

A Confucian Analysis of the Transition from Juyi Hall to Zhongyi Hall in Water Margin

Sumin Yang^{1, a, *}

¹College of Liberal Arts, Yangzhou University, Yangzhou 225002, China

^aCorresponding author e-mail: 434759758@qq.com

Abstract

The "righteousness" in Confucian culture has always run through the fine traditional Chinese culture, and has become an important criterion for evaluating the pros and cons of ancient characters and themes of literary works. The "loyalty" in "Water Margin" has always been the most divergent issue of researchers. This article combines "loyalty" with "righteousness" and discusses the transition from Juyi Hall to Zhongyi Hall from Confucian culture. It can be said that Confucian culture has a dual influence on Song Jiang's character, which is the ideological basis for his transformation from Juyi to Loyalty. Confucianism gave Song Jiang a very strong sense of enterprising utilitarianism, which prompted the greatest transformation in the nature of the Liangshan Uprising led by him. The revolution turned to surrender. Therefore, the analysis and reflection on the phenomenon of Chinese peasant revolution has far-reaching cognitive value and historical significance. The chivalrous spirit is deeply rooted in the hearts of the Chinese general public. It is the holy destination of people's spiritual beliefs and spiritual yearning, and it is also one of the essence of Chinese traditional culture. The group spirit of being loyal to the people and loyal to the motherland embodied in the transformation from Juyi Hall to Zhongyi Hall has important reference and warning significance for today's rapidly developing China.

Keywords

"Water Margin"; Confucian culture; Chivalry; Loyalty.

1. Introduction

The reason why "Water Margin" is so popular is the public's love for the spirit similar to martial arts, the admiration of the heroes of the Water Margin and the tenderness and tenderness of the heroes of the Water Margin. It is also a sincere praise for the later loyal to the country and resisting foreign invasion. . In recent years, Chinese Confucian culture has aroused a Confucian craze throughout the country and the world, with Confucius Institutes all over the world. The "righteousness" of Confucianism not only runs through ancient and modern times, but also enriches new connotations by advancing with the times. Ming and Qing Confucianism is different from the original Confucianism of Confucius and Mencius, but the essence of loyalty and justice remains unchanged. The Confucian culture of entry into the world and the theme of "Water Margin" have inseparable connection and influence. The research on "Water Margin" can be said to be three-dimensional and multi-faceted: political, cultural, ethical, judicial, religious, philosophical, mythological, folklore, mathematical, etc., as well as comparison between ancient and modern or Chinese and foreign Comparative research, understanding and elaboration under the perspective of Western literary theory, etc.

Since the new era, the study of "Water Margin" has shown systemic, typological and theoretical aspects. The specific characteristics are mainly focused on the study of popular culture, the combination of contemporary popular cultural thoughts and the theory of human nature, the

diagnosis and interpretation of "Water Margin" has new characteristics of the times, and the perspective of martial arts culture. Since the reform and opening up, in addition to the peasant uprising theory, the themes of the "Water Margin" have also put forward the "loyalty and traitor" theory, the "citizen theory", and the "traveler theory", etc., but they are all affirming the foundation of the justice of the heroes of the Water Margin. On. Recently, subversion of the classics has become fashionable, and there has been a view that completely denies the justice of The Water Margin, represented by Wu Yue's "Water Margin". Therefore, it is very necessary to distinguish right from wrong and to correctly evaluate "Water Margin" and it has practical significance.

2. Reasons Why Juyi Hall was Changed to Zhongyi Hall

2.1. The influence of Confucian Culture

As a masterpiece of classical literature, "Water Margin" has always had a significant impact on Chinese society since it was written. The book promotes the values advocated by Confucian culture such as loyalty, righteousness, benevolence, and filial piety, which are closely related to Confucian concepts but are not the same. The reason for the similarities and differences lies in the complexity of Confucianism. Confucianism is a long-term dominant thought in Chinese society, and Confucian culture is a complex of contradictions formed in the long historical evolution. As far as its influence on the values of "Water Margin" is concerned, both orthodox Confucianism maintains hierarchical order, and primitive Confucianism opposes tyranny and advocates benevolent governance. The original Confucianism refers to the Confucianism before Confucianism became the official political philosophy, mainly the thoughts of Confucianism such as Confucianism, Mencius, and Xun.

In the Han Dynasty, Confucianism became the official political philosophy. The focus of Confucianism is mainly on ethics and politics. The influence of original Confucianism on the values of "Water Margin" is also mainly: The value of "Water Margin" uses benevolent governance as a theoretical weapon to criticize social reality. The society of "Water Margin" is a dark and chaotic world. The book uses symbolic brushwork for this. For example, it is written many times in the book that fighting tigers, Wu Song fighting tigers, Li Kui killing tigers, and the Jie brothers hunting tigers. Confucius once said, "Yuhu", the tiger catastrophe is a metaphor for harsh governance, and the hero's fight against the tiger can not be interpreted as resistance to harsh governance. Many times in the book cannibalism is written, which is probably also a kind of anger. While Mencius's "benevolence" and "righteousness" are both at the same time, Confucius and Mencius did not intend to restrict the principle of benevolence with a narrow blood relationship, but to give this natural blood relationship a civilized form.

As Confucianism in the Han Dynasty became the official political philosophy, the benevolent factors of primitive Confucianism gradually disappeared, and the aspect of promoting the feudal patriarchal hierarchical system was highlighted. In "Water Margin", the influence of orthodox Confucianism is expressed as the "righteousness" of feudal chiefs. As Qiulin flies the swallows and shoots the geese, Song Jiang said: "This bird of goodwill and righteousness, or dozens, or thirty-five, will be handed in humility, with the venerable first and the humble, flying in order, not overwhelming. Accompanied by..." [1] Song Jiang here promotes "the venerable is in front, and the humble is behind", which reflects the infiltration of Neo-Confucianism. After Zhaoan, the brothers were rebellious several times, but because of Song Jiang, they did not act. In order to protect the country and the people and maintain unification, Song Jiang finally suppressed the Fangla Uprising.

"Water Margin" was written in the feudal era, and it reflects the reality of feudal society. The Confucian culture reflected in the book is related to the economy. In the economic structure of a class society, because people are in different economic positions, different or fundamentally

opposed class interests are formed, and different or even completely opposed cultural values of each class must be formed. Confucian culture is the dominant ideology and discourse system in feudal society. When the heroes of the Water Margin were forced to go to Liangshan and desperate, they often rose up against tyranny, showing the revolutionary nature of the lower class, mainly the peasant class; and once the survival crisis of individuals or groups eased temporarily, they had to accept the move and return to orthodoxy. Break through the shackles of the feudal monarchy ideology. This is because they are not representatives of the new productive forces, and they cannot propose new social programs. They can only find weapons from old ideas such as the original Confucianism. The original Confucianism has the same political and economic roots as the orthodox Confucianism, which together constitute the Confucian cultural discourse system. Therefore, in addition to the opposite side, there is also a similar side—recognizing the rationality of the existence of hierarchy and monarchy, and resisting formalism. Gentle and elegant. [2]

The so-called "righteousness", in the view of Confucianism, is not a single virtue, but a suitable way of behavior. The problem of righteousness and interest is connected with the purpose of life and ideals. Of course, righteousness becomes the first principle: the life's Purpose and ideals are the realization of the great virtues of heaven, and there is no need for people to deliberately pursue self-interest. Therefore, Zhu Xi said: "The theory of righteousness and benefit is the first righteousness of Confucianists." Confucian discourses on the relationship between justice and benefit are always connected with the discourse on the relationship between man and nature. The relationship between righteousness and profit is always accompanied by the relationship between "the way of heaven" and "humanity", "nature" and "human nature", "the law of heaven" and "human desire". Therefore, we can say that the so-called "righteousness" is the act of pursuing the way of heaven and realizing "instinct", because only such acts are the most appropriate and appropriate. The way of heaven is to be achieved through humanity, and "nature" can only be achieved through humanity. To realize the way of heaven, one must start from the small things around him, and every word, deed, and every action of a person is a step towards the way of heaven. Therefore, the way to the way of heaven is humanity, and the realization of nature is humanity. Advocating renunciation for righteousness, and even "sacrificing life for righteousness". Regarding this point, Mencius has a famous saying: "Fish, what I want, bear's paw, also what I want; the two can't have both, and the person who gives up the fish and takes the bear's paw is also what I want, righteousness. , Also what I want; the two cannot be both, and the one who sacrifices his life and takes the righteousness." [3] Here is the choice under the premise of double affirmation, that is to say, profit and righteousness, life and morality, both Are what I want, so it is reasonable to get them. But when the two conflict, one should sacrifice profit for righteousness, or even sacrifice for life.

In other words, people's pursuit of morality and justice should be higher than the pursuit of interests. When morality and justice can only be upheld by sacrificing their lives, people should sacrifice their lives to seek the truth and sacrifice their lives for justice. But this is not to say that morality and life are incompatible at any time, and that morality and righteousness need to be chosen only in the case of "unavailability", and this kind of moral choice is reasonable. Because of this, "giving up one's life for righteousness" can become the basic national spirit of the Chinese nation. To sum up, when profit does not protect oneself and violates human nature, the people will definitely act for the heavens, gather righteousness against the existing rule, and even give up their lives for righteousness. However, once the benefits are stable, the people will recognize the reality and even maintain the existing political economy. The system has shifted from the focus of individual life to the loyalty to the interests of the group. It can be seen that Confucian culture is the ideological source of the transformation from juyi to loyal.

2.2. The duality of Song Jiang's Thought and Personality

The evaluation of Zhong Songjiang is a long-standing issue. As early as the Ming and Qing Dynasties, Li Zhuowu and Jin Shengtan were divided into two factions, both of which were based on the concept of loyalty and justice. In fact, Song Jiang has both a rebellious side and a compromise side. This duality of thought and character has run through his life. This is mainly manifested in the conflict between loyalty and righteousness in the development of his character. Song Jiang is one of the heroes most respected by the author of "Water Margin", and the author does not hesitate to admire him and express his beautiful words. He believed that he used his righteousness to spare money and filial piety, and was a "timely rain" and a "call for justice". Song Jiang was the hero among the heroes and the object of admiration and imitation by all other heroes. No one can replace Song Jiang's position in Liangshan. That is to say, in the author's opinion, in the face of a court that is not worthy of loyalty and does not allow people to be loyal, Song Jiang insists on being loyal, preferring to die rather than regretting it. This shows that Song Jiang's loyalty is extremely extreme. It is commendable. His choice of death is the final completion and sublimation of his character. This sublimation is enough to make his name go down in history and be brilliant. Because Song Jiang's success is also the success of loyalty, and Song Jiang's failure is also the failure of loyalty. Because of his righteousness, Song Jiang finally went to Liangshan despite several twists and turns; also because of his righteousness, Song Jiang, as the leader of Liangshan, single-mindedly sought a bright future for his brothers to "make meritorious deeds and become a wife and son". Because of his loyalty, Song Jiang's road to Liangshan was more difficult and tortuous than anyone else. When he went to Liangshan, he was also in Liangshan, with his heart in the court and seeking peace. It can be said that it is inevitable for Song Jiang to go up to Liangshan, and it is also inevitable to choose the road of Zhao'an after going up the mountain. It is also inevitable that Song Jiang and his Liangshan business will be destroyed after Zhaoan. Because without loyalty, there would be no reputation and status of Song Jiang, and Liangshan would have no vigorous rebellion. With loyalty, Song Jiang would choose the path of Zhaoan. The transition from Juyi to Loyalty is also an inevitable choice. It can be seen that Song Jiang is a practitioner and victim of Confucian philosophy of entering the world, and it is also due to the limitation of the author's thoughts of "Water Margin".

2.3. Song Jiang's Utilitarian Outlook on Life

After Song Jiang went up to Liangshan, he organized the military because of his unbalanced heart. It was entirely his command and planning to lay down the Wuwei Army and kill Huang Wenbing. Later, he showed his leadership ability in three battles such as Zhujiashuang, Trapping Zengtou City, breaking Gaotangke Qingzhou to take the name, two wins for Tongguan, and three defeats for Gao Qi. Although Song Jiang played an active role in the development of the uprising, his personal utilitarian thinking has not changed since he went to Liangshan. Deep down in his heart, he always had longings and expectations for the imperial court and career career. The outlook on life of making meritorious deeds and keeping a reputation in history will inevitably make him accept Zhaoan and persuade others to accept the imperial court. Once Chao Gai died, Song Jiang took the top spot in Liangshan and ordered the "Juyi Hall" to be changed to "Zhongyi Hall". Juyi was originally a gathering of people for an uprising, that is, to unite and jointly create a rebellion against the feudal court and overthrow the unreasonable social system. On the other hand, loyalty is based on loyalty to the emperor, recognizing and even maintaining the existing system, allowing people to become slaves to feudal rule. The change of one word marked a fundamental change in the revolutionary purpose and political program of the Liangshan Uprising, that is, a change in the nature of the peasant revolution. The desire for self-interest and the cowardice to compromise with the existing system will inevitably lead to surrender. Song Jiang never forgot to call for peace. He often said in public, "Now Song Jiang is temporarily

living in the water, waiting for the court to call for security, and doing his best to serve the country." Every time the Zhao Song dynasty sent officers and soldiers to encircle Liangshan, Song Jiang regarded the victory as an opportunity for him to seek security. He had won the battle, but he always "minded his troops" and "unwilling to pursue and kill as much as possible." He even sneaked into Tokyo in the name of watching lanterns to get in touch with the emperor's favorite prostitute Li Shishi, in an attempt to obtain a "letter for relief" through the relationship on the pillow. Su Yuanjing, the minister who also came to caress with generous gifts and bribes, bowed down at the feet of Liangshan's mortal enemy Gao Zong, begging him to say a few good things in front of Song Huizong, in short, all in order to achieve the utilitarian purpose of recruiting an official office, and ruining the future of the revolution. The fate of brothers with life and death. From the perspective of personality, he has also transformed from an uprising hero into a servile slave.

Song Jiang's utility was resisted and opposed by some people within the Liangshan Rebel Army. However, Song Jiang said that "for the sake of my brothers, there is a way out in the future, and it is also good for my brothers." That is, Song Jiang has always used loyal means to realize his social value of promotion. From this we can see that Song Jiang insisted on surrendering and was obsessed with not understanding, and Zhao An finally came true. The banner of Liang Shanbo has also changed from "walking for the sky" and "petitioning for the people" to "shuntian" and "protecting the country." After Song Jiang surrendered, he helped the court to wipe out other peasant rebels. Especially in the process of suppressing the Fangla insurgents, he actively asked Fangla to show his loyalty to the monarch, which further proved the utilitarian nature of Song Jiang and pleased the emperor of the Song Dynasty. After the conquest of Fangla, Song Jiang and others were all sealed off, achieving his utilitarian purpose. At the same time, he transformed from a leader of the rebel army to an executioner who slaughtered the lives of his brothers and an accomplice in maintaining the corrupt regime.

3. Reflection on the Transformation of Juyi Hall into Zhongyi Hall and Its Confucian Analysis

3.1. Popularization and Limitations of Chivalrous Spirit

The so-called chivalry is to act chivalrously and act righteously. This is a specific behavior under the moral principles and goals. In the lingo of the "Water Margin", it means "strengthening righteousness to relieve the wealth and helping the poor." There are not only the origin of Confucian "benevolence" thought, but also the moral personality or moral norms that people in the arena advocate.

In "Water Margin", this kind of chivalry is manifested in justice in the arena, that is, unselfish and altruistic behavior of showing kindness without repaying. Song Jiang was like this before Zhaoan, "helping the poor, the urgency of employing people, and the danger of helping them", so "compare him to the rain in the sky, which can save everything." The same is true for Lu Zhishen. He is a typical example of "seeing injustice on the road, drawing swords to help each other". His spirit of "saving people must be saved thoroughly" is admirable. Therefore, Jin Shengtian is praised as a "highest figure" and "excellent among people". Lu Zhishen is a real chivalrous man. The chivalrous demeanor is completely and thorough. It fully embodies the chivalrous spirit of "the scholar is a confidant" and "the scholar is a confidant" in Chinese traditional culture. Seventy-one times before the "Water Margin", the author from all angles highlighted the highest moral code of "righteousness". Write people's characteristics and highlight their "righteousness". For example, Lin Chong, whose self-portrait is "Lin Chong is a man of righteousness"; Ru Chao Gai is a "saving money from righteousness in his life"; Ru Wu Song is a "righteous and brave man" When writing about the robbing of property by heroes, it is also emphasized that it is a righteous act. For example, it is a righteous act, such as robbing

of birthrights. The place where Liangshanpo gathers is called "Juyi Hall", which highlights its cohesion: "In front of the Juyi Hall, there are several gatherings of righteousness. It is precisely that the Taoist people will come for the heavens, and the man who will help to save money will come." The imperial court ordered the official to attach to Liangshan, and also emphasized his "consistency." Inspired by this "righteousness" banner, the heroes of all walks of life, like a hundred rivers returning to the sea, gathered in Liangshan, and Liangshan's great cause prospered and became an ideal world of rivers and lakes relative to the imperial court. However, this world with "righteousness" as its spiritual core has a strong ideal of small producers since its emergence, and it also reflects the author's desire for a new social form different from the dark reality of the "Water Margin" Harmony and longing reflect the author's deep mentality of the literati knight dream. It also reflects the author's thought creation of "washing Confucianism with sourness". However, as a new thought at the end of the Yuan Dynasty and the beginning of the Ming Dynasty, the "righteousness" he emphasized is still in the large range of traditional culture. "Loyalty" and "righteousness" have always been important categories in ancient Chinese Confucian ethics, and they have been especially popular in society since the Song and Yuan Dynasties. The nature of the Songjiang Uprising in history has yet to be carefully discussed by historians, but it has become popular among the people as a "re-talking lane language", and it is obviously painted with "loyalty" more and more clearly. The author of the novel, Shi Naian, created along this long-term form of thinking, but the author did not break through the cage of loyalty to the emperor. Although the author criticized the emperor and the court, it can be seen that the author only opposes corrupt officials, not the emperor. The orthodox imperial power thought.

So, how to resolve the contradiction between "righteousness" and "loyalty"? The author puts "loyalty" above "righteousness" to limit the scope of "righteousness" and stipulate the scale of "righteousness", hoping to achieve "righteousness" against corrupt officials and "loyalty" to the emperor. The conversion of "righteousness" to "loyalty". It is also precisely because the awareness of small-scale farmers is the embodiment of the identity and status of farmers in the small-scale economy. It fully reflects the protection of farmers' interests in order to survive, but does not include the defense and struggle for power; although it is a folk culture, it does not fundamentally deny the rule of official culture, but to maintain their own survival and destiny on the premise of how to adapt to this bureaucratic system. Therefore, the "righteousness" of the heroes of the Water Margin will inevitably lead to "loyalty", and this will inevitably bring about the tragic ending of the heroes of Liangshan.

3.2. Nationalization and Limitations of the Spirit of Loyalty

There are two major ideas in the Water Margin, one is loyalty and the other is righteousness. So although there are many explanations for loyalty, most of them are similar. Zhu Xi said, "To do what you call loyalty", loyalty means doing your best, being sincere and selfless, and being loyal to yourself. Watching the Water Margin, Song Jiang fell for the grass, and finally accepted the offer. He was filial to his parents, loyal to his brother, and loyal to the country. Of course, starting from here, the Water Margin also took a path of grief, without the joy of the previous one. Song Jiang's loyalty is loyal to the court, loyal to the emperor, and foolish loyalty, but this is also the author's insurmountable moral bottom line. In fact, the book of the Water Margin is fortunate to surrender. That's right, otherwise he would definitely become a banned book. There is no way to write it down, do you want to write that Liang Shan overthrew the Song Dynasty? If the author writes it, in the social background at that time, the author would have risked the world's ruin and really wanted to destroy the Nine Clans. Therefore, the author's ending is the best and most reasonable ending. There is also Lin Chong's wife's loyalty to Lin Chong. After Lin Chong was forced to go to Liangshan, Lin Chong's wife would rather die than surrender, and ultimately hang himself by hanging himself. This is also loyalty and loyalty. And

that Li Kui, his feelings for Song Jiang, I think it has surpassed the feelings of brothers, more like father and son. In fact, "loyalty" is the basic moral code for Liangshan heroes to act. As a complete concept, it is a category of traditional morality and is deeply influenced by Confucian culture. The connotation of "loyalty" in "Water Margin" is complicated. "Loyalty" has the side of "for the monarch" that is in line with the interests of the feudal ruling class; but the word "loyalty" also contains the patriotic spirit and people-oriented thinking such as "protecting the environment and protecting the people", "killing the rich and helping the poor", and emphasizing "righteousness". It also reflects the changes in social ethics. [4] The group-based concept in Confucian culture runs through China's feudal society and is an extremely important moral principle. Its influence on the thinking of the heroes of the Water Margin is a profound understanding of the limitations of individual power and the importance of social group power. What it shows is the Chinese people's sense of identity with group consciousness under the ideology of advocating "Ming Monarch" and "Ming Lord". In a dangerous environment, only by integrating into the collective can they have the chance to survive. This makes the loyalty of the Water Margin surpass individual selfishness, but at the same time it also limits the development of the individual, and the heroes of the Water Margin are bound by a pair of invisible hands.

In short, "loyalty" is based on Confucian theory and morality. It not only protects the interests of the ruling class and maintains the actual order, but also conforms to the aspirations and will of the majority of the people, including urban residents and vagrants. This is the reason why it was generally accepted by all classes of society at that time.

"Water Margin" is a tragedy of "loyalty" heroes that integrates into national culture, popular psychology, and author's value orientation. It is also a tragedy of the prince of the times. The "loyalty" of the whole book is dedicated to one's family and friends in the motherland. Song Jiang is still heartfelt to his motherland despite all kinds of coercion and temptation. This is "loyalty." The thought of "loyalty" is the basic connotation of ethics and morality in the traditional Chinese culture. This kind of thinking is full of national consciousness. It was originally founded on "walking the way for the sky and protecting the environment and the people" and was later changed by Song Jiang to "shun the sky and protect the country." Their loyalty is not for personal gain or for personal gain. The original "Juyi Hall" in Liangshan was changed to "Zhongyi Hall" by Song Jiang. This is to defend the family and the country and resist foreign intrusions. Let the rulers pay attention to Song Jiang and re-use Song Jiang to achieve his Confucian cultural tradition of "three guiding principles and five permanent principles", "benevolence, justice, etiquette, wisdom and trust" of loyalty to the emperor and the country. So to determine whether a traditional culture or moral concept is positive or negative is beneficial or harmful, different eras have different values. Generally speaking, anything that promotes the main practical activities carried out in today's society is regarded as positive and beneficial, and those that interfere and destroy are regarded as negative and harmful. From a broad perspective, loyalty means loyalty to the country and the nation. With unrelenting loyalty to the country and the nation, one will consciously safeguard the highest interests of the country and the nation. From a small perspective, loyalty can be understood as loyalty, loyalty, and loyalty. This is a kind of life philosophy and moral concept is the inner character of the harmonious spirit of seeing each other sincerely and sincerely. Zhu Xi said: "Father and son, brothers, and couples are all natural and natural. Everyone knows that they love and respect. Although monarchs and ministers are also natural, they are easy to get rid of by themselves, so they need to be loyal here." [5] Loyalty is not only required by the emperor, but also one of the three principles to consolidate feudal rule.

The two political programs of Liangshan heroes "walk the way for the sky and protect the country and the people" are essentially "combining two into one", and their core is the national consciousness of the feudal era. Zhaoan, Zhengliao, and Pinggla are the self-salvation of Liangshan heroes under the control of national consciousness. This redemption marks the

return of "Liangshan Story" to mainstream political culture. "Water Margin" has a wealth of political experience and lessons about the rise and fall of the country, so it has a long-term political and cultural significance.

4. Conclusion

This article discusses the transformation from Juyi Hall to Zhongyi Hall in "Water Margin" from the perspective of Confucianism, which is different from previous studies from the perspective of aesthetics and folklore. Among them, the Confucian culture, including the original Confucianism and the official philosophy after the Han Dynasty, has a profound influence on the heroes in the "Water Margin". Their character traits and utilitarian purpose have a warning and enlightening effect on their inner soul. Their loyalty, although some say stupid loyalty, but taking the essence and removing the dross, the positive effect is obvious. And their national consciousness allows them to resist foreign aggression and defend their country when faced with foreign invasion. Loyalty can make people's hearts more beautiful, with perseverance and the spirit of protecting the country for the people. This is essential for building a prosperous country and a harmonious society. Perhaps what contemporary Chinese society lacks most is firm belief, a noble soul. Excavate more of the spirit of loyalty in "Water Margin" and learn more about Confucian traditional culture. This is especially important for the people and the country.

References

- [1] Shi Naian: Water Margin (Zhonghua Book Company, China, 2016.).
- [2] Sun Shuyu: The origin, mentality and art of the Water Margin (Times Culture Publishing Co., Ltd., China, 1983.)
- [3] Yang Bojun: Mencius Translation and Annotation (Zhonghua Book Company, China, 2008).
- [4] Ge Chuying: On the "Loyalty" of "Water Margin", Water Margin Contends (Yangtze River Literature and Art Publishing House, China, 1982), No. 1, p129-140.
- [5] Zhu Xi: Zhu Zi's Language Category (Hainan Publishing House, China, 1993).