

A Textual Research and Explanation of the Imperial Examination Vocabulary "Bright Number" and "Dark Number"

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Abstract

There are three types of imperial examinations in the Song Dynasty: regular examinations, system examinations and martial examinations. There is a "bright number" and a "dark number" in the six theory. The difference between the two lies in whether or not the statute system and the number of allusions are cited in the title. "Dark number" are extremely difficult and need to be able to cite the context; "bright number" also require a comprehensive answer, which is not simple. This article tries to make a brief analysis of this type of topic, which is helpful to understand the ancient imperial examination system and imperial examination culture.

Keywords

Imperial examination vocabulary; Bright number; Dark number.

1. Introduction

The imperial examinations had developed unprecedentedly in the Song Dynasty, and various systems were relatively complete, making it the most important way to select talents. The imperial examinations in Song Dynasty were divided into three types: regular department, systemic examination and martial examination. The most important selection is for Chang Ke, while the number of selections in the system and martial arts is relatively small, and cannot be compared with Chang Ke. They are set up to select some special talents for the imperial court. After the development of the Song Dynasty, the systemic examination was finally formed. Because the examination place was in the secret pavilion, it was also called "the pavilion test." The content of the examination is mainly to test the six theory. The topics of the six theory are in the text and annotations of the nine classics, seventeen history, seven books, GuoYu, XunZi, YangZi, GuanZi and WenZhongzi. One dark number, one bright number. What are "bright number" and "dark number"? In the referenced literature, bright number are also called light questions or light types; dark number are also called dark questions or dark types. The original note of Li Xinchuan said: "The context has hidden questions about the degree or the number of things." So what are "degree" and "event"? Zhu Shangshu gave a detailed textual explanation: "Wang Anshi's 'Qian Zhou Xue Ji': 'Mr.'s so-called moral person is only the principle of life and fortune. The degree of it depends on Cudou, Bell and Drum, etc.' That is to say, the "dark number" (secret question) can only be called the "dark number" (secret question) only if the context is related to the rule system and the use of statutes; correspondingly, it does not involve the rule system and does not need to be a matter of fact, it is the "bright number" (clear title).

2. Main Analyses

The explanation of "degree" and "event" in the article is very convincing, but it is doubtful whether the interpretation of bright number and dark number at the end is correct. Ye Mengde: "Bright and dark are all number s." [1] Combining with the six topics of the cabinet exams tested over the years, we believe that the so-called bright number and dark number mainly refer to the number of the laws and statutes in the test questions, that is, the "bright number"; no laws

and statutes are found in the questions. The number is hidden in the text or commentary, that is, the "dark number". In the old case, six questions are clear and one dark. In individual system years, in order to increase the difficulty of examinations and select top talents, there will be more difficult secret questions. There are many other types of questions besides one open question and one secret question among the six questions. Shen Zuozhe remembered Ye Mengde's words: "(The subject of science) is like sand in the sea, and it must have a cross: Ming, darkness, doubt, stubbornness, harmony, harmony (sound clam), It is said to uncover, it is to fold, it is to be a bag, it is to be a fetus, and it does not come out of this cross." After searching through ancient books, there are only examples of the first four types of questions, and no one can solve the last six.

As "bright number", in the sixth year of Jiayou (1061), one of the six essays on the pavilion test, "The Theory of Ji Zui Bei Wu Fu", the well-known Song Dynasty writer Su Shi took the system examination this year, so we can make a brief summary from his statement analysis. The source of "Ji Zui Bei Wu Fu" is The Book of Poetry and Zheng Xuan's annotations. Ji Zui comes from "drunk with wine, and full with virtue", which means "drunk with mellow wine, I will suffer your kindness." According to Su Shi, this article, on the surface, is an examination of the Book of Songs, but in fact it is an examination of the "Five blessings" mentioned in Zheng Xuan's notes. "Five blessings" comes out of the poem "A gentleman for ten thousand years, and forever enjoy blessing and auspiciousness for generations to come." The "Five blessings" are still in use today, and the so-called "The five blessings have descended upon the house" comes from this "Five blessings". Combined with "The Book of Poetry", "A gentleman for ten thousand years," means "wish your master a long life", which refers to the "life" in the Five blessings. It hopes that life will not die and the life will be long; Jie Er Jing Fu means "God bestows you great blessings", which refers to the "rich" among the Five blessings. It hopes that people have enough money and wealth and a noble status; "ShiJia Zhi Hu" means "good principles and good remedies for family business", which refers to the Five blessings of "healthy and undisturbed", it hopes that people are healthy and inner peace; Gao (Zhao) Ming You Rong means "happy and harmony", which refers to the "good virtue" in the Five blessings, and it hopes that human beings are benevolent and conform to nature; Gao Ming (Lang) Ling Zhong means "a good end with high morals", which refers to the "examination of life" in the Five blessings. It hopes that people will die peacefully and be decorated with ceremonies. It can be seen that the "Ji Zui Bei Wu Fu" mainly examines the Book of Poetry to explain the "Five blessings" and the importance of the Five blessings to society and individuals. The "Five blessings" are the title and appear number in it, so this test question is "bright number".

Another example is in the eighth year of Renzong Tiansheng (1030) in June, Jiu Yi Zhi Ming Zheng Bang Guo in the Sixth Essays on the Court Examination: "Using ninth-class rituals to regulate the status of the princes. One life can accept the post (assigned by the monarch), then the order can accept the order (given by the monarch), and the three lives are acceptable (the dynasty) The position of courtiers, four lives can be accepted (given by the public) sacrificial vessels, five lives can be given (by the king) to one place, six lives can be given (in the beneficiation) the power to set up officials, and seven can be given out It is named as the country of Hou Bo, eight lives can be appointed as state shepherds, and nine lives can serve as Fang Bo." [2] The title clearly pointed out the allusive number "Jiu Yi Zhi Ming", so this title is the so-called "bright number".

As dark number, one of the topics of the Pavilion Exam in the sixth year of Yuanyou (1091), Yin Min Chang Er Shi Jiao: "Educate the people according to their daily habits." Although the title does not involve the figures of specific laws and statutes, it is hidden in the article cited in the title, namely "Five Things" and "Twelve Teachings". What are "Five Things" and "Twelve Teachings"? "Five things" refer to five kinds of people and things that are suitable for growth in different terrains. The original text said: "One is mountain forest, where it is suitable to grow

fine-haired animals, and it is suitable to grow plants such as oak trees for dyeing, where the people's hair is long and elegant. The second is Chuanze, where it is suitable for the growth of animals of the first category, suitable for the growth of plants with many knots such as lotus, where the people's skin is dark and moist. The third is the hills, where animals with feathers are declared, and it is suitable for the growth of plums and other fruit with pits. The people there are round and long. The fourth is the tomb, where the animals with crustaceans and the plants with the horns are suitable for growing, and the people there are white and thin. The fifth is the original scorpion, where it is suitable. It is suitable for animals with short and shallow hair, and suitable for growing plants such as reeds, where the people are fat and short.[3] "Twelve Teachings" refers to One is to use sacrificial rituals to teach the people to respect, and the people will not be sloppy. The other is to teach the people to be modest and modest by using the rituals (such as rural shooting rituals and rural drinking rituals). There will be no conflict. The third is to teach people to have a blind date (like a wedding), and the people will not resent each other. The fourth is to use music to teach the people to be harmonious, and the people will not be surly. The fifth is to use etiquette to distinguish between superiors and subordinates. The people will not arrogantly overstep the humble ranks. Sixth is to teach the people to live in peace with customs, and the people will not succumb. Seventh is to use criminal law to teach the people to obey the etiquette and law, and the people will not riot. The eighth is to teach the people to be cautious and the people will be treated with oaths. No slacking. Nine is to use the system to teach the people temperance, and the people will be content. Ten is to use the world's skills to teach the people skills, and the people will not be unemployed. Eleven is to award knighthoods based on virtuous conduct, and the people will carefully cultivate their virtues. The twelfth is to set salary based on merit, and the people will devote themselves to the establishment of merit. Candidates need to describe in detail what the "five things" and "twelve teachings" are, and how to implement them in accordance with the "five things of the common people" The "Twelve Teachings" can only obtain a higher level by citing the argument in detail, while the "exhaustive quotation is too crude", the level is lower. The number of this kind of scriptures and memorials are hidden in the cited articles, and the title is more difficult than the "bright number", which is the so-called "dark number".

Another example is in the eighth year of Renzong Tiansheng (1030) in June, Zhi Shi Jun Li Tong Bang Guo in the Six Essays on the Court Examination. Use military rituals to coordinate the nations of the world: the ritual for the army to march is to use the people (the heroic courage); the ritual that the colonel compares to the average taxation is to worry about the people (the uneven taxation); the ritual of hunting in the field is to review the apprentices (and Chariot); the ceremony of Daxing labor service is to employ the people (the labor force); the ceremony of demarcating the boundaries on a large scale is to gather the people." "Military ceremony" is the ancient "good luck, bad luck, army, guest, good." One of the five rituals, and the military rituals are divided into five different forms according to the content, which are mentioned in the article: the ritual of the master, the ritual of Dajun, the ritual of Datian, the ritual of the battle, and the ritual of the great seal. As one of the five rituals, military salutes are divided into five different forms, and these number do not appear in the questions, they can only be displayed on the scroll through the test takers' own memory, so this question is what we call it "Dark number".

3. Conclusion

"Bright number" and "dark number" as the question types of the system examinations enriched the way for the court to select talents. The Song Dynasty stipulated that only the six "four links" or above were qualified in the Pavilion Examination, which was also called "Pass Pavilion." In comparison, the "bright number" is relatively simple, because it provides clear figures for the

testimonials, while the "dark number" does not quote the number, and the number is only found in the context of the cited article, so "Dark number" are more difficult than "bright number". As far as each topic of the Six Interpretations of the Court Examination is concerned, it is necessary for the scholars to master a large number of ancient books and classics, otherwise they will not be able to fully explain the topic, will not be able to obtain a high level, and will not be able to enter the officialdom to be used by the court. "Bright number" and "dark number" are difficult to understand imperial examination vocabulary. The source interpretation of them will help us to eliminate some of our doubts about the content of the system of examinations, and at the same time, it can enhance the in-depth knowledge of the ancient imperial examination system and the culture of the imperial examination.

Acknowledgments

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References

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