

Research on the Language and Related Problems of *Chen Fu Agricultural Book*

Ling Xu^{1,#}, Jingjing Peng^{1,2,#}, Zhuojing Wu¹, Zunzhang Sun^{1*}, Cheng Xia^{1,3*}

¹School of Humanities and Public Administration Jiangxi Agricultural University Nanchang, 330045, China

²School of Journalism and communication, Nanchang University, Nanchang 330031, China

³School of Arts, Jiangxi Normal University, Nanchang 330022, China

*Corresponding Author.

#Co-first author

Abstract:

The Proofread of *Chen Fu Agricultural Book* plays an important role in explaining and studying *Chen Fu Agricultural Book*, but there are still some improvements in Sentence pause and word use. By comparing several modern annotation versions of *Chen Fu Agricultural Book*, listing the differences between annotation versions with the help of relevant ancient books, analyzing and correcting their Sentence pause and word errors, we can clarify the disputes and puzzles in the use of words and sentence breaks in *Chen Fu Agricultural Book*.

Keywords: *The Proofread of Chen Fu Agricultural Book, Sentence pause, The different of charter, Chen Fu Agricultural Book, The Annotated of Chen Fu Agricultural Book.*

I. INTRODUCTION TO CHEN FU AGRICULTURAL BOOK

As a comprehensive agricultural book with southern regional color, *Chen Fu Agricultural Book* is divided into three volumes: the first, the middle and the last, with a total of 23 texts. In terms of content, the first volume expounds crop planting, with the largest proportion of length and words, which is the main part of the book; the middle volume is the theory of cattle, which mainly introduces the raising and treatment of livestock; the last volume focuses on sericulture planting. On this agricultural book, "agricultural history" commented that it "is the first 'helping agriculture' monograph reflecting and summarizing the management of paddy fields in the Yangtze River Basin [1]." Mr. Wan Guoding mentioned in the preface to *The Proofread of Chen Fu Agricultural Book* that "although the length of *Chen Fu Agricultural Book* is small, it still has some content, which shows many new heights in Ancient Agronomy in China, and should be listed as one of the first-class comprehensive agricultural books in China [2]." We can see the position of *Chen Fu Agricultural Book* in the history of Chinese agronomy.

However, from the existing literature, there is still much room for the study of Chen Fu Agricultural Book. Chen Fu Agricultural Book has been preserved since the Song Dynasty. Although it is still intact, there are still many differences between different versions, and there are also differences between different versions of modern annotation. This has caused certain influence and obstacles to modern readers' reading and understanding of Chen Fu Agricultural Book. Among many modern annotated versions of Chen Fu Agricultural Book, The Proofread of Chen Fu Agricultural Book proofread by Mr. Wan Guoding is a better annotation version at present. It not only contains the original text completely and correctly, but also carries out collation, punctuation and annotation, which has high authority.

The Proofread of Chen Fu Agricultural Book (hereinafter referred to as The Proofread), which write by Chen Fu in Song dynasty, proofread by Wan Guoding, publishing by Agricultural Press in 1965. This paper is base on The Proofread of Chen Fu Agricultural Book. In order to study the original version of Chen Fu Agricultural Book, only the original part of Chen Fu Agricultural Book included in The Proofread was analyzed to explore the relevant language and text problems of Chen Fu Agricultural Book. In addition, in order to better understand The Proofread for research, this paper focuses on The Annotated of Chen Fu Agricultural Book, which compile by Xing Shanping and annotate by Liu Ming, as a reference, supplemented by other materials.

II. SENTENCE QUESTIONS

The Proofread has done a lot of work in sentence and reading, which provides convenience for modern readers to clear up their reading obstacles. However, there are still some improvements in this book. This section is selected for discussion.

(1) Confucius said, there may be some who are ignorant yet want to create someshing, but I am not one of them. I listen to different views and choose what is good to follow. I observe different shings and keep them in maid. Although many people hear and see with words, they will choose the good to follow, and those who know the bad will follow.

According to: the above quoted words of Confucius are from "The Analects of Confucius". The original text is: "There may be some who are ignorant yet want to create someshing, but I am not one of them. I listen to different views and choose what is good to follow. I observe different shings and keep them in maid. Such is the second best way of learning [3]." It can be seen from this that Chen Xuan only quoted part. Therefore, it is better to apply a period after "I observe different shings and keep them in maid" to indicate the end of the reference. Replace with:

Confucius said, "There may be some who are ignorant yet want to create something, but I am not one of them. I listen to different views and choose what is good to follow. I observe different things and keep them in mind." Although many people hear and see with words, they will choose the good to follow, and those who know the bad will follow.

(2) The former king's system is like this. Not only does it mean that if the land is empty, the plants and trees are not long, if the Qi is weak, the creatures are unsuccessful, but it also suppresses the desire for its abundant financial resources and constant fertility throughout the years, so as not to lose all its business.

According to: the same as Article 1, and the reference boundary is not clear. "If the land is empty, the plants and trees are not long, if the Qi is weak and the creatures are unsuccessful" is quoted from "The Book of Music in The Book of Rites". The original text is: "If the land is empty, the plants and trees are not long. If the water is turbulent, the fish and turtles will not be big. If the Qi is weak, the creatures are unsuccessful. If the world is chaotic, the Propriety and righteousness will be corrupt and music will be out of keeping with ceremony [3]." Therefore, a full stop should be used after "If the Qi is weak, the creatures are unsuccessful" to distinguish the quoted language from the author's own language, which should be changed to:

The former king's system is like this. Not only does it mean that "if the land is empty, the plants and trees are not long, if the Qi is weak, the creatures are unsuccessful", but it also suppresses the desire for its abundant financial resources and constant fertility throughout the years, so as not to lose all its business.

(3) The former king lived among the four people, the geographical advantage must also have a way.

According to: in the The Annotated of Chen Fu Agricultural Book edited by Xing Shanping and Liu Mingzhu:

The former king lived among the four people, there must be a way [4].

First of all, by comparing the two Sentence pause methods of this sentence, we can get: if you pause after "Shi", the meaning of "Shi" and "the former king lived among the four people" is closer, and the sentence meaning tends to emphasize "Residence"; if we pause before "Shi", the meaning of "Shi" and "geographical advantage" is closer. The sentence meaning tends to emphasize "Shi", that is, people are required to follow the law. The main difference between the two sentence patterns lies in the different emphasis.

Secondly, combined with the whole article. This sentence comes from the book of "The appropriate place to residence in Chen Fu Agricultural Book". Residence, means premises. "The appropriate place to residence in Chen Fu Agricultural Book" inherits the discussion on the relationship between farmhouse arrangement and agricultural production in traditional agronomy, emphasizes that the arrangement of farmhouse is very particular, and points out that the geographical location of farmhouse is far and near to the agricultural production site, which has a deep impact on production efficiency and labor efficiency [3]. The whole article focuses on the relationship between residence location arrangement and agriculture, emphasizing the importance of "Residence".

And the following sentence of the original text:

There are five mu of farming houses, with two and a half mu in Xi. It is also the one who "enters this room" in "the poem"; with two and a half acres in the field, "the poem" says that "there is a Lu in Zhongtian [2]".

It also emphasizes the relationship between "residence" and "field". On this basis, the first sentence is closer to the main idea of the article, that is, to emphasize the role and impact of the location of people's houses on agricultural production.

However, The Annotated of Chen Fu Agricultural Book edited by Xing Shanping and Liu Mingzhu puts forward: "arranges for the four classes of the people: learned men, peasants, workers and traders, and develops the advantages of land in accordance with different seasons" from the book of "The Establishment of Offices in Zhou Dynasty in Shangshi": "Work minister presides over the national land, arranges for the four classes of the people: learned men, peasants, workers and traders, and develops the advantages of land in accordance with different seasons [3]." Therefore, this sentence should be used. In this regard, the accuracy of this statement needs to be studied. However, it is also possible for Chen Fu to introduce his own views by praising the wisdom of ancient sages.

However, Sentence pause is essentially the pause, stay and interval of sentences. It is a means to facilitate readers to read and understand the author's meaning. Han Yu's "On Teachers" mentioned: "Your children's teach them how to read. What they teach is not what I mean by deciphering truths and clarifying misconceptions." "Three Character Classic" also said: "all exegesis, must pay attention to, detailed exegesis, be familiar with Sentence pause." As for the sentence "The former king lived among the four people, the geographical advantage must also have a way", starting from the function of the sentence itself, the first sentence is more in line with the author's original intention.

To sum up, from the perspective of the general idea of the article, the first sentence is more appropriate; from the perspective of textual quotation, the two sentences are reasonable.

(4) It is said in "Zuozhuan of the spring and Autumn Annals" that when a farmer goes to the grassland, a peasant finds weeds should root out, then the seedlings will be growing well, it means, If he can eliminate the weeds, he can hope that grains of all sorts will be prosperous.

According to: the same as the first article, It is said in "Historical biography of Wenxin Diaolong": "when a farmer sees the weeds, he must hoe it", Yang Mingzhao's notes and excerpts:

According to the legend of The sixth year of Duke Yin's time: "Zhou Ren had said: 'The administration of a state is like a family, if you find some evil you should root out like a peasant finds weeds, then the seedlings will be growing well [5].'"

Therefore, a full stop should be used after "the seedlings will be growing well" to indicate the end of the quotation. To sum up, this paragraph should be changed to:

It is said in Zuozhuan of the spring and Autumn Annals that when a farmer goes to the grassland, a peasant finds weeds should root out, then the seedlings will be growing well. It means, if he can eliminate the weeds, he can hope that grains of all sorts will be prosperous.

III. THE DIFFERENT OF CHARTER

By comparison, the original text of Chen Fu Agricultural Book included in the proofreading is slightly different from the proofreading and interpretation of Chen Fu Agricultural Book and volume 3 of Chen Fu Agricultural Book. Among them, The Annotated of Chen Fu Agricultural Book is based on "The series of insufficient knowledge Zhai", while the proofreading and annotation and volume 3 of Chen Fu Agricultural Book do not indicate the source of the original. With reference to the "Chen Fu Agricultural Book" included in the "Si Ku Quan Shu", "Han Hai" and "The series of insufficient knowledge Zhai", this paper compares the contents of the "The Annotated of Chen Fu Agricultural Book" compile by Xing Shanping and annotate by Liu Ming, and specifically analyzes the problem of text corruption in the correction and annotation.

(5) It is said that half of the land is cultivated during the year to rest the local atmosphere and enrich the people's strength.

According to: in The Annotated of Chen Fu Agricultural Book, which compile by Xing Shanping and annotate by Liu Ming, this sentence is:

It is said that the idle year cultivates half of it to rest the local atmosphere and enrich the people's strength [4].

The comparison shows that there is a difference between the two words "Xian" and "Jian".

"Jian" in traditional Chinese has "Jian" and "Jian", which are the later words, derived from "Jian". "Radical of Men in Shuowen Jiezi": "Jian, means gap." Xu Kai's "Annotated of Shuowen Jiezi": "the door is closed at night. When it is closed and sees the moonlight, there is a gap." Combined with the glyph, we can get that the original meaning of "Jian" is the gap between the two doors. Referring to the evolution process of the word meaning of "Jian" demonstrated by Hao Jinyang in the historical evolution of "Chen" and "Shen", "Jian" and "Jian", it can be seen that the evolution of the word meaning of "Jian" has experienced from the original meaning of "the gap between the two doors" to "the middle". Later, it is extended to "gap in space" to "gap in time". Finally, it is extended to "leisure [6]".

As for "Jian". There was no word "Jian" in ancient times. Later, those who wrote "Jian" were called "Jian" in ancient times (some ancient books were corrected by later generations, but there were also errors in writing. For example, some versions of "Jian" in Shi Ji were called "Jian [7]".

"Xian" is the traditional Chinese character of "Xian". "Shuowen Jiezi notes" pointed out: "extended to Fangxian. In ancient times, it was mostly borrowed as characters of Qingxian. It was also borrowed as characters of Xianxi." The original meaning is fence, and the extended meaning is "leisure". For example, in the poems of the Tang Dynasty, "leisure fishing on the dark green River" in "difficulty in traveling" and "the people's leisure, and the sweet-scented osmanthus is falling" in "birdsong stream", the meaning of "Xian" means "leisure". It can be seen that at least before the Song Dynasty, "Xian" and "Jian" had repeated meanings and borrowed words.

However, because the original meanings of "Jian" and "Xian" are different, therefore, their extended meanings (except the meaning of "leisure") are also very different. Therefore, in general, the words "Jian" and "Xian" are not interlinked. The words "Jian" and "Xian" in ancient books are often used only when they express the meaning of "leisure". Only in later simple to complex work, in order to clearly distinguish the meaning of the word, the word "Jian" was deleted as a variant of "Xian" (see the list of the first batch of variant characters), but "Jian" and "Xian" are still used together in ancient books [8]. At the same time, "Jian" as a later word, not only has most of the interpretation of "Jian", but also loses the meaning of

"leisure" to distinguish it from "Xian".

From this point of view, there was no word "Jian" when Chen Fu created Chen Fu Agricultural Book. At the same time, "Jian" is indeed recorded in "The series of insufficient knowledge Zhai"(Volume I, page 1) and "Han Hai"(Volume I, page 1). The difference between the two versions of "Xian" and "Jian" should be due to the different understanding of modern people, resulting in differences in the process of simplification. Therefore, if this sentence emphasizes "leisure", then "Xian" should be applied; if it means something else, it needs to be analyzed in detail.

From the other meanings of "Xian" and "Jian", both words have the similar meaning of "interval", which can be used in this sentence, meaning "farming at an interval of years". However, when "Xian" means "leisure ", the meaning of the sentence changes to "farming in leisure" or "farming when the land is not cultivated". There are great differences in the meaning of the sentence.

After inquiry, many books use the word "Jian" when quoting this sentence. For example, on page 43 of "the translation notes of agricultural books" issued by Qilu publishing house in 2009, Wang Zhen expressed it as "It is said that half of the land is cultivated during the year"; On page 24 of "Wang Zhen Agricultural Book" published by Agricultural Publishing House in 1981, it is also the expression of "It is said that half of the land is cultivated during the year".

At the same time, according to the following context "to rest the earth's atmosphere", this sentence mainly refers to a method of land recuperation. In order to protect soil fertility, Chen Fu advocated farmers to plant crops every other year to get better returns. The original intention is to emphasize the "Jiansui" of respecting the objective law, rather than the "Xiansui" with more subjective initiative.

To sum up, it is better to use "Jian" here. The paragraph should therefore read:

It is said that half of the land is cultivated during the year to rest the local atmosphere and enrich the people's strength.

(6) Otherwise, the cold spring often invades, the soil pulse will be cold and the seedlings and crops will be thin.

According to: in The Annotated of Chen Fu Agricultural Book, which compile by Xing Shanping and annotate by Liu Ming, this sentence is:

If not, the cold spring will often be soaked, the soil pulse will be cold and the seedlings and crops will be thin [4].

Volume 3 of Chen Fu Agricultural Book:

If can not, the cold spring is often soaked, the soil pulse will be cold and the seedlings and crops will be thin [9].

It can be seen from the comparison that there are two text differences between the proofreading notes and the above versions.

The four expressions of "otherwise", "if not", "if can not", are not very different in semantics and context. They all mean "having the ability but not implementing action". Among them, "Neng" originally means "Xiong". Here it means "ability and talent", which corresponds to the suggestion of "curing it with burning" in the previous sentence.

Throughout the whole book, "Suitable for grazing and servitude in Chen Fu Agricultural Book", the author puts forward the viewpoint of "Regard the plague of cattle, as oneself have the disease. Regard the bear of cattle, as oneself have children. If you can do so, cattle will flourish... [2]". In this sentence, "Neng" in "if Neng so" means "ability and talent". After deleting the word "Neng", the meaning of "if so" is similar to "if Neng so", but the author chooses the expression of "f so". "The law of planting mulberry in Chen Fu Agricultural Book": "if you can treat feces frequently, that is, you can collect three at the age of one year. This is the only one for small and medium-sized families. You can pay taxes and have enough cloth and silk [2]." Among them, "if you can treat with frequent feces" and "if you treat with frequent feces" are the same as the above statement.

"Jin" means the process and state in which the land is infiltrated by the "Hanquan", which forms a causal relationship with the following sentence "the soil pulse will be cold and the seedlings and crops will be thin". "Qin" originally means "gradual", and has extended meanings of "gradual" and "invasion". If this sentence is "Qin" and its meaning is "gradually", it is repeated with the part of speech of the above word "Chang"; when it means "violation", it is anthropomorphic. Combined with the full text, the language of Chen Fu Agricultural Book is simple and almost has no anthropomorphic technique.

Finally, after inquiry, the following three books, "The series of insufficient knowledge Zhai" (Volume I, page 4), "Han Hai" (Volume I, page 4) and Si Ku Quan Shu (page 174), all record this sentence as "If can not, the cold spring is often soaked, the soil pulse will be cold and the seedlings and crops will be thin".

To sum up, the above two statements are wrong, and the original should be:

If can not, the cold spring is often soaked, the soil pulse will be cold and the seedlings and crops will be thin.

In addition, the two sentence patterns of pause after "Neng" or pause after "Ran" are smooth and in line with the context, which will not make the reader ambiguous.

IV. CONCLUSION

As a comprehensive agricultural book, Chen Fu agricultural book not only mentions rice planting technology for many times, but also discusses in detail the methods of raising cattle and sericulture, which is rare in other agricultural books. By comparing The Proofread of Chen Fu Agricultural Book, which write by Chen Fu in Song dynasty, proofread by Wan Guoding with The Annotated of Chen Fu Agricultural Book, which compile by Xing Shanping and annotate by Liu Ming and relevant materials, this paper points out its errors and differences in Sentence pause and word use, which is not only conducive to further reading and research by subsequent scholars, but also enhance the ability to distinguish ancient texts and guard against making the same mistakes.

At the same time, literature exists in the form of activity, which is a high-level special spiritual activity of the whole human activity [10]. Therefore, literary works not only carry the author's thoughts and his views on the objective world, but also the objectification of the author's essential power. Through literary works, readers and authors can have potential spiritual communication. In this process, the content of the work is very important, but the language, structure, style and technique of the work are also important. Readers can not only summarize the relevant laws from the works, but also build the author's image in their hearts and infer his character from his writing techniques and styles. In addition, these literary gains can react on the literary works themselves and provide important help for the research and correction of literary works.

For example, the language of Chen Fu Agricultural Book has regional characteristics. Not only a large number of proverbs and proverbs in the text have research value, but also when there are word differences in different versions, we can analyze the language characteristics of the book and the author's language habits to improve the accuracy of proofreading; In terms of technique, Chen Fu Agricultural Book makes good use of allusions, especially the book of songs, which not only reproduces and develops the agricultural experience and ideas inherited in human history, but also shows the author's strict

demonstration skills, which can not only get a glimpse of the author's character, but also help the correction work; In terms of language, although Chen Fu Agricultural Book tends to be colloquial and its language is popular, its wording is rigorous and does not procrastinate. At the same time, it uses neat sentences and many function words at the end of the sentences, which makes it catchy. Mr. Wan Guoding also commented on Chen Fu: "the author is good at writing and writes quite concisely [2]". It can be seen that in addition to the content, there are also many places worth tasting in Chen Fu Agricultural Book.

To sum up, the proofreading of ancient books is the communication between readers and authors across time and space. The use of every word is the objectification of the author's essential power. Therefore, in the proofreading of ancient books, we should start from the whole work, not stick to the meaning of single words, and consider from multiple angles, so as to improve the accuracy of proofreading.

ACKNOWLEDGEMENTS

The general project of Jiangxi education planning "Research on the teaching of Centennial ancient Chinese" (21YB031); the online and offline mixed first-class course of Jiangxi Agricultural University "ancient Chinese (I)"; the offline first-class course of Jiangxi Agricultural University "College Chinese".

REFERENCE

- [1] Edited by Wang Yusheng; Edited by Yang Changwei (2019) Agricultural history, Shanghai: Shanghai Science and Technology Literature Press, pp. 16.
- [2] (Song dynasty) write by Chen Fu; proofread by Wan Guoding (1965) Chen Fu Nong's annotation. Beijing: Agricultural Press.
- [3] (Qing Dynasty) Ruan Yuan (1980) Annotations on the thirteen classics. Beijing: Zhonghua Book Company.
- [4] (Song dynasty) write by Chen Fu; compile by Xing Shanping and annotate by Liu Ming. (2015) The Annotated of Chen Fu Agricultural Book, Beijing: China Agricultural Press.
- [5] (Liang of the Southern Dynasty) write by Liu Xie; note by Huang Shulin; supplementary note by Li Xiang; collection of proofreading notes by Yang Mingzhao (2000) Updated Wenxin Diaolong proofreading note. Beijing: Zhonghua Book Company, pp. 228.
- [6] Hao J Y (2004) The historical evolution of "Chen" and "Shen", "Jian" and "Jian", Journal of West China Normal University (PHILOSOPHY AND SOCIAL SCIENCES EDITION), (04): 110-112.
- [7] Edited by Wang Li (2018) Ancient Chinese Revised rearrangement Volume I, Beijing: Zhonghua Book Company, pp. 242.
- [8] Wang K W (1991) A brief analysis of the complex correspondence between " jian: xian", Chinese construction, (09): 12-13.

- [9] (Song dynasty) write by Chen Fu (1956) Chen Fu Agricultural Book Volume 3. Beijing: Zhonghua Book Company.
- [10] Edited by Tong Qingbing (2015) Literature theory course, Beijing: Higher Education Press, pp. 33.