the almost “intertextual” writings or the buds of “interviewing” in the inscriptions.

2.1 Mutual Views of Respecting the Heavens and Ancestors and Doubting the Ancestors

The Yin and Shang Dynasty were not far from the wilderness, their productivity was at a relatively low level, and natural disasters occurred frequently. The people of Yin believed that God was the master of rain, the first day, and the good years, and had supreme power. Therefore, they treated the gods or gods. The worship and admiration of God has reached the point where it cannot be added. God (the ancestor god) has the power to control everything, and all kinds of people are controlled by the emperor, for example:

“Collection” 1140: Wushenbu, ding: Fangdi, Yutu, cloud.

“Collection” 3496: Wu Yin Bu, Ding (Zhen): Lei Qilai.

“Collection” 6272: Ding (Zhen): (don't) cut, the emperor is not self-received (given) and (you).

“Collection” 14132 is: Zhen, this January emperor rain.

“Collection” 40033: Ding (Zhen): the emperor is not our own earthwork (you).

The above inscriptions are expressed in the form of pre-narrative in the form of pre-narrative in narratology. Before the results of the interrogation appeared, the fortuneteller had a clear pre-determined result in his heart. They talked about events such as the emperor's cloth clouds, the introduction of thunder, the blessing of the king's success in the expedition of the Fang, the earthwork, and the drought commanding rainfall. In the eyes of Yin people, God seems to be an omnipotent god, discharging mines and discharging clouds and spreading rain. , Fighting and praying for the New Year, etc., everything is so simple, so the people of Yin “flatter” to God, singing and dancing to respect. When the god of the day does evil, when the heaven falls on an extraordinary disaster, the people of Yin will turn from worshipping the god to Questions, even anger, please look at the following examples:

“Compilation” 94:1. Wang (Zhan) said: “The emperor (only) is favored, not quite.

2.2 Renyin Bu, Bin Ding Zhen: If It Doesn't Rain, the Emperor (Only) Will Favor It, But Not If. February.

“Collection” 10171: 1. Wushen Bu, Zhengzheng, the emperor will cast me black, January.

3. Emperor Qi Drops Me Black,

“Collection” 14173: Emperor Qi descends to destroy:

“Collection” 34146: Geng [Chen] Ding (Zhen): Ghost, Yun Xi (Wei) Emperor Order. two.

“Collection” 34157: Xinhai Bu: Di Gong (harmed) me, and thirty small prisons. three.

“Collection” 34482: Xinhai Bu: Di Gong (harm) me.

The above several sets of inscriptions respectively talked about God's damage to the city of Yin,

and the lack of rain for a long time caused a drought; no light was seen in the day and it was pitch black; God blew strong winds and destroyed the seedlings in the world; dropped “ghosts” and caused harm Wang wait. Makes the writer and the Yin king behind the writer’s fortune-telling (sometimes personally divination) helpless and angry. In this way, he keeps offering sacrifices to God (ancestors) and brings various disasters. This psychological expectation is frustrated. The contrast with the pre-narrative will lead to a great sense of loss in Yin's psychology.

It can be seen that in this intertextual way of reading oracle bone inscriptions, we can better understand the views and positions of the questioner (fortune-telling) and the narrator. Although this opposition and questioning position appears vague and profound, it can still be derived. This kind of writing and narration expresses the worship and questioning, respect and unwillingness of the gods and ancestors of the Yin people (kings) in different words. This is certainly the utilitarian application of the fortuneteller to the ancestor gods, and it also reflects The reflective spirit of the Yin people has turned the sacrifice into an action that is beneficial to oneself, making “memory become a very realistic “life world” or “life phenomenon”.” It constitutes a narrative closed loop and two The meta-oppositional thought is obviously an application of the “mutual view” in the narrative of history books.

4. Mutual Views on the Relationship between War and Peaceful Coexistence between the Yin and Shang Dynasty and Fang

When Tang and Xia were formed, Yin and Shang became a country with a vast territory and strong strength. It went a step further on the basis of the Xia Dynasty, with the same national power and numerous vassals. According to statistics, the most common state-affiliated countries in the engraved words are mainly earthwork, ghost party, (qiong) party, Li party, Jifang, Jingfang, Jifang, Dafang Qiang, etc., which are not contained in oracle bones but in others. There are dozens of documents including Sushen, Yanhao, Xi, Ba, Shu, Yong, Deng, Chu, Dongyi, Yue, etc. There are a lot of words about crusade against rebellion, see the following examples:

This oracle said that the king of Shang's divination would cause disasters, and it was later fulfilled: The land of the Fang Kingdom located in the north of the Yin and Shang Dynasty invaded the land on the border between the Yin and Shang Dynasty and captured ten people.

“Collection” 6409: Ding Youbu, ding zhen: This morning, Wang 𠂔 five thousand people are (expropriated) earthwork, and received (you) and (you). March.

“Collection” 6412: Hu (hu) broom (women) is good at cutting earth, accepting (you) and (you).

The above two inscriptions first said that Wuding Gaozong led an army and recruited an army of 5,000 people to crusade against the earth; then one of his wives and concubines, the famous heroine wife, led troops to conquer the earth. It can be seen that the war with the earth has become more serious. The earth is one of the great enemies of Yin and Shang.

This is a very famous piece in the oracle bone inscriptions. It records the incidents of the Yin and Shang dynasties sending troops together with the earth and invading the east and west sides of the Yin and Shang dynasty. According to the textual research of Mr. Hu Houxuan, Fang is in the west of Yinxu, and the earth is the same. Neighbors were the greatest enemy in the Wuding period. The active area was in northern Shaanxi today. In the war between Yin and Shang and Fang Guo as seen by Oracle, there were many times with the same side.

“Collection” 6480: Ding (Zhen): Broom (women) Haoqi [compared to] Tuo cut Bafang, Wang (not) cut from Donggang (exploration), Rong (sink) Yu Zhu (wo) good stand (Bit).

This inscription records the chaos in the southwest of Pakistan. It was an incident of Wu Hao and the general Junta who jointly attacked the Pakistani side, and the inscriptions showed that there was no way for the king of Shang to attack the east.

It can be seen that the war between the Yin and Shang Dynasty and the Sifang Fang Kingdom has not stopped from the establishment of the Tang Dynasty to the establishment of the state system until the Emperor Gaozong Wuding period when the national power was the strongest. The relevant records can also be seen in the inscriptions of the Shang Dynasty. “Record: “Yihai...only the king

cuts down the well” This is certainly due to the need to open up the territory and expand the land, but also related to the development and growth of these countries.

In fact, in addition to war, Yin Shang and Fang also had canonization, submission, and various trade exchanges. Only by reading these inscriptions together can we see the changes in the relationship between their ancestral country and vassal country.

“Collection” 1339: Guimao Bu, (Bin) Ding (Zhen): Jing Fang Yu Tang Zongyu.

This inscription talked about the event that Jing Fang came to the temple of the soup and worshipped Cheng Tang. From this point of view, it is certain that Jing Fang belonged to the vassal country of the Yin and Shang dynasties at that time. Look again:

“Collection” 245: ...Wang Zaijing...

“Tun” 2907: Ding (Zhen): Cai (in) Jing, (Qiang) Fang Fu.

These two articles talked about the King Yin's inspection of the Jingfang and discussing whether to attack the Qiang people in the Jingfang. This also shows that Jingfang was a subordinate state of the Yin and Shang Dynasty at that time and was able to participate in the discussion of military affairs. It can be seen that the relationship with the suzerain state is relatively stronger. Closely, as for the rebellion and conquest, that is another time.

Another major enemy of Yin and Shang, he also had a period of peaceful coexistence with Yin and Shang.

“Collection” 5445: 1. Ding Youbu, Gen, Zhen Fang Ye Wang matter?

5. King Zhen Said, Come?

Intertextual reading of different inscriptions reveals that the relationship between the Yin and Shang dynasties and the Fang Kingdom, based on the historical narratives of the oracle bone inscriptions, contains a lot of information that is not very clear, which is conveyed to us intentionally or unintentionally. Therefore, these messages are in a contextual meaning and implicit state, suggesting to posterity the changes in the relationship between the Yin Shang and the vassal country at that time. As time changed and the environment changed, there were wars and peace between the Yin and Shang dynasties and Fang. Through the fog of more than 3,000 years of history, the correct interpretation of the way of communication between the central dynasty and Fang's subordinate countries at that time was between different languages. , You can see each other between explicit and implicit.

6. Fortune-Tellers (Mainly Shang Kings) Believe in Ancestral Oracles and Establish Self-Authority and Mutual Views

Yin people value oracles, believe in destiny and despise human affairs, and use hexagrams to guide daily life. For example, wars, sacrifices, field hunting, farming, construction, marriage, pregnancy, etc., will ask questions about heaven, which will be left to future generations. The view of the great ancestors of the Xia Yin people is not wrong in itself. However, judging from the many inscriptions, it is somewhat biased. In the inscriptions, there are other fortune-tellers (mainly the king of Shang) who cannot get it. The desired hexagrams and results, and the imagination of establishing self-authority in different ways, can be seen in each other's words.

The Yin people devoutly believed in the ancestors' oracles, and Chengtang used this to destroy the summer and establish the Shang Dynasty. “Shang Shu· Tang Oath” says: “It is a sun mourning, and you will die.” Chen Mengjia believes that this Tang is an oracle of heaven, calling on the Yin tribe to join with the cruel Xia Jie to declare the strongest voice of war and resistance. Most of the examples in the oracle bone inscriptions can prove that the people of Yin, especially the Yin royal family and aristocrats, believe in the oracles of faith in the ancestors (through oracle bones). As Mr. Hu Houxuan said: The harvest of the year, the victory or defeat of the battle, the advent of misfortune and good fortune, are all due to the emperor.” The viewpoint of the worship of the ancestors has been discussed by predecessors, and I will not repeat it. However, if the results of the divination differed from those of the King of Shang, the King of Shang would also do a lot of things

different from the divine ancestors in order to establish the authority of the human ruler and personal sanctification.

They will adopt a more extreme method to conduct divination inquiry. That is to say, King Yin used his body as a sacrifice, with a strong dedication and unhesitating form to insist on his own point of view, such as the following examples in the inscription:

“Collection” 28209: Ding Lin, used, and positive.

“Collection” 31033: hui Lin Wu, again positive. Lucky

“Collection” 33756: Yinding (Zhen): You Lin... [hereby] used

The above few inscriptions describe the Yin Shang's sacrifice activities in Sanglin. What is the content of Shang Wang's sacrifice in Sanglin? If you conduct a paired reading in combination with handed down documents, its significance will be clear. “Lu Shi Chun Qiu · Shun Min” chapter says:

To sum up, when Yin Shang put the important affairs of the country into the oracle of the ancestors, they did not completely or easily give up their authority. They used such an intertextual narrative method to psychologically anticipate and anticipate different results. Demonstration of inscriptions and hexagrams, when the ancestors were consecrated, the self-will was constructed into a deformed “oracle”, and the dawn of rational thinking began to radiate under the mutual encounter of inscriptions. Moreover, this kind of oracle witch official culture in the engraving has gradually transitioned into the orthodox historian culture in the historical development of later generations. “Zuo Zhuan” and “Guo Yu” record divination and dreams. It is hard to say that the selection and adoption of myths have not been affected by the “intertextual” narrative style of oracle bone inscriptions.

In addition to the categories and examples of these groups of mutual views discussed in the article, there are also various historical materials in the oracle bone inscriptions, such as the portrayal of female heroes (women, women, etc.) and contempt for women (giving a girl is “not good.” See each other; the status of “noble” (dai king sacrifice to ask the sky) as a sacrifice and “low witch” as a sacrifice; mutual understanding of words and narratives; mutual understanding of inscriptions and inscriptions, etc.

7. The Value of “Mutual View” in the Study of Yin and Shang Culture

Originated from the inscriptions on the oracle bones, it was used in (found in) many documents of the pre-Qin Dynasty and was widely seen in Taishigong's “Historical Records”. Today, when the oracle bone inscriptions are selected by the UNESCO into the Memory of the World Register, it is useful for building ethnic culture. Brands, tracing the roots of culture, and enhancing cultural confidence have many meanings. It can enrich the writing paradigm of Yin and Shang history, can more objectively understand the shortcomings of the “myth historicalization” and “historical mythization” paradigm in previous history books, and can avoid some shortcomings of writing the history of Yin and Shang history in a purely historical and cultural way.

It is possible to further study the narrative characteristics of the oracle bone inscriptions, and make the literary research deeper. After the oracle bone inscriptions were unearthed, their literary character has long been recognized by scholars. In 1936, Mr. Tang Lan published the title “Literature and Inscriptions in the Age of Inscriptions”. The thesis of “Inscription Literature” comprehensively studies the literary characteristics of inscription for the first time, but has not yet expounded on the narrative. “The “method of mutual view” is used to observe the historical data of oracle bones in an intertextual way of reading, which can further deepen the study of its narrative art and literature.

To a certain extent, it can guide the public to look at Yin and Shang society more objectively and enhance their sense of cultural identity. Mr. Huang Xianfan believes that there is no slave society in China, and the “slave” in the oracle bone inscriptions should be interpreted as “captives”, and they were captured by prisoners of war. Therefore, the sacrifice of slaves has become the killing of prisoners and the war of the age of ignorance. The universal means in. In this way, returning to the historical context at that time, using the method of mutual understanding, guide the people to

objectively and rationally understand the culture and civilization of Yin and Shang. After all, “archaeological materials are more trustworthy “remains of the past” than documents, and they objectively reflect Human behavior in the past and its social structure.” Such cognitive reconstruction and transformation is of great help in eliminating the inherent prejudices of the people, rebuilding a rational and objective understanding, and forming a confident, scientific and rational national collective cultural consciousness.

As an effective method of narration in historical works (later adopted by literature), the method of mutual seeing has appeared and sprouted in the historical materials of the Yin and Shang Oracle bone inscriptions. Of course, this kind of appearance is not perfect and mature enough, and this is what we need to admit. However, we can still use historical materials for reading and intertextual interpretation, try our best to synthesize and analyze the historical narratives inscribed due to injury, and gradually realize that the leaders (king of Yin), fortune-tellers, and writers are intentionally or unconsciously Constructs a narrative time and space that is more sloppy but relatively systematic, and expresses it in its own way of expression. In the symbolic and sacred interrogation activities, the survival wisdom of his tribe is combined with another way. The accumulation of civilization is written on the tortoise shell. This primitive and simple way of writing and presenting has laid the foundation for the initiation of the narrative approach of the prose in the pre-Qin Dynasty. This kind of single-line plane thinking of each piece of oracle bones narrates and asks questions, but it also makes multiple lines and three-dimensional supplements at different oracle bones and at different times. This broad “method of seeing each other” is the writing of Yin and Shang history, the study of pre-Qin narratives Propaganda and popularization of Yin Shang culture have certain meaning and value.

References

- [1] Jin Dejun. Examples of Historical Records. Beijing: The Commercial Press, 1933, pp. 14.
- [2] Hu Baozhen. Exploring the Source of “Mutual Seeing Method”. Journal of Hebei Normal University, vol. 4, no. 3, pp. 105, 2006.
- [3] Li Shibiao. Tracing to the Source of Mutual Seeing Method. Ancient Books Research, vol. 1, no. 2, pp. 84, 1995.
- [4] Sun Yizhao. Sima Qian's “method of seeing each other” and its origin. Journal of Anhui University, vol. 6, no. 4, pp. 9, 1995.
- [5] Zhang Dake, Zhao Shengqun, etc. Historical Records Research Integration, Historical Records Literature and Compilation Studies. Shanghai: Huawen Publishing House, 2005, pp. 464.
- [6] Yin Xuehua. A Narrative Study on the History of the Pre-Qin and Han Dynasties. Shanghai: Xuelin Publishing House, 2017, pp. 55.
- [7] Edited by Yao Xiaosui and Xiao Ding. A collection of inscriptions on carved oracle bones in Yin Ruins. Beijing: Zhonghua Book Company, 1998, pp. 43.
- [8] Chen Mengjia. General Theory of Shangshu. Beijing: The Commercial Press, 1957, pp. 191.
- [9] Hu Houxuan. The worship of gods in the Yin Dynasty. Shijiazhuang: Hebei Education Press, 2002, pp. 239.
- [10] Huang Xianfan. There is no society of slaves in China-and on ancient slaves and their social forms in the world. Guilin: Guangxi Normal University Press, 2015, pp. 14-15.
- [11] Wang Mingke. Reflection on History and Reflection on History-Analysis of Text and Representation. Shanghai: Shanghai People's Publishing House, 2015, pp. 34.