

Niu and the Construction of National Image in the Pre-Qin Dynasty

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Abstract

Shaping a good "national image" is one of the fundamental purposes of my country's foreign exchanges. It is an important strategic move to use food symbols to construct a national image and develop a diverse subject image with Chinese characteristics. Looking at the various functions of cattle in the pre-Qin period, especially the use of cattle in the ceremonial process, it can form a pre-Qin national image that emphasizes cultural heritage, harmony and governance. The national image is also a process of dynamic development. By analyzing and learning from the pre-Qin national image, it has great enlightenment for the "self-shaping" of the contemporary national image.

Keywords

Cattle culture; Pre-Qin period; National image.

1. An overview of the Cow

The cattle can be traced back to the bison of West Asia 10,000 years ago. Many animal archaeologists represented by Yuan Jing generally believe that the common cattle in China today originated from the original cattle. The original cattle in the pre-Qin period included yellow cattle, buffaloes, yak (now yak), and yak (now zebu) [[[[Yuan Jing. The year of the ox [N]. People's Political Consultative Conference: 2021-01-04 (010).]] (P10). Both the yak and the zebu have their geographical particularities: the zebu only exists in some parts of the southwest, that is, "Xining Mansion" in "Er Ya" [[[[Central Party School Publishing House's traditional culture research group. Song, Yuan, Ming and Qing Thirteen Classics Annotated Shuhui Yao No. 12 [M]. Beijing: CPC Central Party School Press, 1996.]] (P626); Yaks are distributed in the Qinghai-Tibet Plateau. In view of the limitation of the number of unearthed bones of these two animals, the archaeological circle currently mainly studies cattle and buffaloes. In addition, genetic studies have shown that the pre-Qin sacred water buffalo and the domesticated buffalo in common cattle are two types of species. The domesticated buffalo in China is most likely a domesticated buffalo introduced from South Asia 3000 years ago [[[[Lei Chuchao. Study on the genetic diversity of mitochondrial DNA of four animal species in China (yellow cattle, buffalo, yak, and donkey) [D]. Northwest Agriculture and Forestry University, 2002.]]. Therefore, only the cattle in China have enough documents and cultural relics to be tested. The existing animal archaeological research results show that domestic cattle, which originated in West Asia or South Asia 3600~5600 years ago, were introduced to China through cultural exchanges and evolved into today's ordinary cattle. Cattle, such as the Ya Niu in Xuwen County, Jiaozhou, and the Ya Niu in Shuzhong, were eventually widely distributed in China [[[[Ren Lele, Dong Guanghui. The origin and dissemination history of "six animals" [J]. Nature Journal, 2016, 38(04): 257-262.]].

Just like "Niu can be carried, land type is also" [[[[(Han) Zheng Xuan's Note; (Tang) Jia Gongyan Shu. The Thirteen Classics Annotations and Zhou Li Annotations and Compilation 7 [M]. Beijing: Peking University Press, 2000.]] (P319) "'Kun is a cow', Kun is like a land, responsibilities are heavy and smooth, so it is a cow" [[[[(Wei) Wang Bi's Note; (Tang) Kong Yingda Shu; Lu

Guangming, Li Shen finishing; Lu Shaogang Approval. The Thirteen Classics Commentary, Zhouyi, Zhengyi Compilation 1[M]. Beijing: Peking University Press, 2000.] (P388) said that in the traditional Chinese context, the cow, as a symbol of gentleness and diligence, was widely integrated into many areas of ancient people's social life, and played an extremely important role in life, transportation, politics, and rituals. .

The first is the life function of cattle, which is embodied in the extended functions based on diet, farming and the improvement of material living standards. In primitive societies where food is scarce, the first consideration for humans is the edibility of cows, so there are cows appearing in the process of the transformation from human beings to drink blood to the use of fire, such as "The order of Uncle Zheng to be the twelve cows" [[[(Han) Kong Anguo Biography; (Tang) Kong Yingda Shu; Liao Mingchun, Chen Ming finishing; Lu Shaogang approved. The Thirteen Classics Annotation, Shangshu, Zhengyi Compilation 3[M]. Beijing: Peking University Press, 2000.] (P668) "The joy of Chen Gewu, the one who kills dozens of cows for a few ten days" [[[Written by Li Xiangfeng; Organized by Liang Yunhua. Guan Zi school notes on [M]. Beijing: Zhonghua Book Company, 2004.] (P455) appear as food. However, combined with relevant archaeological research results (the cattle in the Eastern Zhou noble tombs in Qixian Songzhuang are the most buried animals [[[Zhou Ligang. The history of jushuguan: A study on the recipes of the ancestors of the Central Plains from the Eastern Zhou Dynasty to the Han Dynasty [M]. Beijing: Science Press, 2020.]]), literature ("Meat Eater" in "Zuo Zhuan • Ten Years of Zhuang Gong") and Zhou people's attitude towards cattle (Zhou Wang personally inspected cattle "Bing Yin Bu," Zhen Wang went to the province Niu Yu" [[[Hu Houxuan, editor in chief; Wang Yuxin, Yang Shengnan, general reviewer. Oracle Collection Interpretation Volume 1 00001-09614 [M]. Beijing: China Social Sciences Press, 2009.] (11172)), we know that although Niu It has been used as food in the pre-Qin Dynasty, but it is limited to a few noble classes, and it is only eaten on specific occasions. Therefore, compared with cattle, pre-Qin nobles are more likely to eat pigs, chickens, fish, etc. For example, Zhou Ligang used stable isotopes to study human skeletons in cemetery sites such as Tianli Food Factory and found that people had a great source of meat during the Eastern Zhou Dynasty. It may be chicken [[[Zhou Ligang. The history of chopping chopsticks: a study on the recipes of the ancestors of the Central Plains from the Eastern Zhou Dynasty to the Han Dynasty [M]. Beijing: Science Press, 2020.] (P114-117). In view of this, cattle are used more in agricultural production activities in daily life. Niugeng was first seen in the "Shan Hai Jing·Hainei Jing" "Later it was used to plant hundreds of valleys, and Sun Shujun of Ji was the first to cultivate cattle." However, due to insufficient archaeological evidence and doubts about the writing date of the "Shan Hai Jing", it is impossible to directly prove it. Niugeng originated in the Yin and Shang dynasties. Therefore, the academic circles are more inclined to believe that Niugeng originated in the Spring and Autumn Period. Scholars such as Zhou Bida and Ye Mengde from the Song Dynasty, and recent scholars such as Chen Wenhua and Qi Sihe all agree with this statement [[[Peng Minghan. A review of the origin of cattle farming in China [J]. Jiangxi Cultural Relics, 1991 (03): 30-32+35.]]. Not only that, cattle also exist in people's daily language and literary works. For example, Confucius's apprentices are named Ran Geng and Zi Bo Niu, and there are also named Sima Li and Zi Zi Niu. The use of cattle in their names reflects The beautiful meaning of cattle in people's minds in the pre-Qin period; cattle appear in many literary works, such as "Zhong Gong" in "The Analects", saying: "Plowing an ox is a horn and a horn. Although you do not want to use it, the mountains and rivers have their houses. All?" Confucius used the son of the plowing bull to compare Ran Yong to praise his noble character, "The Book of Songs·Xiaoya·No Sheep" "Who means you have no sheep, three hundred-dimensional flocks; Describing the number of cattle and sheep indicates a blessing for the further development of agriculture in the future; people also grasp the characteristics of cattle. For example, "cow drinkers" describe people drinking like cattle. In addition, people use cattle to describe hard work and stubbornness.

The transportation role of cattle includes both daily and military aspects. The transportation function of cattle was first recorded in "Zhou Yi-Xi Ci", "Serving cattle and riding horses, leading to great distances, benefiting the world, and covering all "sui"." Cows are strong things, so they can be used to pull heavy objects. In addition, "the transporter is also the cart, so the transporter is the ox, not the cart" ("Wen Shi Zhen Jing") also shows that the cattle were used to transport grain, grass, goods, etc. in the pre-Qin period. On the other hand, cattle are also used as a means of transportation, such as "horizontal horses in the sun of Huashan Mountain, and cattle in the fields of Nongze" ("Shuoyuan·Zhiwu"), "responsible for carrying the load, serving the cows and the horses," "How much food on Thursday" ("Pipe") proves that cattle are used as a tool for people to travel. In war activities, in addition to the above-mentioned food and transportation tools, cattle can also be used as mounts to solve the problem of insufficient horses and become a backup resource in the army. All the dead are lifted" [written by Li Xiangfeng; sorted by Liang Yunhua. Guan Zi school notes on [M]. Beijing: Zhonghua Book Company, 2004.] (P493) It is the general who knows the strength of the army by counting the number of cattle and horses.

The cow also played a huge role in the political activities of the ancients, and had its special cultural significance in a specific place. The specific manifestations are: 1. A banquet between the same level. "Zizi" tells the story of a neighbor fighting a fire, and then the owner expresses his gratitude by killing a cow and buying wine; "Zilu saves a man, and he worships him with a cow" ("Lu Shi Chunqiu") also uses a cow to express his gratitude; In Mencius, it is recorded that Yao invited Shun as the child's teacher, such as "To Niu Yang Cang Lin". 2. Rewards from superiors. The "Warring States Policy" stated that "given a single cattle wine, and commend the deeds", and later generations also followed the tradition of giving cattle wine; in the "Book of Songs·Daya·Songgao", it is mentioned that "they have become contemptuous, Wang Xishenbo. , Hooked up." Zhou Bo bestowed Shen Bo a strong bull. 3. Diplomacy between countries. There were banquets between princes and states of equal strength, and there were also tributes from the vassal states. The former mostly appeared in the form of "employment". In the Book of Rites, the empire described the monarch as "respectful to him" and used "jiao special sacrifice three" to entertain the messenger; the latter was recorded in the "Mu Tianzi Biography", " "Cao Nu's People's Play" is dedicated to the emperor Mu who "eats nine hundred horses, seven thousand cattle and sheep, and a hundred carts with rice."

The ceremonial function of the cow combines the above-mentioned functions: before the ceremonial, there were special officials "orcs" and "veterinarians" [written by (Han) Zheng Xuan's note; (Tang) Jia Gongyanshu. The Thirteen Classics Annotations and Zhou Li Annotations and Compilation 7[M]. Beijing: Peking University Press, 2000.] (P119+128) Carry out strict selection and careful breeding. During the ceremony, it can be used as a tool for transporting sacrifices, the sacrifice itself, etc., and it can be used in conjunction with other sacrifices. The following will explain in detail.

In summary, cattle are mainly used for farming in daily life, but they have not been promoted. A few ruling classes can eat beef, and cattle appear in daily life and literary works. In transportation, it can be used as a tool for people's daily travel and towing heavy objects. Under the background of war, it can be used to transport grain and grass and as a backup mount. Politically, there are banquets between peers, rewards from superiors, and diplomacy between countries. Niu was mainly used in ceremonial ceremonies in the pre-Qin period, and the above-mentioned functions of life, transportation, and politics were also reflected. Therefore, the function of ox ceremonial and ceremonial highlights the pre-Qin national image and helps to construct the current national image from another angle.

2. The Role of the Cow as An Individual in the Ritual

In the pre-Qin period, the cow, as the head of the prison, was one of the indispensable sacrifices in major ceremonial ceremonies. As a high-level courtesy of ceremonies, cattle must be strictly selected as sacrifices:

First, the coat color needs to be pure one. In the pre-Qin period, cattle were used as sacrifices in large quantities. The "Yu Pian" interprets "sacrifice, pure color", and "Book of Rites • Jiao Special Sacrifice" records that "the animal is used for sacrifice, and the red is used. When the calf is used, it is precious." , The cow's coat color in the ceremonies is the most noblest pure color. Second, the cattle used in the ceremonies require "completeness". "Zihui•Niubu" says: "The ox of the ancestral temple of heaven and earth is completely sacrificed." Pure color is sacrifice, and all body is sacrifice. "Zuo Chuan Chenggong • Seven Years" records, "The mole rat eats the horns of the suburbs and changes the ox; the mole rat eats its horns, so the cow should be avoided." Even if the horns are minimally damaged, they cannot be used as sacrifices. , The requirements are very stringent. Third, the cattle of ceremonies should not be farm cattle. "The Analects of Confucius • Yong Ye Chapter" says: "Zhong Gong said: 'The son of the plowing ox has his horns. Although he wants to use the horns, the mountains and rivers will give up all of them?'" , Can't be slaughtered, and can't be used as a sacrifice. Fourth, the horns of the ceremonial cow should be square, and different ceremonial occasions have different standards for the size of the horns. The "Book of Rites • King System" says: "Sacrifice the cow of heaven and earth, cow cocoon chestnut: ancestral temple cow, horn grip; guest cow, square ruler." The horns of the cow used to worship the sky are as small as a cocoon. In high ceremonial occasions, the horns are smaller. Fifth, the cattle used in the ceremonies need to be tall and tall. The "Book of Rites•Qu Li" says: "Where the rites of the ancestor temple are sacrificed, the ox says 'one yuan and great martial arts'". [] (Han) Zheng Xuan's Note; (Tang) Jia Gongyan Shu. The Thirteen Classics Annotations and Zhou Li Annotations and Compilation 7[M]. Beijing: Peking University Press, 2000.] (P781), strong and strong.

After several levels of screening, a cow that meets the above criteria can become a qualified ceremonial cow, but to become a sacrifice, it needs to go through a complicated process. According to the "Book of Rites: Sacrifice": "Sacrifice and sacrifice of animals must then be taken, and they must be respected. The king calls cattle, accepts them, chooses its hair and divination, lucky, and then raises it." The standard cattle must be selected by the monarch to determine good or bad luck and be kept in captivity. For example, "the emperor is not good for the cattle" is selected for "Ji Niu" [] (Han) Kong An Guo Chuan; (Tang) Kong Yingda Shu; Liao Mingchun, Chen Ming arranged ; Lu Shaogang approved. The Thirteen Classics Annotation, Shangshu, Zhengyi Compilation 3[M]. Beijing: Peking University Press, 2000.] (P463), to prepare for the ceremony. "Zhou Li•Di Guan•Situ" said: "Everyone sacrifices to decorate his cattle." The ceremonial cattle need to be cleaned and decorated. "On the day of sacrifice, the emperor pulls the animal, Mu Xun, the Qing, and the doctor follow the order. Once you enter the temple gate, you are beautiful on the stele, and the doctor is naked, but the hairy cow is still ears, and the sword is used to squat, and it is retired. Huan sacrifices to sacrifice fishy, and retreat, respect it." [] (Han) Zheng Xuan's Note; (Tang) Kong Yingda Shu. The Thirteen Classics Annotation Shu Li Ji Zhengyi Compilation Book 13[M]. Beijing: Peking University Press, 2000.] (P1541) On the day of the ancestral temple ceremony, the monarch pulled the animal, and after entering the temple gate, he tied the animal to the monument in the courtyard. The doctors prepare to kill the animals: first take the cow hair, the hair on the ears is the best, so it is offered to the god; then the cow is killed with a luan knife, and the fat from the cow's intestines is taken out and given to the god; then the doctor retreats, and the monarch uses it again The half-baked meat under the soup will be sacrificed to the god, and then the god will be sacrificed with raw meat. The "Book of Rites • Suburb Sacrifice" added: "Use the animal in the courtyard, and raise the

head in the room...Blood blood, you can tell the things of the quiet and the whole. The way of the precious pure is the one who tells the things of the quiet and the whole. Blood sacrifice, Sheng Qi Ye. Sacrifice the lungs, liver and heart, the noble qi master. Sacrifice millet plus lungs, sacrifice Qi Jiaming water, and repay yin. Take the smut and sing, raise the head, and repay the yang." The process of sacrificing cattle is more cumbersome: first kill the cattle in the court, and sacrifice the head of the cattle before the indoor god position; then present the cattle hair and blood to the god, and report to the god that the animal is complete inside and outside; then the liver and lungs of the cattle are used. Heart sacrifices, helping the corpse to eat millet and rice, plus the lungs before eating the sacrifice; finally, take the fat of the animal and burn it, and use the smell to worship the gods. At this point, the process of processing the cows to worship the gods is basically completed.

The strict selection criteria of cattle in the ceremonies and the complicated procedures all prove their important role in the ceremonies. The cow enjoys a lofty status in ancient rituals. At least one cow is used in the sacrifices to God, Pei, Five Emperors, Sun and Moon, etc. It implies respect for heaven and earth and respect for ancestors. The sacrifice of ancestors promotes the relationship between people and people. The recognition of family affection between the two is conducive to strengthening the stability of the family and society, and demonstrating the pre-Qin national image that values cultural inheritance. There is an important link in the ritual "Fang" [[] (Han) Zheng Xuan's Note; (Tang) Kong Yingda Shu. The Thirteen Classics Annotation Shu Li Ji Zhengyi Compilation Book 13[M]. Beijing: Peking University Press, 2000.]] (P75), that is, eating leftover meals after offering sacrifices to ghosts and gods. As a big animal, cattle is a special sacrifice for high-ranking nobles. Therefore, during the process of eating beef, the monarch first eats beef, and then the monarch rewards the ministers. They eat in order according to their ranks. The status allows the subjects to feel the blessings of the monarch, so as to establish a harmonious relationship between the monarch and the subjects. According to the "Book of Rites·Ji Tong" records, the remaining meals are often distributed to the small officials during the sacrifice, so as to demonstrate the monarch's wisdom and benevolence, and achieve the purpose of enlightening the people. The Book of Rites: Sacrifice and Righteousness said: "To build the affairs of the court, burn and simmer, see Xiaoguang, to repay the vitality. This congregation also reverts to the beginning. Recommend millet, shame the liver, lungs, head, heart, see In the meantime, we use knights and yoke to repay our souls. We teach people to love each other, use affection from top to bottom, and the best of courtesy." The body of the cow is part of the body of the animal. The liver, lungs, heads, hearts of cattle, liquor, and glutinous rice are used to educate the masses to cherish the original ancestors, to educate the masses to love each other, to exchange feelings between up and down, and to maintain harmonious relations. This is the highest expression of etiquette, and it is also important. A vivid expression of the image of a country where harmony is the most important thing.

3. The Relationship Between Cattle and Other Elements in Rituals

In the pre-Qin period, there was an obvious phenomenon of social differentiation, the root of which was the uneven distribution of resources. On the basis of the uneven distribution of resources, the social differentiation in the pre-Qin period was institutionalized in the form of ritual system or law, resulting in social hierarchical differentiation. Therefore, there are differences in the allocation of resources between people of different levels. This is particularly obvious in the ceremonies, especially the sacrifice in the ceremonies. Generally speaking, there are more cows, sheep, hogs and fewer dogs and chickens in the ancestral temples and other sacrifices of gods and gods. Among cattle, sheep, and hogs, cattle are the most precious, and they are generally used by higher levels [[] Ren Qilin. Research on Animal Concepts in Pre-Qin Literature [D]. Nanjing Normal University, 2019.]], so the ceremonial specifications dominated

by cattle are higher. As part of the ritual, the cow is also the most precious sacrifice in sacrifice. In the process of comparing the ritual, the relationship between the cow and the ritual, other sacrifices, and ritual equipment will help to discover how the social hierarchy is reflected in the ritual. It came out and formed an identity around the rituals, explored the relationship between the cow and other elements, and then constructed the pre-Qin national image such as the emphasis on etiquette, inheritance, and harmony.

First of all, when the cattle used in the ceremonies appear alone as sacrifices, people of different status and status use different standards. "Book of Rites·Qu Lixia" says: "Everyone sacrifices oxen to the emperor, princes use cattle to fatten, doctors use oxen, and scholars use sheep and hogs." Among the ceremonial cattle, pure coat color is the standard for the emperor to choose sacrifices. , Careful breeding is the standard for princes to choose sacrifice, and selection is the standard for doctors to choose sacrifice. Scholars cannot use cows, they can only use sheep and pigs. Therefore, there is a ritual system that "gentlemen do not kill cows for no reason, doctors do not kill sheep for no reason, and scholars do not kill dogs and hogs for no reason." ("Ritual System·Yuzao") . The foregoing has introduced the different standards for cattle used in different ceremonial occasions, such as the requirements of pure coat color and completeness, etc., which reflect the identity level of the sacrifice in different ceremonial occasions. The "Ritual System" also clearly stated that the standards of oxen for priests of different identities are different. It means that only the emperor can use the pure-colored bull to sacrifice, and the princes use it inconsistent with the ritual law and violate the ritual system.

Secondly, the cattle are often combined with other animals in the rituals, including the relationship between rank and quantity.

First, just like the cattle used alone, the combination of different levels also reflects the different social identities of the sacrifices, such as the use of too prison and less prison. In ancient times, cows, sheep, and hogs were used as the "three animals". The three animals included in the sacrifices were called "Tailao" or "Dilao". They were used in solemn ceremonies. Generally, only the emperor and the princes can use the tailao. Tailao also specifically refers to cattle. "The Great Dai Liji·Zengzi Tianyuan": "The sacrifice of the princes, the ox is called Tailao." When the sacrifice is made, only sheep and hogs are used instead of oxen. Sacrifice of the Zongmiao [] (Qing) Written by Wang Pinzhen. Great Dai Liji Explanation [M]. Beijing: Zhonghua Book Company, 1983.]] (P101). In addition, as Confucius said: "Rituals must not be ignored. Ceremonies are different, not abundant, and do not kill." [] (Han) Zheng Xuan's Note; (Tang) Kong Yingda Shu. The Thirteen Classics Annotation Shu Li Ji Zhengyi Compilation Book 13[M]. Beijing: Peking University Press, 2000.]] (P854) The rituals of different objects are different, and they need to be in accordance with the established rules, which can neither be added randomly nor simplified arbitrarily. "The emperor's community is a big prison, and the princes' community is a few prisons." ("Book of Rites·The System of the King") The princes used pigs and sheep in sacrifices to the community, while the emperor used cows, pigs and sheep. Looking at the two in contrast, in the combination of pigs, sheep, and cows, the appearance of cows indicates that the main body of sacrifice to Sheji is the emperor. If the princes used too fast in sacrificing the sacred grass, it would be "hurried", that is, it would be out of etiquette.

Secondly, cattle and other large animal groups have different collective names, from which it is not difficult to see the concept of harmonious coexistence in the pre-Qin period. For example, "six animals" refer to cows, horses, sheep, hogs, chickens, and dogs, also known as "six foods" and "six animals". In "six animals", excluding horses is "five animals" [] (Qing) Sun Yirang . Thirteen Classics and Qing Dynasty Commentaries on Zhou Li Zhengyi Volume 1 [M]. Beijing: Zhonghua Book Company, 1987.]] (P257-258). "The Great Dai Liji·Zengzi Tianyuan" says, "The order of the five animals in the preface is high or low." At the same time, it is recorded in the supplementary note that "cow, native animal, Situ Fengzhi; chicken, wooden animal, Zongbo Fengzhi; sheep, fire animal, Sima Fengzhi; dog, golden animal, Sikou Fengzhi; hog, water animal,

Skong Fengzhi." It can be seen that the selection of the five animals also has a certain relationship with the five elements. In addition, "Zhou Li" divided the food officials into cattle, sheep, dog, pig and other positions [[] (Han) Zheng Xuan's Note; (Tang) Jia Gongyan Shu. The Thirteen Classics Annotations and Zhou Li Annotations and Compilation 7[M]. Beijing: Peking University Press, 2000.]] (P379), the sacrifices used at different times. In summary, the "Five Animals" are also known as the animals of the Four Seasons. The Four Seasons are used as an intermediary and belong to the Five Elements, which demonstrates the harmonious coexistence of the pre-Qin rituals and nature.

Finally, cooked beef can be divided into two forms: solid meat pieces and meat sauces: solid meat pieces are subdivided into armpits, muttoms, ridges, flanks, lungs, gizzards, etc. according to their parts, and they are divided into roasts and scorpions according to the cooking method. And so on; meat sauces include glutinous soup, glutinous soup, glutinous rice, glutinous rice and so on. Therefore, in addition to being related to the sacrifices and sacrifices, the cattle also need different sacrificial vessels to be displayed in the ceremonies. Just like "From the temple to the foundation, from the sheep and the cattle, from the tripod and the 龠, to covet the covet." ("Book of Songs·Zhou Song·Silk Clothes") "Executive Cuan 踏踏踏帖帖帖. Either burnt or burnt, Jun Fu Mo Mo. It is Dou Kong Shu, and guest as guest." ("Book of Songs·Xiaoya·Chu Ci") etc. Niu is often used in conjunction with Dingzu and Jingdou in rituals, so this article focuses on the analysis of Dingzu and Jingdou. The matching rules. Dingzuo and Jingdou generally follow the principle of "Dingzuoqi and Jingdoudou" ("Book of Rites: Effect Special Sacrifice"). The specific analysis is as follows: 1. Dingzu's usage rules. "Zhou Li·Tian Guan·Sinfu" says, "The king and sun have two things, and there are two things in the tripod." The twelve tripods include Zhengding Nine and Accompanying Ding 3. This is the system of the emperor's use of the tripod. The "Ritual and Engagement Ceremony" says, "Shangjie, cook a prison, in the west, Ding Qi, shame the Ding three." Among them, Xi Ding is the seven Zhengding Ding, no fresh fish, fresh wax, plus three accompanying Ding, This is Qing and Zhong Dafu's system of using tripods. "Rituals·Borrowing Ceremony" said, "All mediators are all in prison." Zheng Xuan added, "Ding five, sheep, pig, stomach, fish, and wax", "Zheng Ding five, accompany Ding two", this is the system for doctors to use the tripod. . Scholars use three sacrificial sacrificial offerings or special one sachets, "New moon, offering special dolphins, fish, and wax, and Chen Sanding remains the same as before." ("Rituals and Funerals of Scholars"). Sacrificial vessels often appear and used together with the tripod. One tripod is equipped with one trip. The quantity, sacrifices, and usage rules are consistent with those of the tripod. For example, "Ding ten has two things, and there are all things." [[] Li Xueqin, editor-in-chief. The Thirteen Classics Annotated Punctuation Book 7 Chun Qiu Zuo Zhuan Zheng Zhong [M]. Beijing: Peking University Press, 1999.]] (P264) "Chen Qiding, real animal body, fish, and wax" [[] (Han) Zheng Xuan's Note; (Tang) Jia Gongyan Shu. The Thirteen Classics Annotations and Zhou Li Annotations and Compilation 7[M]. Beijing: Peking University Press, 2000.]] (P112). 2. Rules for the use of Wing Beans. "Erya Yishu" explains "beans, 筴, and Deng Ju called beans", so the number of 筴 and beans are usually the same and both are even numbers, such as "Oriental food: four beans, spleen analysis, ticks, sunflowers, scorpions" ; Four 筴 , jujube, embarrassment, chestnut, preserved fruit" ("Rituals·Sixi Ceremony"). The number of yue beans in the ceremonial ceremonies also reflects the different levels of status. For example, the "Book of Rites" records that "the emperor's beans have six in 20, the lords have six in ten, the princes have two in ten, the lords have eight, and the lower is eight. "Doctor six"; another example in the "Book of Rites: Rural Drinking Righteousness" clearly stipulates that the drinking rituals in the village are "three beans for sixty, four beans for seventy, five beans for eighty, and six beans for ninety", so as to achieve "Ming the purpose of pension".

In summary, the dynamic interaction of the cow with the sacrifices, other sacrifices, and sacrifices on the one hand shows the distinctive hierarchical order of the pre-Qin period. There

are arithmetic differences, so it is obvious." Different sacrificial bodies in the ritual have corresponding specifications and quantitative regulations. They need to follow the established rules, strict standards, strict hierarchy, abide by the etiquette, and correct the relationship between the monarch and ministers, indicating that they have obvious clarity. The function of respect and inferiority and distinction, therefore, the cow has become a symbol of the political status and hierarchical status of the sacrificials, which demonstrates the strict aristocratic hierarchy and ritual and music system in the patriarchal hierarchical society. On the other hand, whether it is the combination of quantity or the collective name of sacrifices, it shows that in the long-term practice of production and life, people have summed up rational laws from the four seasons of the natural world and the cycle of time changes, and constructed a set of "chronological changes." The Yueling ideological system of "Wei" has undergone the development process from the simple "farmer's time" to the meticulous "royal official system", showing the harmonious and harmonious image of the pre-Qin country. In addition, the "Thirteenth Year of Chenggong in Zuo Zhuan" said: "The important matter of the country lies in the sacrifice and the Rong". The ceremony itself is the most important part of the life of the ancients. The ancestors are worshipped with the original cattle in the original ecology, which is in line with the Zhou people's ancestor spirit of returning to the original, inheriting the tradition, and returning to the original. In short, in the process of ceremonial ceremonies, Niu highlighted the pre-Qin period's orderly, harmonious, and inherited national image.

4. Conclusion

During the pre-Qin period, cattle could be used as food and as a tool for farming. Because of its closeness to people's lives, it was often seen in some contexts, such as the "cattle" in the name; because cattle have The good character of hard work and hard work is also mostly used for transportation and driving. In case of emergency, it will serve as a soldier's mount. Because of the low productivity in the pre-Qin Dynasty, cattle are a very precious resource, so the same level entertains, superiors rewards, and national diplomacy. The use of Zhongniu shows that the host attaches great importance to the guests. Finally, as a big animal, the cow is indispensable in the ceremonial process. The cow can be used as a separate sacrifice, and can also be used with sacrifices, other sacrifices, and sacrificial vessels. It can be obtained by analyzing the use of cattle in the ceremonies. Out of the image of pre-Qin country heritage, harmony, and timeliness.

The national image is a process of dynamic change. Our investigation of the pre-Qin national image will ultimately help us to further construct the current national image and better promote the diversified development of the national image. For example, a large number of ceremonial activities, etiquettes, ceremonies, etc. are described in the pre-Qin classics, indicating that the pre-Qin country emphasizes the national image of cultural heritage. Having a strong sense of identity based on returning to the original place, inheriting the same customs and ideas through ceremonies, forming a bond to closely connect people from various regions and maintain cohesion. Therefore, the ritual activities at this time are not only the inheritance of the ritual system, but also an inheritance of the social collective concept. It is the thought of returning to the original and not forgetting the original aspirations embodied in the rituals of the pre-Qin Dynasty, which laid the cultural tone that future generations and even today's countries still attach importance to inheritance. Extracted from it, "not forgetting the original intention and keeping in mind the mission" is the survival rule for our country to stand among the nations of the world for a long time. Identity recognition continuously strengthens the role of the collective, integrates collective values into the bones and blood, and forges the strength of the unity of the Chinese nation.

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