

Interpretation of the First Sentence of “Rituals for the Meeting of the Scholars.”

-- A Study of “Wuwei Han Dynasty Bamboo Slats” and the Present Version of “The I-YI”

Qilong Deng *

Faculty of Literature and History, Mianyang Teachers' College, Mianyang, China

* Corresponding author: Qilong Deng

Abstract: This thesis compares the differences in content between the excavated and surviving versions of the two documents, further explores the glyph and the interpretations of some of the characters in “The I-YI”, solves the problems related to the confusion of the content of the text of “The I-YI” and the ambiguity of the annotations of the successive generations, and restores the original appearance of the Book of Rites as much as possible. By collating and interpreting the texts, focusing on the identification of forgeries in the contents of the texts, restoring the Confucian classics and reinterpreting Confucian thinking, etc., all of these have certain value. It is also intended to provide a small measure of assistance to scholars who will engage in related research in the future.

Keywords: “The I-YI”; WuWei Han Dynasty Bamboo Slats; The Book of Rites.

1. Overview of the Present “The I-YI” and “WuWei Han Dynasty Bamboo Slats”

The book “The I-YI” was written earlier, before the Han Dynasty, called “Rites”, or “Rites of Passage”, or “Rites of member of the senior ministerial class (old)”. According to Ruan Yuan, “Thirteen Classic Commentary - Annotations on The I-YI Commentary Volume 1”: “‘Rites of Passage’ in the Han Dynasty, only called ‘Rites’. ‘Arts & Letters Catalogue’ record, ‘Rites of Passage’, the ancient classics, fifty-six volumes in all, are also called ‘Book of the Rites’; ‘Xi ping Scriptures Carved in Stone’ included ‘The I-YI’, recorded in Hong Shi’s ‘Li Shi’, but Dai Yanzhi called it ‘Book of the Rites’, not ‘The I-YI.’”[1] According to this, the proprietary name “The I-YI” did not exist in the two Han period or even before the Qin-Han period, and Mr Hung Yip and Mr Chen Mengjia held this view. The fact that Jin Dynasty Guo Pu, in his commentary on the “Er ya”, quotes the contents of “The I-YI” and does not call it “Rites”, “The I-YI”, or “Rites of Passage”, but rather the name is recorded as “Book of the Rites” (not “Book of the Rites” as annotated by Dai De and Dai Sheng), suggests that the name of “The I-YI” was determined by a later generation, and that it was not the name given to the book if it had been written. As to when the name was formed, Vol. 75 of “The Book of Jin” states: “ ‘The I-YI’, ‘Gongyang Zhuan’, ‘Guliang Zhuan’ and ‘Zheng's Yi Jing’ were all omitted and not set equivalent official position”[2], “It is appropriate to set up a court academician (in feudal China, Name of the official position for scholars who are proficient in this academic discipline) for ‘Zheng's Yi Jing’, a court academician for ‘Zheng's The I-YI’, a court academician for ‘Gongyang Zhuan’, and a court academician for ‘Guliang Zhuan’”[2]. Therefore, it may have been named during the East-Jin Dynasty, or even earlier, but not yet in the two Han Dynasties.

The excavation of “The I-YI” in “WuWei Han Dynasty Bamboo Slats”, which was found to be mostly the same as the

present version of the “Rites of Passage”, confirms that the book “Rites of Passage” was in circulation during the West-Han Dynasty. The modern version of “The I-YI” was annotated by Zheng Kangcheng, a Confucian scholar of the East-Han Dynasty, whose annotations were a mixture of modern and ancient scriptures, breaking the constraints of the academic interpretations of the various schools of thought, leading to the fact that later scholars had not seen the versions of the two schools of thought, and opening up the academic debates of the two schools of thought, and that there were in fact many omissions in its transmission to the Han Dynasty. There are two reasons for this, one is subjective and artificial. When Confucius (person) taught “Rites”, the contents of the texts he taught were recorded by his students, and the texts recorded by the students varied, and the texts recorded were chosen differently according to the interests of the students, the present version of “Rites” may have been copied and circulated in several editions. So Su-ma Chien said in “Shi Ji - Rulin Lives”: “Proficient in ‘Rites’ of passage from Gao Tang Sheng, Lu Guo”, “ ‘Rites’ were taught by many scholars, and Gao tang sheng of Lu Guo is the most original of them all.”[3]. By the beginning of the Western Han Dynasty, there were quite a number of people who taught “Rites”, and each of them has inherited the interpretative methods and academic ideas of their respective schools of thought; Secondly, the version of the Rites that was copied is doubtful, as the text has gone through changes in political regimes and wars, and there is no way to know whether 17 articles of “Rites” existed in the early Han Dynasty, and whether the content of the article and the order of the chapters have changed. “WuWei Han Dynasty Bamboo Slats” is from the late West-Han Dynasty, “Rites of Meeting of Scholars” is one of the better-preserved texts, copied before the version of Zheng Xuan's commentary. Mr Chen Mengjia, in his book “WuWei Han Dynasty Bamboo Slats”, says that “‘WuWei Han Dynasty Bamboo Slats’ A version is not only different from the two Dai editions, but also from the ‘Bie Lu’, while its content is like that of the Xiao Dai edition. The difference in the order of the two chapters lies only in the fact that ‘Funeral Rites for Soldiers’

and ‘Ji Xi’ were swapped with the ‘Yan li’ and the ‘Da She’.”[4] As mentioned above, there are differences in the text between the present version and “WuWei Han Dynasty Bamboo Slats”, either in the characters, or in the addition or deletion of texts, which are not all the same as in the present version, and scholars hold different views.

2. Textual Analysis of “Rites of Meeting of Scholars”

The chapter is the third chapter of the present version of the Rituals, which is in the same order as that of “WuWei Han Dynasty Bamboo Slats”, with no major difference in content, but with obvious textual differences. It is contained in the present version:

The Rite of Meeting with a Scholar. For the ceremony of meeting a scholar, grip, a pheasant is used in the winter and dried poultry in the summer. Put the head of the fowl left and offer[1].

“WuWei Han Dynasty Bamboo Slats” reads:

The Rite of Meeting with a Scholar. For the ceremony of meeting a scholar, pad, a pheasant is used in the winter and settlement in the summer. Put the fowl in a wooden meat-eating utensils and offer[4].

There are two kinds of problems in the two texts: the first is different from the first word and the second is different from the second sentence.

2.1. “Head” and “Wooden Meat-eating Utensil”

The first sentence of the present version reads: “Put the head of the fowl left and offer.”[1] The first sentence of “Rites of Meeting of Scholars” text reads: “Put the fowl in a wooden meat-eating utensils and offer.” [4] In this case, the words “head” and “wooden meat-eating utensils” are different, which in the present version of “Annotations on The I-YI”: “Head, Yang. The man with the fowl, Put the head of the fowl left. The Pheasants are not to be eaten raw, so they are killed. Though the pheasant dies it still needs to be placed with its head to the left to signify yang as well. Also this word can be a person's name.” This note on the word “head” is a bare interpretation of the text. It explains that “left” denotes respect, and “left head” is interpreted as the head of a pheasant pointing to the left, also denoting respect. “Origin of Chinese Characters” explains the word “head” as follows: “Head, Yang”[5]. Head is the first meaning, but it is not commonly used, and Zheng Kangcheng's commentary precisely takes it as the first meaning. In the early Tang Dynasty, Kung Yingda wrote the “The Correct Meaning of the Five Classics”, which was based on Zheng's theory, and in the Ching Dynasty, Ruan Yuan collated the “Thirteen Classic Commentary”, which was based on Kung's theory, these interpretations follow the text and are disseminated without any attempt at reform. As mentioned above, the text is confusing and there are many different commentaries. Zheng Kangcheng made commentaries or chose different interpretations of the meaning of the words, or there are errors in the transmission of the text, so their commentaries are not to be taken lightly, and this kind of interpretation is doubtful and cannot be used as a basis for interpretation.

The glyph written in “WuWei Han Dynasty Bamboo Slats” are “wooden meat-eating utensils”, “Origin of Chinese Characters” interpretation of “wooden meat-eating utensils”: “Dou, wooden meat-eating utensils.” [5] In “Commentary on

Origin of Chinese Characters”, it is explained as follows: “wooden meat-eating utensils are called Dou. Bamboo meat-eating utensils are called Bian, Meat vessels made of clay are called Deng. Mao's commentary on ‘Classic of Poem’ also says that the glyph of ‘head’ is the same as the word ‘Dou’.”[6] According to the doctrines of Xu Shen and Duan Yucui, “Dou” is a utensil for holding food and putting things away, and in Duan's note, he said that “head” can be regarded as “Dou”, which is actually the same character in meaning, although the two characters are different in shape. “Origin of Chinese Characters” explains the word “head” as follows: “Ancient meat-eating utensils.”[5] In the old version, “head” were used as a utensil for meat, and “Dou” used to be wooden meat utensils. If, according to this interpretation, the previous notes does not break down. The first sentence of the present text should be interpreted as “The scholar brought a pheasant to another scholar, and the scholar put the head of the pheasant to the left and held it up to the other scholar.”. By referring to Mr Shen Wenzhuo's “Essays on the Study of the Ritual and Musical Systems of the Zhou Dynasty”, Mr Chen Mengjia and Mr Shen believed that Zheng Kangcheng's explanation of citing the meaning of “head” of the former Han dynasty school of Confucian scholars as the “Dou” was the correct interpretation, and that both of them thought the characters of “WuWei Han Dynasty Bamboo Slats” were incorrectly shaped. The left side of the pheasant's head is already an expression of respect, the head of the pheasant is interpreted as “yang”, and the respect is stated, so how can the meaning of the left side of the head of the pheasant be explained? What's more, taking a dead pheasant without holding it in a utensil may not be in accordance with etiquette. If the word “Dou” is interpreted as a wooden utensil for meat, the meaning of the text is clear.

In this case, I think that the interpretation of “head” does not work, “Dou” is appropriate from the point of text, or the meaning of the passage, which should be based on the original text of “WuWei Han Dynasty Bamboo Slats”.

2.2. “Settlement” and “Dried Poultry”

In the textually, there are also differences in the shape of the two characters. According to “Annotations on The I-YI”, “dried poultry, air-dried or sun-dried pheasant”. “Commentary on Origin of Chinese Characters” records “In the north, birds are called dried poultry. Commentary on ‘Zhou Li’, dried poultry, air-dried or sun-dried pheasant.” Duan Yucui annotates “The I-Yi” according to the current edition and quoted it to prove the meaning of the character “dried poultry”. All quotations in “Fengshu Tongyi - Hao Zilian(Taiyuan)”, chapters on “Zhi” and “pheasants” of “Taiping Yulan”, chapters on pheasants in “Yiwen Leiju” are from Zheng Kangcheng's explanations. It is written in the preceding text that “pheasants are used in summer”, so it seems to be appropriate to interpret the dried poultry as air-dried bird meat in the latter part of the text. Xu Shen: “Birds made into preserved meat are called poultry”. It is not defined as a dried pheasant. Cheng Kang-shing explains that it is a dried pheasant in order to correspond to the word “pheasant” in the preceding text, which belongs to the “Zhui” section, with “Zhui” representing short-tailed birds and “Bird” referring to long-tailed birds, and cannot be regarded as a pheasant on this basis. In “Guliang Zhuan - The 24th Year of Zhuang Gong”, it is written: “Gifts used for visits between men included lambs, geese, pheasants, and dried poultry”. It also explains that the word “dried poultry” is air-dried meat,

not pheasant. If “dried poultry” is pheasant, why should there be a distinction between lamb, geese, pheasant and dried poultry, as they are based on different versions? The character “settlement” copied from “WuWei Han Dynasty Bamboo Slats”. Reference to “Origin of Chinese Characters” and other books does not indicate that it was interpreted as meat or dried meat, and “Er Ya” only includes the word “settlement”, not “dried poultry”. There is no example to show whether the character “settlement” exists or not, and only “WuWei Han Dynasty Bamboo Slats” does not say whether it is right or wrong, so it is doubtful and not examined. According to the historical materials available today, there is not much doubt about the understanding of the text according to the present version of the Chinese character “dried poultry”, but it is not interpreted directly from the old version as dry pheasants. I think it is more appropriate to interpret the word as a bird that has been dried and cured in a dry and salted manner, but it is not clear what kind of bird it actually refers to, and the word “settlement” is also not a typo in “WuWei Han Dynasty Bamboo Slats”. According to Mr Shen Wenzhuo, method of homophone can be explained to each other, there are three kinds of cases in which the word “settlement” has been copied, either as a copying error, or as a phonetic equivalent, or as a residence in the Rites of Passage.

2.3. “Hold and Zhi (Gifts for the First Time)”, “Pads and Hijacking”

In the present version of the Notes on “Annotations on The I-YI”, this character is recorded as “hold”, Zheng Xuan's explanation is as follows: “hold, a gift brought by hand, a scholar who meets to express his respect, must take a gift to express his deep affection.”[5]. “Origin of Chinese Characters” explains: “Hold, Grip”, In the Siku Quanshu (collection of books compiled during Qing dynasty) version of “Annotations on The I-YI”, it was recorded as “Zhi”. Lu Deming explained that “Zhi” originally meant “hold”, and that the word “Zhi” was not recorded in “Origin of Chinese Characters”. The above indicates that the word “hold” and “Zhi” are the same form of a Chinese character and the same phonetic value of a character. Mr Jonas Shen pointed out that: “QIAN Daxin's ‘Shijia Zhai Yangxin Lu’ says that the character ‘hold’ is standard writing, ‘Gifts for the first time’ is a non-standard writing. The word ‘hold’ is used in the chapters on ‘Shi Guan’ and ‘Shi Hun’, but the word ‘Zhi’ is used as ‘Rites of Meeting of Scholars’, which was changed by Zhang Chun”[7]. This article explains more clearly why the word “Zhi” was not included in “Origin of Chinese Characters”, at least it can be seen that from the text of “The I-YI”, only the “Rites of Meeting with the Soldiers” used the word “hold” as “Zhi”, and there is no such example elsewhere. According to “Origin of Chinese Characters”, there was no record of the word “Zhi” at that time. According to QIAN Daxin's argument, all the characters in “Origin of Chinese Characters” were standard characters, and the word “Zhi” was not recorded as a non-standard character, but it does not mean that this character does not exist. As far as the text is concerned, the word “hold” should be chosen.

The characters appearing in “WuWei Han Dynasty Bamboo Slats” are “pads” and “hijacking”, with “hijacking” appearing once and the rest of the characters appearing as “pads”. According to Shen Wenzhuo's “Essays on the Study of the Ritual and Musical Systems of the Zhou Dynasty”: “According to the bamboo slats numbered 2, ‘I heard you brought a gift.’, which was written as ‘hijacking’, The

character ‘Tu (ethnic group)’ should have been added later as part of the word ‘hijacking’, but there was an omission of the character ‘Tu (ethnic group)’. It can be seen that according to the transcribed version it was originally written as ‘hijacking’”, In this passage, Mr Shen quoted Mr Chen Mengjia's view for further elaboration, and both of them thought that the original glyph should have been the character “hijacking”. It is obvious from the word “pads” of the bamboo slats No. 1 and No. 9 that the ink marks of the word ‘Tu (ethnic group)’ is very faint and even has a tendency to be rubbed off. In the process of addition, the writer forgot the word “hijacking” in the second simplified Chinese character, so both Mr Chan and Mr Shen thought that the word ‘Tu (ethnic group)’ was added under “hijacking” to form the word “pads”. “Origin of Chinese Characters” explains “hijacking” as follows: “Catch the sinner”, and interpretation of the word “pads” as: “The foundation of the building said ‘pads.’” [5] This character “pads” does not have the meaning of “Visiting and gift-giving”, and the two words do not have the same meaning, which is too different from each other. On the contrary, the interpretation of the word “hijacking” and “Zhi” is the most similar, and the character is interpreted as “hijacking” from Mr Chen and Mr Shen.

In discussing the two versions, Mr Shen considered it necessary to combine the characters “hijacking” and “Zhi”, and used the knowledge of philology to explain: “In the simplified version, ‘Zhi’ is written as ‘hijacking’, and ‘dried poultry’ is written as ‘settlement’, which means that, as the commentators have said, the ancient Chinese characters with no radicals and with radicals that sound the same can be borrowed for writing. By referring to ‘Origin of Chinese Characters’, there are also examples of this.”[7]. Quoting from “The Five Emperors' Basic Annals” of “The Grand Scribe's Records”: “Two lives and one death is the name of ‘Zhi’”[3], and the commentary of “Correct Interpretation of The Grand Scribe's Records”: “ ‘Zhi’ means to hold.”[3] Mr Shen explained, “The character written as ‘hijacking’ is because of the borrowed writing based on their sound being the same, ‘Zhi’ is an orthographic character made after adding a form of radical, but ‘pads’ is a miswrite word written incorrectly by the copyist.” Mr Shum's explanation is quite complete and can fully explain the relationship between the words “hijacking” and “Zhi”. According to Academia Sinica's interpretation of the “Shui Dihu Qin Dynasty Bamboo Slats”, the character “Zhi” appears 14 times, and the character “Zhi” is interpreted as “hijacking”, with the writing of “Hold” and “Zhi” being confusingly written, which is also the same as Mr Shen's explanation. From this we can see that the Chinese character “Zhi” is the original in the present version and the character “hijacking” is the original in “Wuwei Han Dynasty Bamboo Slats”. The two characters are also homophonic words but written differently, so they should be taken from “Zhi” and “hijacking”.

3. Conclusion

The contents of the present version and “Wuwei Han Dynasty Bamboo Slats” are mostly the same and similar, and there are many academics who have recently discussed “Wuwei Han Dynasty Bamboo Slats”. The most attention should be paid to the assertions of Mr Chen Mengjia and Mr Shen Wenzhong, who are the leading scholars. they are very careful in their arguments, and quote extensively from the literature. I think that although the content of the text is quite rich, some of its contents can be taken up for re-examination.

Regarding the first character “wooden meat-eating utensil”, the views of the two gentlemen are still based on Zheng Xuan's explanations of the commentaries. At this point in time, we need to re-read these old materials again, through some newly excavated literatures are used for elaboration and identification. Although there are three different fonts in this sentence of “The I-YI”, to the entire text of “The I-YI”, the explanation of these few words is trivial, but without them, it may be difficult to understand the correct meaning of the phrase. Of course, when comparing the two version, there are problems such as the loss of words and derivations, so it is all the more necessary for us to reinterpret the documentation. a hot research technology, moving target tracking technology has been widely used in various fields. With the help of low cost, low power consumption, self-organization and high error tolerance of wireless sensor networks, moving target tracking based on wireless sensor networks also has broad application prospects.

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