

# Study on the Lexicography Value of "Juyan Xinjian"\*

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**Abstract**—The value of unearthed documents is reflected in the addition of missing words or words in dictionaries. Also, it would investigate the derivation of lexical meaning and the way of differentiation of the words and the order of the words. The arrangement of the sequence of meanings provides strong evidence.

**Keywords**—*Juyan Xinjian*; "tuibi" (推辟); "bomai" (博卖); "bu" (哺); "bu" (舖)

## I. INTRODUCTION

The value of unearthed documents in lexicography is being further verified and valued. In this paper, the author would take several words in "Juyan Xinjian" as an example. The author discusses the value of adding the lost words, establishing the meaning and writing evidence in advance. And it takes this opportunity to infer the change of the written record form in the extended process of the word. Generally speaking, for the two or more words that form the relationship between the original word and the post-phonogram, the original word is single character and the post-phonogram is a composite word. As for the two pictophonetic words, it is rarely involved that which produced first, or whether they could form the relationship between this word and the later word. In this paper, the author draws different conclusions from "Juyan Xinjian". And this conclusion will be more clearly displayed or provided with more powerful support when it deals with the order of the meanings in the dictionary. In the following, it would try to illustrate this problem with the examples of "tuibi" (推辟), "bomai" (博卖), "bu" (哺) and "bu" (舖).

## II. "TUIBI"

"Tuibi" (推辟) is to study the responsibility and find out the reason. The word "tuibi" (推辟) is not found in the dictionary. Its use in "Juyan Xinjian" is as the following:

And it is noted that the officials was named by all the divisions of "tuibi" (推辟). EPF、B1

In November 1901, Chia Chou told Grand Commandant.

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<sup>1</sup> In order to protect the original style, the cited text would use traditional Chinese.

And it can't beat the captain to be informed of the situation, and so on. For "tuibi" (推辟), they would rely on each other. EPF、D

𠄎 "tuibi" (推辟) is to check twenty-seventh 𠄎 (flint) and . In the dictionary, it should check twenty-third 𠄎 (flint). EPT

"tuibi" (推辟) is to check the twenty-third 𠄎 (flint) long-term release. In the dictionary, it is called as xinmao night 𠄎. EPT48.23

In April of Emperor Jianzhao, it wouldn't beat the officials. And they change the location. In "tuibi" (推辟), it was on 27th May. EPT52.83

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"tuibi" (推辟) would realize the reason. It was just like that 𠄎. EPF16.57

Jia Qu said that Shoucheng took the official text to stay. It was just the "tuibi" (推辟). EPF22.125

And it is noted that the officials was named by all the divisions of "tuibi" (推辟). EPF22.129

It should make the check to get the "tuibi" (推辟). EPF22.129

And it should just make the check and get the "tuibi" (推辟). EPF22.135

It should just make the check and get the "tuibi" (推辟). EPF22.140

𠄎 𠄎 At the start of the establishment of a country, Zhang got the capital crime in the November of the Emperor's period. And in the next day, (烽) people would push to the seventeenth 𠄎 (燧), twenty-first (燧) with "tuibi" (推辟). The captain Zhao Jun would take the twenty-first. 𠄎 (燧) The captain wouldn't be in it. And it needs to have a check. EPF22.274

For "tuibi" (推辟), they would rely on each other. EPF22.324

The term "tuibi" (推辟) is also rare in the literature. The current literature has the following examples.

1. Wei~Wangbi. "Book of Changes, Volume 10". "Viewers would understand the world, detect ghosts, establish the country, and find the reality according to "tuibi" (推辟). People are not saints, and they are also wise officials in that era."

2. Zhu Yizun. "Jingyi, Vol. 10". "Xing said that it would summarize the indications and clear the gains and losses. And you can transmit the world, detect ghosts and find the reality according to "tuibi" (推辟)."

3. Zhu Yizun. "Jingyi, Vol. 52". "It can relax the body and mind, and analyze the disaster. And then, it would be the concept of six classical arts with the key skills."

4. Yuan Yao Sui. "Muanji, Vol. 17th, Stele Inscription of Yuan Gong". "It should make any effort to do anything. It would be anxious. According to "tuibi" (推辟), we would know the difference between the propaganda and planners."

The meanings of the above-mentioned cases can be summarized in two ways. First, it is to push away. It is shown as in example 1, 2, 3. Secondly, it is to make recommendation. It is shown as example 4. The use case for "Guanxin Jian" is not compatible with the two meanings. Yang Xiong's "Taixuan Jing, Vol. 9". "The birth is important in the world. The objects would respect human nature. The governance is to rule the people. The "bi" is to find the reason. They would respect the world and objects to make sure that they do not lose their rule. It must be "bi" (辟). According to "bi", the sky is above. And the earth is below. Human beings are in the middle." Fan Wang: "the rules would be helpful to human beings." The interpretation of "bi" should be sovereign. It should be interpreted according to the text. With the reason for governance, they would respect the world and objects to make sure that they do not lose their rule. And we can know that "the rule of the cause should be adaptable". In the "Shuowen", "bi should be the rule". It is the same as the meaning of "Shuowen". This is the same as the rule of ancient times. There is a certain relationship between them. From the original meaning of "bi", people would understand the law of the existence of all things. The "rule" derives the verb meaning of "finding out the inherent laws (reasons); governance". In "Shangshu · Jinteng", "I have no answer, and I have nothing to comfort the ancestors." According to Lu Deming's interpretation, "bi" would be the rules. In "Zuo Zhuan · The six years of Wen Gong", "Xuan Zi began to work for national government, conduct the law, rule the crime and avoid the prison. When Dong fled away, it should make the governance with the law. And then, it could rule the crime. It would keep normal post." In Duyu's opinion, "bi" would be the truth. "To avoid the crime" is to govern cases and find out the truth. And then, it would determine whether the person is guilty or not. In the "Xinjian", the departments that found mistakes sent letters to the relevant departments after the delay or loss in the process of delivery, such as postscripts, beacon fires, and immigration text. According to "tuibi" (推辟), it would inquire about the specific time of acceptance or transmission by each department and the

relevant persons in charge. Then, they would find the specific departments or individuals who should be responsible for it. The "tuibi" (推辟) in the brief text refers to find out who should be responsible for the cause through the investigation procedures such as questioning. The "tuibi" (推辟) is similar to investigate and affix the responsibility in the modern age. It is a treatment system that determines the responsible person through investigative research or questioning. And it gives certain punishment in the event that the responsible person cannot be identified immediately after the occurrence of the incident. Through "tuibi" (推辟), it would find the units and individuals responsible for it (the person should be responsible. EPF22.129). And it would record the entire process (It just likes the "tuibi" (推辟). EPF22.125). It gives corresponding punitive measures. (It conveyed the Emperor's text at the thirteenth pm. EPF22.147) It was set at second hour of twenty-ninth, excepting for the thirteenth session of "tuibi" (推辟) ◇. EPF22.148◇ It was set at second minute. People should record it. EPF22.149: The main captain would have the text ◇. EPF22.150). The above contents and the contents of EPF22.125, EPF22.129, EPF22.135, EPF22.140, etc. are on the loss of Emperor's text. However, EPF22.150 was broken. And it is impossible to know the specific punishment.

### III. "BOMAI"

"Bomai" (博卖) refers to block trade which comes from the government. In the dictionary, it is interpreted as "foreign goods bought by the government in Song dynasty." It is not sure. It would give some examples of Han Jian in the following:

To reclaim the field is to use the ironware. There is no official in the northern area. In the country, they should make "Bomai" with the civic people at the time. However, it should notice that they can't get too much from the civic people. EPT52.15

According to the handed-down documents, the word "Bomai" was only found in the "History of Song Dynasty: Shihuo, Vol. 6". It set the "Bomai" of tea in Chengdu. In "History of Song Dynasty: Shihuo, Vol. 7", the price of alum in "Bomai" was twenty-one guan and five hundred qian per pack in Jinzhou. And the price of alum in "Bomai" had consistently increased yi guan and five hundred qian in Cizhou. The price of alum in Fangzhou was eighty qian. The price of alum in Fangzhou was ninety-two qian. In "Compilations of History as a Mirror", Vol. 295, "the useless frankincense is not allowed to enter the capital. Also, it is not allowed to be held everywhere. The other goods must be sold in "Bomai" according to the rules. In the "Wenxian Tongkao", "Bomai" is widely used in all areas. There are still sellers. Based on the above cases, we can draw the following conclusions. As documented in the literature of Song dynasty, "Bomai" can refer to foreign goods bought by the officials. According to the Han Jian, "Bomai" also refer to the goods sold by the officials. In addition, the word "Bomai" is contrast to the word "Sanmai". In the Song Jian, it should notice that they can't get too much from the civic people. And in the "History of Song dynasty, Vol. 7", the

sale of alum involves the pack in "Bomai". And "Sanmai" involves "jin". Also, "Bomai" refers to "big deal". Accordingly, it is more appropriate to interpret "Bomai" as "big deal of the government". And the examples could be in Han dynasty.

#### IV. "BU"

After having the dinner "bu" (舖), he had taken the position of Jiaqu in May. The warriors (燧) of Wang Yan, Wang Yang, Wang Chang, Zhao Kang, and Wang Wang were sent to finish this thing. And (燧) Chang Xu would take a ride independently (燧) (燧), etc. EPF

In the next day, they would be sent to the position after having the dinner "bu" (舖). And it should have a check at the noon. EPF22.474B

After having the dinner "bu" (舖), they should be there at the night. EPF22.552

They should get up at the time of "bu" (舖). EPT50.125

At the time of having the dinner "bu" (舖), they would help Wang Ming in the northern area (燧) (燧). EPF22.142

Also, it would go back at the time of "癸亥" EPT

In the New Year (燧), Chang Ye would have a rest (燧) (燧). Xue Long had replaced his position. However, he didn't have the symbol. EPF22.170

When they had the dinner, they had received the complaint. EPT

At the dinner time "bu" (舖), (燧) Chang Wangyi would help Chen Dang to the next place (燧) (燧). EPF22.343

Chang Cen was in the north (燧). At the dinner time "bu" (舖), he would went to help Wang Ming who was in the north of the country (燧) (燧). EPF22.464

The Emperor would push it to other areas (燧) (燧) according to "tuibi". When he met Chang Ye, he was already in Muzhong. EPF22.

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◇ At that time of "bu" (舖), the captain in the northern area was dead. He had to be sent to that place. EPT52.365

He was assigned as the captain of that area at that time of "bu" (舖). EPT

Ren was there at the time of "bu" (舖). He stayed. EPF22.507

It was the time of "bu" (舖) in the day. EPT52.777

The Emperor's text was sent there in the same day. It worked at the time of "bu" (舖). EPT51.232

In the text, it said that he should be the captain at the time of "bu" (舖). EPT

He should set off at the time of "bu" (舖), and he should be there at the time of "Hun" of 24th. EPT59.790

It would enter there at the time of "bu" (舖) of March. EPT43.5

In April, it should go to the countryside at the time of "bu" (舖) ◇. EPT5.83

◇ In May, the warrior was tired at the time of "bu" (舖) ◇. At the middle of night, they had a rest around "sa". EPT51.351

They had arrested it at the time of "bu" (舖). EPT51.240

At the time of "bu" (舖) of April, they should first arrive there from Changju. EPT56.47

Long Ci said, they should go out of there at the time of "bu" (舖) of November. EPF22.458

In "Shuowen — Shibü", "bu" (舖) refers to the eating at the time of "shen". When the time of "shen" was "bu" (舖), there was only "bu" (舖) in "Juyan Xinjian". And there was no "bu" (舖). In addition, it is the same in "Prescriptions for Fifty-two Diseases" and "Juyan Hanjian". This word had appeared in the handed-down documents such as "Shangshu Dazhuan", "Zuo Zhuan" and "Han Shu". For example, in "Hanshu, Tianwenzhi", "Han and Wei set waxing on the first day of the month. They decided to endure the eight arts. They would have the food of wheat. nd then, they would have the "millet". At the time of "bu" (舖), they would have "millet". In the process of handing down the documents, there are often human-made changes. We cannot be quite sure whether the descendants have made changes to the words used in the above books. However, the same content is also found in the "Shiji Tianguan Shu". The "bu" (舖) was used as "bu" (舖). It is especially worth noting that there is no word "bu" (舖) in "Shuo Wen." Based on this, it can speculate that "bu" (舖) seems to be a later word. At least, it appeared as early as in the "Shuowen" era. And it should not have been listed as a positive character or has not yet appeared. It is doubtful that it is a split word of "bu" (舖). In terms of meaning, it is speculated that the "bu" (舖) should be generated before "bu" (舖). After all, it should first have meal and other activities, and then there would have abstract division of time. The "bu" (舖) follows the sequence of "meals". "bu" (舖) follows the sequence of "time". The meaning of "bu" (舖) is not obvious. The meaning of "bu" (舖) refers to the time. At the beginning, there are often mixed uses such as "bu" (舖), "bu" (舖), "bu" (下舖) and "bu" (下舖)". Of course, "bu" (舖) follows the sequence of "meals". "bu" (舖) follows the sequence of "time". They would have the distinction. In the large dictionary, it explains the "bu" (舖) for the evening. It is not very adaptable. There are two reasons for this. First, the original meaning of "bu" (舖) is to have the meal when the sun is inclined. Although it implies the time, it does not refer to the evening. Second, "bu" (舖) indeed refers to time. However, it cannot say that the time period between the two is the same. At present, "bu" (舖) seems to be the later character. In "Juyan Xinjian", "When they had the dinner, they had received the complaint. EPT". It suspected to be "the time of eating the third meal". In "Juyan Xinjian", it has another "buhou" (舖后) (this word is not found in the "Chinese Dictionary"). It should mean "the

time after supper". The above examples can also be circumstantial evidence that "bu" (舖) doesn't refer to the evening. The "Juyan Xinjian" also contains the phrase "the time of sundial" (日舖时). And it should refer to that "the sun runs the place until dinner time". The old people in rural areas still set their own actions according to where the sun is. Under the prevailing conditions, it was normal to set meal time according to the position of the sun. In addition, the first two items in the "Chinese Dictionary" are listed as follows: the dinner, meals and food. The author believes that "meals" is extension meaning and can be classified as a term. And "shilu" can be used as a single item.

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