

The Influence of the Study of Qing Dynasty Vague Words on Qing Dynasty Exegesis

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Throughout the development of exegesis, the Qing Dynasty was the golden age of exegetical development, which can be called the great achievement of the previous generations and the opening of the abyss of the future generations, and achieved unprecedented results in both textual, exegetical, and phonetic aspects. The reason for the prosperity of the development of exegesis in the Qing Dynasty cannot be separated from the rise of the study of the imaginary word, both theoretically, drawing on the theoretical framework of western grammar, and in terms of the specific methodological guidance provided to exegesis in the study of specific problems, which had a great impact on the promotion of exegesis to its heyday and on the further adjustments needed for modern exegesis to enter a period of smooth transition.

Keywords: Qing Dynasty, vague words, exegesis

Introduction

It is the earliest of the Chinese linguistics departments to have developed, and has been a brilliant achievement for thousands of years, but the development of exegesis has not been a smooth process. The history of exegesis has gone through four periods: the Spring and Autumn period—the budding period of exegesis; the Warring States period—the formative period of exegesis; and the Warring States period—the formative period of exegesis. The Warring States period—the period of the formation of exegesis; the Han period—the period of the flourishing of exegesis; the Wei, Jin, Sui, and Tang periods—the period of the development of exegesis; the Song period—the period of change of exegesis; and the Song period—the period of the development of exegesis. The Yuan and Ming Dynasties—the decline of exegesis; the Qing Dynasty—the heyday of exegesis; and modern times—the establishment of new exegesis. The modern era—the period of the establishment of new exegesis. There is no doubt that the Qing Dynasty became a golden age for the development of exegesis, and the deeper reason for this lies in the important role played by the study of vague words in the Qing Dynasty, because “exegesis is an independent discipline with the exegesis of ancient documents as its research object and semantics as its main research content”, the main purpose of which is to correctly understand the language and the distinction between real and imaginary words, the classification of imaginary words, and the grammatical system represented by imaginary words all play a crucial role in the correct interpretation of ancient texts.

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General Description

Throughout the history of the study of Chinese dummy words, it is generally accepted that they first originated in the Erya of the Warring States period, in which a number of dummy words were explained, followed by Han Confucianism, which made them the object of special study; during the Southern Dynasty, a preliminary classification of dummy words was carried out; afterwards, Liu Zongyuan of the Tang Dynasty explored dummy words from the perspective of tone in his Reply to Du Wenfu; by the Yuan Dynasty, Lu Yiwei's Auxiliary Words became in the Yuan Dynasty, Lu Yiwei's Auxiliary Diction became the first systematic study of Chinese dummy words, and thus the study of dummy words became a proper discipline; all the preceding paved the way for the study of dummy words in the Qing Dynasty, laying a solid foundation. In the Qing Dynasty, the study of the Chinese dummy word entered a period of transformation from traditional to modern, and the study of the dummy word in the Qing Dynasty was not only a collection of previous studies, but also a prelude to the study of modern grammar, providing the prerequisites for the development of exegesis in terms of learning from and absorbing the past and opening up the future.

The study of ancient Chinese vague words in the Qing Dynasty showed a flourishing scene, not only in terms of the increase in the number of monographs and the emergence of scholars, but also in terms of the broadening of the research field and the innovation of research at the macro and micro levels respectively, which contributed to the heyday and peak of the study of ancient vague words, and the many achievements made during this period also had a subtle positive impact on the development of exegesis in the Qing Dynasty. The many achievements during this period also had a subtle positive impact on the development of Qing Dynasty exegesis, as evidenced by:

1. The increase in the number of research monographs and the emergence of famous researchers have supported the development of exegesis as a source of material.

The Erya, as an early exegetical compendium of the Han Dynasty, had the defect of being simpler and more general in its interpretation of words and objects, and its style was more disorganized and not conducive to examination. In the 21st century, applied exegesis, as a discipline of literature, focuses on the reading and collation of ancient texts, the interpretation of ancient cultures, the interpretation of dictionaries, and many other fields. In the 21st century, applied exegesis, as a tool of literature, focuses on the reading and collation of ancient texts, the interpretation of ancient culture, and the interpretation of dictionaries, of which the completion of the interpretation of dummy words has become one of the most important steps.

2. The innovations in the method of exegesis in the study of dummy words in the Qing Dynasty provided a methodological reference for the development of exegesis in the Qing Dynasty.

In terms of the method of exegesis of dummy words, Qing scholars not only inherited the more mature and perfect comparative inductive method, but also created two new research methods that have been praised by future generations of grammar researchers to this day: first, the dynamic method, which changed the perspective of static research from the previous generation to that of exegeting the usage of dummy words from the perspective of context and change in language function, as is evident from Yuan Renlin's *The Saying of Dummy Words*, which lists the five variations of "fu" in a sentence and the different meanings and functions they represent. A comprehensive interpretation of the variations of the imaginary word is conducive to overcoming textual obstacles and resolving linguistic contradictions, and according to Bai Zhaolin, "exegesis is a specialized

academic work that exists independently within the scope of ancient literature to overcome textual obstacles and resolve linguistic contradictions”. The second is the koan method, which starts with phonetics to find out the origin of words and seek meaning from sound. Using sound and rhyme as the source of examination, it promotes the establishment of a link between audible language and words; understanding the sound of words becomes a prerequisite for the study of words and their meanings, exploring the meaning of words from the perspective of sound and supplementing it with detailed explanations of relevant theoretical information, thus promoting Qing Dynasty exegesis as a step forward from the original research method, which is also deeply endorsed by the great scholars of exegesis, as Dai Zhen once claimed. This method of study became an important part of exegetical research for future generations of scholars, as Dai Zhen stated: “The exegesis and the phonetics of the text are the same as each other” and Duan Yucai: “The most important thing in discussing scripture is to get the meaning, and the most important thing in getting the meaning is to get the sound”.

3. This method of research has become an important part of the research of exegesis for future generations.

The innovation of research methods in the Qing Dynasty has supported the study of Qing Dynasty vague words from a macroscopic perspective, while implicitly promoting the development of detailed analysis of Qing Dynasty vague words at a microscopic level, which has been a great achievement and has also provided a reference for the development of Qing Dynasty exegesis. In detail, there are three categories: first, correcting fallacies, pointing out obvious errors in previous studies and making corrections. The second is to check the gaps, i.e. to improve the doctrines already mentioned by previous authors and make them more comprehensive and systematic. The third is to innovate the research catalogue. In the content of previous studies, the colloquialisms in Tang poetry and Song lyrics were ignored, while the study of Qing Dynasty vague words improved the research content, exhorting them and filling their research gaps. At the time, Ma Jianzhong took a rational approach to the case study of vague words, not only in terms of content, but also in terms of examples. The refinement of the content and the renewal of the concept of case studies in the Qing Dynasty contributed to the transformation of exegesis from the traditional exegesis of the Qing Dynasty to modern exegesis, and to the use of some materials in exegesis in the spirit of “truth-seeking”.

Concluding Remarks

Both in terms of the study of Qing Dynasty vague words and in reviewing the development of Qing Dynasty exegesis, the Qing Dynasty is undoubtedly the peak period for both, partly to meet the development needs of a particular historical period (the Manchu Dynasty entered the country and Chinese studies were vigorously promoted from the monarch to the local level, with the aim of strengthening cultural identity and thus national power through the study of Chinese culture). This is partly because the study of state studies in the previous dynasty had reached a point where the two were to some extent mutually reinforcing. The study of ambiguous words in the Qing dynasty, both in terms of microscopic case studies and macroscopic theoretical innovations, has had far-reaching implications for the development and prosperity of exegesis in the Qing and modern periods.

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