

Textual Research on the Origin of the Names of "Yi Wen Zhi" and "Jing Ji Zhi"

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ABSTRACT. In the official history of China, only "Book of Sui" and "Old Historical Records of Tang Dynasty" are called "Jing Ji Zhi", and the rest of history books are called "Yi Wen Zhi", which is rarely verified by academic circles. In terms of the original meaning of the word, "Yi Wen" refers to the Confucian classics, and "Jing Ji" refers to Confucian classics or books in general. From the actual use of the Han people, "Yi Wen" and "Jing Ji" all refer to Confucian classics. The use of these two words is closely related to the rise and fall of Confucianism. During the Han Dynasty, Confucianism flourished, and it was named after "Yi Wen Zhi" to highlight the Confucian classics of governing the country. From the Wei, Jin, Southern and Northern Dynasties to the Sui and Tang Dynasties, Confucianism was affected by Buddhism and Taoism and its status declined, so it was renamed "Jing Ji Zhi." In order to follow this tradition initiated by "The History of the Han Dynasty", it was changed back to the name "Yi Wen Zhi".

KEYWORDS: "Yi Wen"; "Jing Ji"; Six Classics; Confucianism The History of the Han Dynasty

1. Introduction

Since the "The History of the Han Dynasty" has "Yi Wen Zhi", scholars of all dynasties have this tradition in writing history books. In the official history of China, only "Book of Sui" and "Old Historical Records of Tang Dynasty" are called "Jing Ji Zhi", and other history books are called "Yi Wen Zhi". According to the survey, in "The History of the Han Dynasty", "Yi Wen" appeared two times and "Jing Ji" appeared one time. In the "Book of Sui", "Yi Wen" appeared two times and "Jing Ji" appeared twenty-three times. In the "Old Historical Records of Tang Dynasty", "Yi Wen Zhi" appears six times and "Jing Ji" appears forty-one times. In the "New Historical Records of Tang Dynasty", "Yi Wen" appears four times and "Jing Ji" appears fourteen times; in the "History of Song Dynasty", "Yi Wen" appears five times, "Jing Ji" appeared fifteen times. In the "History of Ming Dynasty", "Yi Wen" appeared zero times and "Jing Ji" appeared five times. "Jing Ji" appears more frequently in history books than "Yi Wen". In the "Book of Sui" and "Old Historical Records of Tang Dynasty", "Jing Ji" is used most frequently. The traditional understanding holds that there is no difference between "Jing Ji" and "Yi Wen", and

both refer to ancient books in general. But since the two are synonymous, why should *"The History of the Han Dynasty"* be called "Yi Wen Zhi", while *"Book of Sui"* and *"Jiu Tang Shu"* should be renamed "Jing Ji Zhi"? Why did it change back to "Yi Wen Zhi" in *"History of Song Dynasty"*, and then no longer change it? In this regard, there is little discussion in the academic circles. This article intends to discuss this issue.

2. Origin and evolution of the names of "Yi Wenzhi" and "Jing Jizhi"

2.1 The subtle difference between the use of art and scripture

Both the words "Yi Wen" and "Jing Ji" can refer to books in general, such as "Book of Sui" records that "the official historian is established, and then the scriptures are with Yan [1]". "Old Historical Records of Tang Dynasty" records that now record the four books of Kaiyuan's heyday to show the prosperity of Yi Wen.[2] These two words rarely appear in the pre-Qin literature, and even the "Historical Records" has never used them. Therefore, "Yi Wen" and "Jing Ji" have been widely used in history books since "The History of the Han Dynasty". Since these two words have the same meaning, why did "Book of Sui" and "Old Historical Records of Tang Dynasty" change their names? Obviously, there is a slight difference in the use of these two words. Discuss them separately below.

Ancient Chinese scholars interpreted "Yi Wen" in two ways: one interpreted "Yi Wen" as a side-by-side structure. For example, Qing Dynasty Liu Tianhui said that Xijing uses classics and sons as art, and poetry and prose as writing. [3] A kind of interpretation of "Yi Wen" as a partial structure, such as Liu Xianxin in the Qing Dynasty said that the books are all literature, and the Six Arts are the sect, hence the name Yi Wen.[4] In recent years, some scholars This is discussed in depth. Some scholars believe that the word "Yi Wen" is a biased structure, interpreted as art text, that is, the meaning reflected or reflected in the text of the Six Classics [5]. Some scholars believe that the "Yi" of "Yi Wen" refers to all the skills and art of the director of the family have nothing to do with the "Six Classics", and "Wen" is the normative and regular meaning [6]. These explanations are all looking for evidence from the works of the Han people, ignoring the original meaning of the words, and the argument is slightly insufficient.

The meaning of "Yi" and "book" is related from the term "Six Arts", and the connection between "Six Arts" and "Six Classics" should be in the early Western Han Dynasty. Most scholars believe that "Six Arts" means "Six Classics", and this view is worthy of discussion. Jia Yi said that it's the six methods of the inner body and the six elements of the outer body, which are in harmony with the six tactics of "Poetry", "Book", "Yi", "Spring and Autumn", "Ritual" and "Yue".[7] Jia Yi made a clear statement about the concept of "Six Arts" that "Six Arts" does not refer to "Six Classics", but refers to the tactics of "Six Classics". In other words, "Yi" means tactics. This is also in line with the evolutionary law of the meaning of "Yi". "Yi" was originally a verb, meaning to plant, and later the part of speech changed and

was extended to a noun, meaning talent and skill. "Six Arts" originally referred to six skills, including ritual, music, shooting, imperialism, book, and number. It can be seen that "Yi" focuses on a certain skill, and this skill is reflected in Confucianism as "tactics". The original meaning of "Wen" is pattern, art and science. Later, it experienced the evolution of the meaning of characters-articles-documents, which means documents and classics. Therefore, starting from the original meaning of the word, the collective term "Yi" and "Wen" refers to the art of Confucian classics.

But if you want to really understand the meaning of the term "Yi Wen", you need to understand how the Han people use it. A survey of *"The History of the Han Dynasty"* found that only two places used "Yi Wen".

- (1) "Seven Lue" analyzes "Yi Wen", and has a total of hundreds of families.
- (2) Shiwu Emperor Fang Hao "Yi Wen", regard Anzu as his father.

Example (1) said "Yi Wen" governs a hundred schools, which shows that it specifically refers to the Six Classics of Confucianism. Example (2) said that the meaning of "Yi Wen" is not easy to judge, but according to Emperor Wu of Han's acceptance of Dong Zhongshu's suggestion to "dispose of a hundred schools and respect Confucianism", it can be inferred that "Yi Wen" here also refers to Confucian classics.

In contrast, "Yi Wen" is used more frequently in *"History of the Later Han Dynasty"* with six cases in total.

- (1) Regarding "Yi Wen", considering the law and ceremony.
- (2) Han Xing, Confucian scholars cultivated "Yi Wen".
- (3) It is the time sage that is solid to travel through the spirit, and to promote "Yi Wen".
- (4) The princes put on the Xiu Li Festival, Dunle and "Yi Wen".
- (5) Since An Emperor's view of politics, he is thinner than "Yi Wen".
- (6) Introduce "Yi Wen" for the first time, and rise to see Austria.

Obviously, the "Yi Wen" in these examples refers to the "Six Classics". Therefore, when the Han people use "Yi Wen", they specifically refer to the "Six Classics" of Confucianism, and do not include the classics of other schools. In summary, the word "Yi Wen" has two meanings in the Han Dynasty. The first meaning refers to the Confucian classics. The second meaning refers to the Confucian classics. However, there are other books in "Yi Wen Zhi" in addition to the books of "Six Skills". In this way, the name of "Yi Wen Zhi" seems to be inconsistent with the actual content. Actually not. Ban Guyun said that nowadays, people from different families recommend their own strengths, knowing and worrying about them, in order to clarify their meanings, although they are hidden and short, they are the branches and descendants of the Six Classics.[8] Ban Gu believes other schools of thought The classics are all tributaries of the Six Classics, so the word "Yi Wen" can be used to generalize Confucianism and all classics other

than Confucianism.

"Jing" originally did not refer to the Confucian classics, but the longitudinal threads of the fabric. Because the vertical line has a constant nature, it is used to refer to the long-lasting classics. For example, "Internal Classics" and "Difficult Classics" refer to the classics of medical books. "Mozi" has "Jing Shang" and "Jing Xia", referring to the classics of Mohist school. Confucian scholars also call Confucian classics "Jing". The original meaning of "Ji" is household register, and then it refers to books in volume. Therefore, starting from the original meaning of the word, "Jing" and "Ji" collectively refer to Confucian classics or collectively.

A survey of *"The History of the Han Dynasty"* found that "Jing Ji" only appeared once: "Tule Pillow Jing Ji Shu." Lu Xiang explained that living on the pillow is classics, and living with poems and books." Obviously, "Jing Ji" here refers to the most books. The group of classics does not specifically refer to Confucian classics. In the investigation of *"The History of the Han Dynasty"*, there are seven cases.

(1) Minister Fushimi met Dr. Guanglu Jiang Xia Huangqiong, indulging in the "Jing Ji".

(2) Keeping oneself behind closed doors, using the "Jing Ji" for entertainment.

(3) Kai sat in the imprisonment of Tingwei Zhao. After two years, he satisfactorily recited "Jing Ji" and wrote "Shangshu Note".

(4) Yongyi went to sages with the "Jing Ji".

(5) Rong Cong studied tour and understood "Jing Ji".

(6) The scriptures have been kept, and they are allowed to be powerful.

(7) Xu Shen learn from the "Jing Ji". And the people of the time said that the Five Classics are unparalleled by Xu Shuzhong.

Examples (2)(3)(4)(5)(7) in "Jing Ji" all refer to Confucian classics, so there is no need to explain more. In the example (1), "Dan Dao Le Shu" and "Han Wei Jing Ji" are contrasted. The previous article says that Huang Qiong is good at Dao Shu, then the "Jing Ji" in the later text should refer to Confucian classics. Because the Confucian classics often speak insignificant meanings, in addition to their preferences, scholars need to be careful about what they mean. Example (6) mentions that Wang Yun has made great contributions to the preservation of national classics, so the "Jing Ji" here refers to the collective classics.

In summary, "Yi Wen" has two meanings. One refers to Confucian classics, and the other refers to the art of Confucian classics. "Jing Ji" refers to Confucian classics or collectively classics.

2.2 The relationship between the use of "Yi Wen" and "Jing Ji" and the rise and fall of Confucianism

As mentioned above, only *"Book of Sui"* and *"Old Historical Records of Tang"*

Dynasty" are named after "Jing Ji Zhi". These two historical books were edited by Wei Zheng and Liu Zhu in the Tang Dynasty respectively. Why did Tang people use "Jing Ji" instead of "Yi Wen"? In fact, this is directly related to the development of Confucianism. When Emperor Wu of the Han Dynasty ordered virtuous countermeasures, Dong Zhongshu suggested that the ministers were foolish to think that all those who are not in the discipline of the Six Arts or the art of Confucius should have no access to them, and should not make them go hand in hand. But the law can be understood, and the people know what to follow.[9] Dong Zhongshu suggested that Emperor Wu of the Han Dynasty should not consider the Six Classics of Confucianism only as a science to study, but should make it a way of governing the country. In other words, it calls "Jing" as "Yi" from the perspective of tactics" in order to highlight the value of Confucianism in governing the country. Han Confucian scholars called "Jing" as "Yi", and there are many examples where "Yi" is used to express tactics. For example, Ban Gu said that if you can practice the art of the Six Arts, and look at the words of the nine schools, and choose the shortcomings and take the longer, you can understand the strategy of ten thousand directions. [8] It can be seen that Ban Gu focuses on the "tactic" of the Six Classics, so people called "Jing" as "Yi". Through the above textual research, it is known that the word "Yi Wen" can refer to the tactics of Confucian classic. In order to fully reflect the value of the Confucian classics in governing the country, Ban Gu consciously named this part "Yi Wen Zhi". Therefore, the term "Yi Wen" is more in line with the development of Confucianism at that time.

During the Wei, Jin and Southern and Northern Dynasties, Confucianism gradually embarked on a metaphysical astray. At this time, wars were frequent, society was turbulent, and the people's lives were in dire straits. Buddhism propagated that although the life and death of the human body are different, as for the spirit, it is immortal. This kind of thinking became the spiritual sustenance for people to escape reality at that time, and Buddhism developed rapidly.

In the Sui and Tang Dynasties, the emperor Li in the Tang Dynasty attached great importance to Taoism. Respecting Lao Tzu as a distant ancestor, Taoism has also achieved considerable development. Although Confucianism is still the spiritual pillar of the feudal ruling regime, its status has been declining due to the impact of the two religions of Buddhism and Taoism. This is described in "*Sui Zhi*" and "*Old Tang Zhi*". They are all reflected in the "Zhi". Compared with the "*Han Zhi*", one of the biggest changes between "*Sui Zhi*" and "*Old Tang Zhi*" is that the history books got rid of the vassal status of Confucian classics and became independent from Confucian classics. This is mainly because Confucianism was weakened and literature began to move towards an independent development path. Since the status of Confucianism has declined, there is no need to overemphasize the importance of Confucian classics, so "*Book of Sui*" and "*Old Historical Records of Tang Dynasty*" are named after "Jing Ji Zhi".

In the early Song Dynasty, because the rulers reversed the Five Dynasties and Later Zhou's policies to eliminate Buddhism, they took measures to protect and encourage Buddhism, and Buddhism rose again. People are influenced by Buddhism, and in literature, they mostly focus on the works of singing and dancing, and the

mediocre song and dance. The "Xikun style" that swept the poetry world in the early Song Dynasty is the most typical representative. In order to re-establish the dominance of Confucianism, many Confucians began to revive Confucianism, and Ou Yangxiu was one of them. Ou Yangxiu was dissatisfied with the status quo of the literary world at that time, saying that the first poem and then the policy argument, so that scholars are not rooted in the classics, not the truth. [10] It can be seen that Ou Yangxiu paid great attention to the Confucian classics. Therefore, after Han Yu, Ou Yangxiu carried the banner of the ancient prose movement and set off a movement to revive Confucianism in the Song Dynasty. Therefore, when Ou Yangxiu and others re-edited the book of the Tang Dynasty, in order to highlight the status of Confucianism, they naturally adopted the name "Yi Wen Zhi". In addition, another reason is to follow the tradition of "Han Zhi". Why do you say this? In the Song Dynasty, personal history studies were named after "Jing Ji" or "Yi Wen", such as Ma Duanlin's "*Chen Tong•Kao Jing Ji Kao*", Zheng Qiao's "*Tong Zhi•Yi Wen Lue*". Obviously, in the Song Dynasty, the difference between the two was not very obvious. However, in order to follow the tradition and the addition of the word "Yi Wen" is more in line with the development of Confucianism at that time, "*New Historical Records of Tang Dynasty*" finally adopted this name.

During the Ming and Qing Dynasties, scholars directly equated "Yi Wen" with "Jing Ji". Zhou Zhongfu in the Qing Dynasty that "Yi Wen" is a different name for "Jing Ji". "*Old Tang Zhi*" is called Jing Ji. "*New Tang Zhi*" changed it to "Yi Wen", "*Tong Zhi Lue*" was called "Yi Wen". "Tong Kao" was changed to "Jing Ji". "*History of Song Dynasty*" was still restored to "Yi Wen", and it was not changed until the Emperor Dynasty wrote "*History of Ming Dynasty*".[11] In the Qing Dynasty, there was no longer any difference between the two words of "Jing Ji" and "Yi Wen". In order to follow this tradition initiated by "*The History of the Han Dynasty*", this title will continue to be used and will not be changed.

3. Conclusion

(1) Although "Yi Wen" and "Jing Ji" have the same meaning, there are still slight differences between the two.

(2) "Yi Wen" can refer to Confucian classics, and "Jing Ji" refers to collective books in general.

(3) Under the background of the prosperity of Confucianism in the Han Dynasty, Ban Gu was the first to highlight the Confucian classics for governing the country. During the Sui and Tang Dynasties, Confucianism was impacted by Buddhism and Taoism, and "*Book of Sui*" and "*Old Historical Records of Tang Dynasty*" were changed to "Jing Ji Zhi". Since the Tang Dynasty, Confucianism has been further adjusted, and Neo-Confucianism has become the dominant ideology. In order to follow the tradition and highlight the status of Confucianism, "*The History of Song Dynasty*", "*The History of the Ming Dynasty*" and "*The History of the Qing Dynasty*" were all renamed "Yi Wen Zhi".

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