

The Study on Ji Xianlin's Academic Life Based on the Perspective of Sugar Industry History Research

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Abstract: Ji Xianlin is an internationally renowned linguist and a master of Orientalism. He devoted his life to studying and writing rich works, especially in the History of Sugar. From the perspective of sugar history, we find that the study of sugar history runs through Ji's academic life. It is very important for him to study Germany ten years that laid the deep language foundation for its research. When he came back China, he focused on the relationship history study between China and India. In the 1960s, Ji Xianlin began to pay attention to collect information about China sugar exchange. After ten years of catastrophe, his research was forced to interrupt, until 1981, a Dunhuang scroll was sent to Ji Xianlin, which prompted him to make decide to study sugar industry. Ji Xianlin become sugar history research expert is accidental, also is inevitable.

1. Introduction

Ji Xianlin (1911.8.6- -2009.7.11), courtesy name xi Bu, from Linqing, Shandong province, was an internationally famous orientalist, linguist, writer, national scholar, Buddhist, historian, educator and social activist, who attracted a lot of attention from academical community. Ji Xianlin spent a lifetime of academic research and writing. In his own words, "He studied Buddhism, Buddhism and Tocharian Rown, and Chinese literature, comparative literature and literary theory." His works were compiled into Ji Xianlin's Collected Works, which consists of 24 volumes.[1] Since the 1990s, there were many achievements on the research of Ji Xianlin, academic addition to the Ji academic thoughts, pay special attention to Ji specific academic achievements, such as language, translation, literature and prose, Chinese and foreign cultural exchanges, however, there were few results on Ji and his research of sugar. The book which was named as "the history of sugar industry" was the model of its academic research intersection fusion, which actually condensed Mr Ji for the depth of the language philology, the use of historical methods, and long-term thinking for Chinese and foreign cultural exchanges. In a word, this paper will discuss Ji Xianlin's academic life from the perspective of the history of sugar industry, so as to enrich people's understanding about Ji Xianlin and promote the development and further deepening of the history of sugar industry in China.

2. Study in Germany for ten years

On August 2, 1911, Ji Xianlin was born in Guanzhuang Village, Kangzhuang Town, Qingping

County, Shandong Province (now Linqing City). In his words, he was born in the poorest family in the poorest village. "My grandparents died early, leaving my father and other three brothers, lonely and helpless, and the youngest uncle gave him away. My father and nine uncle left their hometown and went to Jinan to make a living. They were only in their twenties. In the unaccompanied big city, it is necessary to go through hardships, nine uncle fell foot in Jinan. So my father returned to his hometown, said that is a farmer, but no field to plow..... Uncle Jiu sometimes sent some money home from Jinan, and his father lived on him." Later, because the two brothers were the only boy Ji Xianlin, if you wanted to raise him, only to go to Jinan, Jinan has better educational conditions. So, in 1917, at the age of 6, Ji Xianlin followed his uncle to Jinan. "This is arguably the most critical turning point in my life, otherwise I would still farm in my hometown today." In 1930, after graduating from high school, Ji failed to apply for the post office and had to go back to university, including both Peking University and Tsinghua University. At that time, Ji Xianlin, like many young people, had a dream of going abroad. In terms of going abroad, Tsinghua University was better qualified than Peking University, so he chose the Department of Western Literature at Tsinghua University. "My growth is inseparable from Tsinghua University." During the four years of Tsinghua University, Ji believed that two courses had the greatest influence on him: one was Chen Yinke's "Translation Literature of Buddhist Classics" in the history department. Ji gradually developed his interest in Buddhism and the cultural relations between China and India. One is the "literary and art psychology" written by Mr. Zhu Guangqian of the Chinese literature department. Chen, Zhu two division of this two courses, so that Ji Xianlin life to benefit.

As to Ji, the decade in Germany was a crucial decade in his more than 60 years of academic research. "Without studying in Germany for ten years, I will follow a completely different path." [2] After graduating from Tsinghua University, Ji was invited by Mr Song who is present of Shandong province Jinan high school to come back and employed as the Chinese teacher in this school. But it was very pretty for him that the working environment let Ji feeling very rejected, and made him helpless. When Tsinghua University signed a two-year exchange graduate contract with German for academic exchange, Ji was awarded the opportunity immediately to further his study in German because he have learned German language for four years in Tsinghua. "Without this opportunity, I would have been a middle school teacher whose job would tears at any time. As for what academic research, it is really another 'as I said above. Even if this "REN" is made, the scientific research car will automatically stop after a few steps. "In the summer of 1935, Ji Xianlin took the Siberian railway to Berlin, Germany, and arrived in Gottingen in the late autumn of the same year." Entering the University of Gottingen was a huge turning point in my life, especially in academic research. [3] "This turning point is the study of Sanskrit, Ji Xianlin found the way to take in his life. Sanskrit was chosen to be the main department. When he first arrived in Gottingen, Ji deliberately studied ancient characters, but he did not think clearly which kind of ancient characters to learn. While in Berlin, Wang Dianhua had advised him to study both Greek and Latin. When he arrived in Gottingen, Zhangyong advised him to read only Greek, and if he read Latin, two years. Because in a German middle school, with eight years of Latin and six years of Greek, Chinese students can not compete with them in this area. Ji's "professional direction" column on the cover of Ji's "Learning Thin Book" was originally written as "German Language Studies" and later changed to "Indian Studies". Ji did choose courses in Greek in the first semester, but he did not go to it, so he turned his mind to German language. It was not until the second semester of 1936 that Ji accidentally saw Proof in the Academic Affairs Office. Waldschmidt Open the coveted Sanskrit course (Ji Xianlin and several classmates asked Chen Yinke to open the Sanskrit class fruitless), so they immediately decided: choose Sanskrit! Ji fully affirmed his decision. "If my lifelong academic research really started, this choice is the real one." [3] The study of Sanskrit has laid an important foundation for the subsequent academic research.

According to Ji recalls, Sanskrit class first use textbook is the Sanskrit basic books, professor Waldschmidt teaching method is a typical German method, the first lesson to teach letter pronunciation, after "voice" "form change" are no longer explain, all by the students to read, a semester down, a set of complex Sanskrit grammar finished. In the winter semester of 1936 to 1937, I naturally chose Sanskrit. "It was not easy that I studied Sanskrit by myself. This ancient language, the most complex grammar known in the world, is rich in morphological changes. It is the opposite of Chinese. Of course I will find difficult. But, since we are determined to study, we must conquer it." In 1937, when the two-year exchange period expired, Ji Xianlin should have returned to China. However, soon after the July 7th Incident broke out in China, Ji's hometown, Shandong, was occupied. "I cannot return home, so I can only stay in Germany." Although Ji was scheduled to study for two years, he was still preparing for the doctoral exam. According to the regulations of Germany, the doctor must read three departments: one main department, two deputy departments. My main department is Sanskrit, Bali and other so-called Hinology. Ji decided not to choose sinology. He considered English linguistics and German linguistics, and later considered Arabic. He really worked hard to learn Arabic for a year. Later, and felt inappropriate, decided to give up. Finally, linguistics and Slavic linguistics were selected. But Slavic linguistics, not only one Russian, but also Yugoslavia." In the three departments I chose, my study went smoothly. In the first semester, Professor Waldschmidt spoke Sanskrit grammar, and the second study was the original Sanskrit "NarBiography", from the fifth semester, he entered the real seminar, read the Sanskrit Buddhist scriptures unearthed in Turpan, China. From the sixth semester, he discussed the topic of the title of his doctoral thesis with me. "However, in the autumn semester of 1939, Waldschmidt was recruited into the army, and the long-retired Sieg went back to class and represented him. Ji's "learning book" recorded the selection of Sieg's class in the second semester of 1940, but Ji's doctoral thesis had been completed and passed. He could not have been in class. It was Sieg who found Ji himself to teach him to vomit fire and determined to teach his full set of skills to this foreign youth without reservation.

3. Employed as a teacher in Peking University

In the autumn of 1945, Ji returned to China from Gottingen. Introduced by Chen Yinke, Ji went to Peking University and employed as teacher. In Germany, Ji mainly studied the Buddhist scriptures of the ancient Indian mixed language. After returning to China, the first problem that Ji faced was the serious lack of research data. At that time, "Peking University Library collection is richest in the University of China, but it is rare about my special research scope of books. The largest library in the country, by comparison, is slightly superior; but there is nothing else other than the incomplete Pali scriptures and a few Sanskrit books." [2] In the words of Ji Xianlin, the tiger fell flat, the dragon trapped on the beach, even with a martial arts, but useless. In Ji on the study of ancient Indian language, but he always felt helpless, he suddenly thought in the university of Gottingen institute reading, transcribing some information about the history of China-Indian relations and "comparative literature", was not want to life in Sino-Indian relations and the study of comparative literature, but he thinks the work is very meaningful and is very worth doing. Therefore, although the Chinese library is the vast Chinese classics, it is very scarce about India and comparative literature of books, so that Ji adopted a compromise, "if the study of cultural history and comparative literature, at least this side of China information is inexhaustible, and this subject at least with India, not ten years, wasted". [4] In this way, Ji Xianlin finally found a way out that is research the history of China-India relations .

4. Research on the history of China-India relations

From Ji's academic memoirs, we can find that his main achievements in his first three years of China still belong to the category of comparative literary history. In 1956, Ji "china-India cultural relations history series" preface said: " for more than a decade, I have been of China and India cultural exchange, has collected some information, also learned to write some articles, but before the liberation, I have been put this work as a 'sideline', just for personal interest in essays. In recent years, I have gradually understood the serious significance of this work. I am now working on a more detailed history of China-India relations. Many of my Chinese friends are interested in this job, and they give me a lot of encouragement. Some of my Indian friends knew that I was doing this job, and they gave me a lot of encouragement, and some promised to translate it into Hindi. This has strengthened my confidence and courage.[5]"In the 1950s, because it was popular in the world that before the founding of the People's Republic of China, China learned from India, and after the People's Republic of China, India learned from China.[5]Ji believes that this view is not true and obliterates China's contribution to the world. He proved through a lot of facts that between China and India are not "one head: buying and selling, but two-way communication. "[6]He verified that Indian paper, paper making and silk were introduced from China, and they also learned from each other.

5. Sugar history research

The History of Sugar is an important academic work of 830,000 words completed by Ji Xianlin in 17 years, starting at the age of 70, which lays a solid foundation for the study of the history of ancient Chinese sugar industry. After the history of Sugar was published, readers were surprised. Why did Ji Xianlin, who mainly studied linguistics, suddenly study the history of sugar? Professor Cai Degui, a student of Ji Xianlin, once wrote a special article on this question, "Why does Ji Xianlin study the history of sugar?"After learning Sanskrit, Ji Xianlin began to notice an interesting phenomenon: in many European and American languages, the word 'sugar' as food, English is sugar, German is Zucker, French is sucre, Russian is caxap, other languages are much the same..... These words are foreign words, the root is the Sanskrit sarkara. According to the law of language change, there is no thing in a country, which is introduced from a foreign country, even the name is brought in, and becomes a transliteration in this country. There are many examples of China, such as coffee, cocoa, beer, apple, and so on. Sugar, rock sugar borrowed from foreign words, it means that Europe originally had no sugar, and India has. "In addition, Ji once read a large number of Chinese notes in the Institute of Sinology, remembering that there was some information about sugar." Unfortunately, I didn't have this problem in my head, so I turned a blind eye."It wasn't until 1981 that Ji accidentally got a Dunhuang scroll recording the technology of cooking sugar in India, which aroused his interest in research and decided to write a History of Sugar. Ji Xianlin's student, Hu Guangli, summarized it as "a broken scroll leads to a great book".Later, when talking about why Ji Xianlin studied sugar history, it seems to be a habit to "start from the Dunhuang remnant scroll". There is no denying the fact that Dunhuang scroll deciphering for Ji research sugar history, played a great role in promoting, but through the Ji memoirs, we found in the 1960s from his book which named as history of sugar industry that he read the emperor Taizong in the Tang dynasty sent people to Magaha (India) to learn the boil sugar, which aroused his interest. Since then, he would pay attention to search for this information.However, during the ten-year disaster, Ji's home was copied and the materials collected were scattered. The preliminary exploration of the history of sugar was interrupted.

In 1978, Ji Xianlin thought about the problem of "sucrose" in the preface of <Papers on the History of Sino-Indian Cultural Relations>."Although this is a " preface ", but from the perspective

of content, it can also be an academic paper."It is intended to correct some of the Indian views on China, saying that before the founding of the People's Republic of China, India was a teacher in China, and after the founding, China established a teacher in India. Ji believes that this is not a historical fact, because on the surface, China did learn a lot from India and enriched our traditional culture, but Chinese culture was also introduced to India and had an impact. Ji gave the example of sucrose. The ancient sugar exchange between China and India explained the word "sugar" from the linguistics, and outlined a path of brown sugar, white sugar and rock sugar. The method of boiling sugar was introduced to China during the reign of the Tang Taizong, and China improved the method of boiling sugar into white sugar, and sent it back to India. As for when Egypt began to boil the sugar, I have not studied the details. Egyptian sugar has a reputation anyway, and has spread to India and China. You see, the sugar we eat every day is a very common thing, but there are many articles about the cultural exchanges of China, India, Egypt and Iran." The Tang Taizong era. China took over the method of boiling sugar and improved it, boiled it into white sugar, and passed it back to India. As for when Egypt began to boil the sugar, I have not studied the details. Egyptian sugar has a reputation anyway, and has spread to India and China. You see, the sugar we eat every day is a very common thing, but there are many articles about the cultural exchanges of China, India, Egypt and Iran.

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6. Conclusion

Since the 1990s, Ji has made great achievements in Ji's research field. Scholars mainly focus on

Ji's life contacts, specific academic achievements and the summary of Ji's academic thoughts, with gratifying results. In recent years, the Center for Oriental Literature of Peking University has strengthened the excavation of Ji's archives and manuscripts, reconstructed the discipline construction of Ji and the Eastern Language Department of Peking University, and greatly promoted the comprehensive deepening of Ji's research. However, in the research of Ji's academic achievements, the research section of Ji's sugar history continues to be quiet.

Through the comprehensive review and demonstration of Ji Xianlin's views in the History of Sugar, it is beneficial to build a new discourse system of the history of Chinese sugar industry, and contribute to the development and deepening of the research of the history of Chinese sugar industry, and promote the integration of the history of Chinese sugar industry with the study of international history of sugar industry.

In 1981, Ji xianlin successfully interpreted the Dunhuang scroll, which is a kind of accident. However, the birth of a research result was not achieved in a day, except for the existence of "accidental", but also inseparable from the long-term accumulation of academic accomplishment and unremitting efforts. Presumably, the Dunhuang scroll went to Ji Xianlin and asked him to decipher the book, which was an accidental factor, and an inevitable cause and effect. Before Ji decided to write a History of Sugar, he had already made a preliminary exploration of the study of "sugar".

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