

On "Wei ti" in Wen Xin Diao Long Zhi Yin

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Abstract

In Zhiyin, Liu Xie put forward the "six Outlooks" method to criticize and appreciate articles. The word "Wei ti" is its first view. The word "Wei ti" did not appear for the first time in Zhiyin and melting cutting in Wenxin Diaolong. In the post Qin period, Seng Zhao proposed "ten performers with ten percent discount" in zhaolun, including "the third of Wei ti", In ancient times, "Wei" and "Li" were the same word, and "Wei ti" was interpreted with the meaning of "establishing style and structure is system" in Zhiyin. The interpretation of "Wei ti" should try to follow the original meaning of the text and combine it with other chapters, so as to accurately explain the meaning of Wei ti.

Keywords

Wen Xin Diao Long; Six outlooks; Epitope; A literary style; System.

1. Introduction

At the beginning of Wen Xin Diao Long Zhi Yin, Liu Xie pointed out the view that it is difficult to meet a bosom friend, that is, "it is difficult to know a bosom friend", and then analyzed the subjective reasons why it is difficult to know reality: first, advocating the ancients and belittling the present; Second, elevate oneself and belittle others, exemplified by Ban Gu's ridicule of Fu Yi and Cao Zhi's exclusion of Chen Lin; Third, do not distinguish between true and false. People like Louhu do not have enough knowledge to evaluate the article and believe the false information. Analyze the objective reasons why it is difficult to know the sound: it is difficult to appreciate the literary feelings, so we can highly summarize the reasons why it is difficult to know the sound: "the chapters are miscellaneous, the quality is mixed with the text, the people know more preferences, and the people should not be round". The articles are various, simple and gorgeous, and the connoisseurs have their own good points, so it is difficult to be fully prepared. Therefore, only through extensive reading and extensive observation can we make up for the defects of critics' subjective evaluation, that is, through rich reading and all-round investigation to analyze and master the basic characteristics and general laws of article creation, so as to improve the critics' aesthetic appreciation ability. The "six Outlooks" theory puts forward that the first mark "position body" in the six outlooks method shows its importance, but now scholars hold different views on the interpretation of "position body", and there is no final conclusion so far. When discussing the meaning of "position body", we should strive to respect the basic views and thoughts of the original text, so as to restore the original meaning.

2. Tracing the Source of "Wei ti"

The word "Wei ti" first appeared in monk Zhao's "Zhao Lun" in the post Qin period. Monk Zhao proposed "ten fold and ten performances", including "Kaizong first", "nuclear body second", "Wei Ti third" and "Zheng Chu Fourth". The "Wei Ti third" ranks second in the ten performances, which is explained by an or Li. Because of the famous nucleosome. Therefore, we should take the place of today. "Nuclear body" belongs to one of the ten fold, that is, the nuclear is the assessment, because it is said that the non existence and non existence of the body of nirvana. So it's a discount now. I don't know where the body is, so "position body" refers to the

establishment and construction of a place where the nuclear body can be placed. Moreover, before Liu Xie's time, the word "Wei ti" appeared in the notes to the book of changes. It is "Yuan Ji, Huan youqiu, unimaginable, more than dangerous and difficult, get Wei Ti Xun, and unite with the five aspirations" and "you can't be independent under the upper body, but get a position to respect and worry about responsibility". The "Wei ti" here is special, which can not be understood as a complete word although it is in one sentence, It can be seen that "Wei" and "de" are more closely related, and "Xun" has two meanings. One is one of the eight trigrams, and the basic trigrams represent wind; In ancient times, they were the same as "modesty" and had the meaning of humility and obedience. The book of changes is a book related to divinatory symbols, so the relationship between "body" and "Xun" is closer. In addition, of course, the word "Wei ti" also appears, but it does not appear as a complete word, such as "only Wang Jianguo, distinguish the founder and upright position, form the country and field, and set up officials and posts" in Zhou Li, and "notes to the book of changes": "rise to the position of respect, be gentle and appropriate", "get the position in the middle, be rigid and indomitable", which is used to speak of upright and noble people. The above is the induction and summary of the word "Wei ti" that appeared before Liu Xie's era. Therefore, "Wei ti", as a complete word, only appears in "Wei Ti No. 3" in zhaolun. "Wei" is synonymous with an and Li. It is a verb and refers to the place of sustenance. Therefore, "Wei ti" belongs to the word of verb object structure.

3. On the Differentiation of "Wei ti"

Scholars have always held different views on the interpretation of "position body". So far, there is no final conclusion in the academic circles. Through a general combing, we can find that there are mainly the following interpretations: Guo Shaoyu believes that the style should be determined according to the ideological content conveyed. He takes the position body as a system of the article. This view is unified with the interpretation of the position body in Zhan Kai's Wen Xin Diao Long Yi Zheng. In the explanation of Wen Xin Diao Long Zhu, Fan Wenlan equates position and body with body, and the "eight body" here in body refers to eight styles. In selected translations of Wen Xin Diao Long, Zhou Zhenfu attached importance to reason to clarify the genre style. Lu Kanru and Mou Shijin also had genre views on style. Scholars Xiang Changqing also regarded "Wei ti" as a genre. However, in the notes of Wen Xin Diao Long, Zhou Zhiyin emphasized exploring reason according to system style, so as to investigate how the author set the position with reason, What we can know from the above two views is that Zhou Zhenfu believes that "body" does have the meaning of style, but Zhou has two different versions of genre and system. Does Zhou Zhenfu regard "position body" as genre or system? Or is Zhou Jiang's genre equal to the system? Zhou did not give a practical answer, which is also worth studying. It is debatable to regard the "body" of "position body" as a genre. Nowadays, genre generally refers to poetry, Fu, novel, opera and other categories. Before the Wei, Jin, southern and Northern Dynasties, there were even many kinds of classification of poetry. If only the style is interpreted as a genre, it would be too broad and disrespectful, and the classification of genre is also a nominal concept developed by future generations, It is far from the context of the original text to explain the concept of the pre period with the nouns that appear later.

First of all, we explain the concept of genre in detail. Genre refers to the types and styles of all works of art. In ancient Chinese literature, it refers to the style of poetry and prose, the style of literature, the font structure, the five finger system, and the demeanor, posture and style. In this view, genre has a wide meaning, including the ancient system. However, according to the classification of position by scholars, the genre here is not the system meaning. The reason why scholars interpret it as genre is that they regard genre as the type and style of works and interpret it with its modern meaning. If so, let's test whether it is effective, The types of genres are divided into rhymes and prose according to rhyme and non rhyme. From this point of view,

according to the narrative structure of the second part of the paper, Liu Xie divides the style into rhymed and non rhymed texts. Rhymed texts include ten pieces of Ming poetry, Yuefu, hermeneutic Fu, eulogy, Zhu Meng, Ming proverbs, eulogy tablets, mourning, essays and harmonic concealment, and non rhymed texts include historical biographies, scholars, argumentation. There are ten chapters, including Zhaoce, Xiyi, Fengchan, Zhangbiao, Ziqi, argumentation and secretary. Therefore, it is meaningful to divide the genre into rhymed and non rhymed texts. However, we stressed earlier that "Guanwei style" has a specific direction. If it is summarized in rhymed and non rhymed texts, the scope is too large to distinguish the so-called style. Then when appreciating and analyzing an article, we can't accurately grasp the style of the article, can't distinguish the complex problems of the text, and then can't be comprehensive. According to the structure, the genre can be divided into poetry, Fu, novel, prose, drama, etc., but we know that Fu includes Chinese poetry style Fu, Sao style Fu, Wen Fu, parallel Fu, regular Fu and other styles, and there are many classifications of poetry. In Hu Dalei's study of Medieval Literature: a study of selected poems, there are 23 categories of poetry, including making up for the dead, describing morality, encouraging, offering poetry, public banquet, ancestral preserves, chanting history Baiyi, immortals, concealment, anti concealment, sightseeing, chanting, sadness, gift and answer, travel, military army, suburban temple, Yuefu, elegy, etc. also include Miscellaneous Poems, miscellaneous songs and miscellaneous imitations. It can be seen that the classification of poetry is complex. Therefore, only using genre to explain "style" makes the classification of articles too broad. The earliest interpretation of style as emotion or reason is the translation of Guo Jinxi's translation into emotion. Other scholars such as Shen Qian and Zhang Shaokang also agree with this view. For example, in the article of set, it is said that the style is not set according to reason, and the style forms the literary situation. For the time being, it is not considered that the "style" here is a system or genre, but it is certain that reason is closely related to "position". In the chapter "emotion and reason set the position, and the literary talent goes in it", "it is based on the grass to create a Hongbi, and the first three criteria are marked: the performance begins at the beginning. Then the emotion is set to the position body". The original word "position body" directly appears here, which further proves the relationship between "position body" and emotion and reason. Moreover, the main purpose of the six concepts is to "read the literary situation", appreciate and criticize the emotion of the person who writes the text. To sum up, "Position body" should take reason as the central goal. From the perspective of word formation, Deng Shiliang took "bit" as the verb object structure, and "bit" as the verb has the meaning of "arrangement" and "disposal", while bit and set words are juxtaposed, both of which are verb object structures. According to Liu Xie's writing habits, two are opposite, and there is no doubt about using verb object structure to explain "bit". Then look at Tongbian and Qizheng, and the meaning is the same as that of Gong Shang, Deng believes that if it is a verb object structure, the "body" should have a specific direction. As emphasized earlier, the whole book of Wen Xin Diao Long also has a strong guiding tendency. Deng's view is reasonable. The "body" has different contexts in different articles and different meanings. Therefore, the "position body" and "body nature" cannot be equal. If the "body" is simply understood as the eight body style, Then, when appreciating the article, we only pay attention to the eight physical styles of the article. What is the explanation for the 20 specific stylistic theories written in front of Wen Xin Diao Long? Spend a lot of time introducing specific styles, and almost summarize all the styles that have appeared. Isn't it guiding us how to distinguish styles? With the basic ability to distinguish the style, we can appreciate the use of words in the next step. Different styles and words are different. Therefore, distinguishing the style is the first and key step of appreciating the article. Only in this way can we deal with the problems of complex and redundant chapters and the intersection of quality and text. If we understand the aspect as a style, then all articles are classified according to eight styles. The styles are the same, but they are not a style. Can we still distinguish these styles according to standards? This will

only lead to the same style corresponding to different styles, resulting in stylistic disorder. In this way, we have not solved the problem of messy chapters. Therefore, it is not feasible to simply interpret "position body" as style. It can be seen from the above that there are two main reasons for the different differences among scholars today. One is that it is simply combined with the word "Ti" in other chapters, not combined with the original meaning of Zhiyin. Fan Wenlan, Guo Jinxi, Shen Qian and others are the same; The second is to simply explain "body" without combining the word "position body". Lu Kanru, Mou Shijin and others are the same.

4. "Wei" and "Li" Are Interlinked

"Wei ti" belongs to the verb object structure in Zhiyin, that is, there is a three-dimensional system. The system includes two aspects of style and structure. The "Wei" and "Li" are interlinked. As for the explanation that "Wei" is connected with "Li", Zheng Xuan's "Shuowen Jiezi notes" interprets "Wei" as being listed around the atrium, "Xiao Zongbo holds the divine position, so the book position is established" "In ancient Chinese, when the Duke of spring and autumn ascended the throne, it was established immediately. In ancient times, it was established with the same word"; The Chinese Dictionary takes "Tongli" as the explanation, and takes the justice of Zuo Zhuan in the spring and Autumn period as an example, "the biography of the 22nd year of Zuo Zhao, the son Dynasty has the words of desire for position." < interpretation > position based work "; In zhengzitong, "the ancient standard is established, the spring and autumn Duke ascends the throne, the ancient book and the stone Scripture are established, and everyone who sits and stands is called the throne" ; "Bit" is also defined as "Li" in the articles of "Zhonghua dictionary" and "Zihui". When searching the word "Li", the Chinese dictionary explains the general position, "Li" in the source of Chinese characters, which means that people stand on the ground with their legs separated. The original meaning is "standing", and the word "bit" is used in ancient Chinese. To sum up, it can be inferred that "Li" and "Wei" are interlinked, and "Li" is an ideographic word with verb meanings: ① stand straight, ② establish and establish, ③ set and establish, ④ formulate and conclude; When used as a noun, it communicates with "bit" and has a secondary meaning. "Wei" is an ideographic word. Its original meaning is the position where officials stand in the imperial court. When used as a noun, it means: ① position, ② position, ③ especially the position of kings or princes, ④ seat, etc. when used as a verb, it means ① stand, stand, ② occupy their due position, and ③ extended to residence, place, etc. To sum up, "position body" is explained by verb object construction. In ancient times, "Ti" and "Fu" were two different words, and "Ti" meant "inferior", which also referred to clumsiness. The original word of body is "Fu", which is simplified from bone to "body". The "body" in Zhiyin is the simplification of "body". The twelve genera are described in detail in Shuowen Jiezi, which constitutes the basic framework of the body. In Guangya, "body" refers to the body. In summary, "body" as a noun has the following meanings: ① body; ② Hands, feet and limbs; ③ Form and posture; ④ Animal body, the sacrificial body used for sacrifice in ancient times, is all animal, so it especially refers to the intact and undamaged body of cattle, sheep and pigs in ancient times, ⑤ entity, ⑥ specification; French style, such as style refers to the style and format, body Qi refers to the temperament, style and personality of poetry, and style refers to rules and systems; Genre and organization in poetry or works. ⑦ Omens in divination, such as body images, refer to symbolic meaning. ⑧ Stylistics, ⑨ criteria, such as "etiquette is three-dimensional, according to the case system model", and "body" is the criterion meaning, ⑩ system. (1) the verbs of "national painting" and "national painting" refer to the division of the country, such as the division of the body, such as the division of the country and the country. ② Personal experience and observation; Such as physical practice: practice it personally; ③ Put yourself in the position of others, such as body country: care about the country, understand: understand, ④ form, ⑤ performance; ⑥ inheritance and inheritance; ⑦ Include; ⑧ carry out "experience".

From this point of view, the meaning of "aspect" is rich. If the "aspect" of "position aspect" is used as a verb, it is interpreted as a system in terms of grammatical structure, that is, the style and structure are reasonable. This explanation is based on the original intention of the article. However, it should be noted that style includes genre, which is different from the broad interpretation of today's genre, but there are many stylistic classifications, They belong to the same style but have different characteristics, which is closely related to the structure of the article. Although the secretary is writing letters, they express different ideas and write to different objects, so they have different emphases. Liu Xie spent a lot of pen and ink in his literary heart and Carving Dragons, writing 20 styles, such as rhymed and non rhymed, On the basis of Zhiyu's collection of essays and Li Chong's theory of Hanlin, they made detailed supplements, improved the classification of style, which can be called a complete system and reached incomparable maturity, which can no longer be surpassed by later generations. In the Tang, song and Yuan Dynasties, the theory of style developed slowly, and the rise of modern style poetry and the emergence of Ci and Qu enriched the system of style, However, it is only sporadic, which is difficult to surpass Liu Xie's "Wen Xin Diao Long". The article "Wen Xin Diao Long · Fu Hui" mentioned that the system is inseparable from the stylistic structure, emotion, meaning, CI and Gong Shang, and they constitute the basic framework of the writing method. We can see that "emotion" runs through the theoretical system of Wen Xin Diao Long, and "position body" is the system determined by the author's reason. Through the above detailed and rigorous analysis and Discussion on the meaning of "position body", we can find the problems that scholars have when interpreting "position body" from different angles, resulting in biased conclusions. Therefore, in the process of interpretation, we can't generalize and take it out of context. We should return to the context of the original text as much as possible and grasp the original text, Find the answer to the problem according to the meaning of the original text. Such interpretation can approach the truth to the greatest extent, restore the author's true intention and thoughts and emotions, and treat the problem with strict logical thinking, so as to better do the research of knowledge.

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