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Vol. 10 Content Summary

1 From P3 to P9

“The king bu”, “The king bu at some place”, or “The king bu at some place on some day” are common items in the oracle bone inscriptions of campaigning and hunting. Scholars have different views about the meaning of bu. Some argue that “in the oracle bone inscriptions, zhu means chasing on foot, while bu means chasing wild beasts.” Others assert that bu means going by carriage, or going by horse, or going by man-drawn carriage. However, the author thinks that explaining bu as going by carriage is far from the mark, and as going by man-drawn carriage is inaccurate either. He argues that “The king bu”, or “the king bu from some place” indeed has a meaning of going on foot. But the walker has no need to be the king, but rather his servants. Bu must have a connection with the military system of Shang dynasty. Emphasize that somebody bu or bu at some place, possibly in order to distinguish it from other trip modes such as riding alone or going by boat.
2 From P10 to P19

There is a sentence in the The Analects of Confucius. It’s “the painting should be in the wake of the bottoming”, and has always been more ambiguous. The main problem is not out of the ancient classics master mass injection is set as the que. This paper is focused on the Zheng Xuan of the Eastern Han Dynasty and the Southern Song Dynasty Zhu Xi two of mass injection error, and trying to clarify the true colours related words, and efforts to restore the language field. At the same time, key analysis of the qianpan (倩盼 smile and look), su (素 pure background), xuan (绚 gorgeous), hou (后 after) and other concepts, and interpretation of the relationship between.

3 From P20 to P24

Through the re-recognition of the horseshoe-shaped Jade articles of Hongshan culture, this paper explains the word "crown" in the "The Collection of Inscriptions on Bronzes in Yin & Zhou". Due to the interpretation of the word "crown" in Inscriptions on Bronzes it pointed out that the horseshoe-shaped Jade articles of Hongshan culture is actually the crown. The original meaning of the word "Huang" in Inscriptions on Bronzes is the king who wears a "crown" with three feathers. Further associate that, the so-called "The man of god and beast face" pattern of Liangzhu Culture is actually the image of “the queen of textile who wears the feather crown” and also the original meaning of the word "Tang". This explains the origin of the idiom "Guan Mian Tang Huang", and the reason why the behavior people of Shandong Province worship the ancestors is called "Qing Jia Tang", and the reason why the mother is called "Gao Tang", "Xuan Tang" and "An Tang". Interpretations of the words "Tang" and "Huang" which are from the respective of the words are at least parsed out that the root of the Chinese civilization, one is the Hongshan culture, and the other one is the Liangzhu culture.

4 From P25 to P55

The study of "Alien (extraterrestrial)" has been given great prominence in both scientific and academic circles. From the perspective of the ancient Yi culture, this paper takes the ancient Yi minority’s "Theory of Celestial Being" as the theoretical basis and study material by using the methods of literature review, interdiscipline, field investigation and multi-dimensional Yi research. It aims to explore the the Yi Minority’s ancient thought on "Celestial being" and the Aliens. The main research results and findings are as follows: 1. There is a close connection between the ancient Yi Minority's Thought on Celestial Being and the aliens. The study on Yi Minority's Thought on Celestial Being is hopefully
helpful to the study of the aliens, to the ancient culture of Yi Minority and even to break the code of "aliens". 2. Yi Minority's Thought on Celestial Being provides us with new theories, new thinking, new thinking, new methods and new paths for understanding and searching for "aliens" from the multi-dimensions of cosmic origin, human origin, the coexistence of heaven, earth and man, and the induction of aliens. 3. The descriptions of "Celestial being" "Subterranean being" "Human being" made by the ancestors of the Yi Minority expand our understanding of and searching for "species of aliens". 4. The description of the "Celestial being" "Subterranean being" about their biological characteristics, growing and living environment, ways and motives of travelling back and forth between earth etc. redefines the conventional perspectives of biology, geography and environment. It brings new understanding, new methods, and new approach to the study of aliens. 5. The description made by Yi ancestors about "Celestial being" "Subterranean being" who were believed to travel to and from the earth and communicated with the "Human being" living on it may indicate that "aliens" do exist. It inspires us to search for "aliens" in Yi’s habitat; 6. The Yi ancestors(description of "Celestial being" "Subterranean being" coming to earth by means of flying inspires the connection between "Aliens" and "Winged being" and highlights the significance of related research. 7. The descriptions made by the ancestors of the Yi Minority about the "gates" and "bridges" between heaven and earth can be helpful to our understanding of "black holes", "white holes", "wormholes", "space-time tunnel", "dark matter", "dark energy" and "quantum correction", and can also be helpful for us to think deeper about aliens’ ways of transportation and fuel, as well as be helpful for us to break away from the traditional physical and chemical power modes and adopt a new mode of searching and contacting; 8. The relevant description of the ancient thought on "Celestial being" of Yi people can inspire us to reconstruct the framework and route of researching and searching for "aliens". 9. The ancient thought on "Celestial being" of Yi people has not only supplementary historical and theoretical significance, but also methodological significance and social application value for the study of "aliens"; 10. The integrated study of Yi Culture and Yi Study, together with physics, biology, mathematics, astronomy, anthropology, cosmic astrology and other disciplines can be helpful to the in-depth study of "aliens" in present reaserches.

5 From P56 to P65

Mr. Liu Wendian is the noble man in the author's village, also is the former principal of the school and the “grand teacher”. Today, I am commemorating Mr. Liu Wendian with my sincere emotions. "Academic spirit" is the "Tao" of scholars pursued by scholars. It is the essence of scholars. The academic spirit of Mr. Liu Wendian can be specifically
summarized as the spirit, modesty and self-reflection spirit, perseverance, rigor, self-confidence, independence and freedom, doubt and criticism, originality and transcendence. We have the obligation and responsibility to continue the unfinished business of him, and inherit the academic spirit of him too. Studying and commending Mr. Liu Wendian's academic spirit is of great enlightenment to the current scholars' personality construction, the cultivation of scholars' academic spirit, the academic style construction of academic circles, and the optimization of academic ecology.

6 From P 66 to P102

Archaeological investigation of ancinet kiln relics along the Changjing River in Jingdezhen
By Zhou sizhong, Professor, Doctoral Supervisor, Jiangdezhen Ceramic University, By Huo chengwei, Academic Researcher, China Port Museum, By Gao weisong, Ph.D in Design, Jiangdezhen Ceramic University, (And so on By Zhao liangliang and Zhang Qia)
There are a large number of kiln industry relics and life relics along the middle reaches of Changjiang River in Jingdezhen. In the autumn of 2017, we conducted an archaeological investigation and found that most of them were the kiln production and distribution of Jingdezhen in Ming and Qing dynasties, and the relics of residents’ lives. This can confirm the record of the accumulation of kiln industry relics along the ferry coast in the ancient literature, and also explore the distribution and production of the kiln industry along the Changjiang River in Jiangdezhen in Ming and Qing dynasties. It can also partially restore the living conditions of kiln people along the route.