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## Abstracts

### **The Setting of the China Topic in Modern Knowledge System**

Ren Jiantao

In modern knowledge system, the China Topic is not highly related to Chinese academia. Whether from the basic concepts, main propositions, and general conclusions about “China,” or from the observation of the basic contributions, outstanding scholars, and research paradigms made to Chinese studies, the setting of the China topic in modern knowledge systems is closely related to Western countries and Western scholars. This is the circumstance that Chinese scholars eager to alter in the context of structural changes happening in China. This attempt to change requires Chinese scholars to calmly face the fait accompli that the China Topic of the modern knowledge system are mainly set by western scholars, the compliance with the preconditions for the consensus of modern knowledge construction, and even more importantly, the examination by the international academic community under the discipline of the commensurable knowledge norm. This is undoubtedly a severe test for Chinese scholars because it relates to both the desensitization issue of national self-esteem and personal self-confidence, and the problem of path dependence and self-talk habits. For Chinese academic community, the setting of the China Topic that contributes to the modern knowledge system is a set goal, but the way forward to achieve it is not a smooth one.

### **Socialist Enlightenment Narrative in Chinese Context**

Zhang Cheng

As the New Culture Movement has been around for more than a hundred years, it is very important to discuss a topic closely related to enlightenment. Even in the West, the entire Enlightenment is extremely complex and rich in content. How to understand the Chinese narrative of enlightenment from China’s unique social background is not only a major theoretical issue, but also an urgent practical task. To correctly understand the unique Enlightenment movement and its intrinsic value in modern China, it is necessary to maintain a clear understanding of the Western-centrism in the name of universal value, and abandon those who have drawn away from the specific historical environment under the domination of the Enlightenment ideology. Regarding freedom and democracy as the absolute value of enlightenment, we can clarify the theoretical bias and potential risks of the proposition “salvation overwhelming enlightenment” that is deeply influenced by this value. At the same time, it is necessary to further integrate the specific social and political issues and practical conditions of China in modern times. Under the background of the national crisis, the survival of the nation, and the dual historical tasks of anti-imperialist and anti-feudalism, a correct understanding of the socialist narrative of the Chinese Enlightenment and its relationship of the socialist road has been produced. In this way, it would provide value support and contribute spiritual strength for the new theme of salvation and the new task of the era for the current national rejuvenation of the “Chinese Dream.”

### **The Rites of *Shiji* and Changes of Ideas on Ancestor Worship in Ancient China**

Hu Xincheng, Bai Yang

The two poems “Wo Jiang” and “Zhi Jing” in *The Book of Songs* and other related records vaguely narrated scenes of living persons dressing as ancestors and receiving sacrifice, showing that there had been such rites held in royal court in early years of Western Zhou, and it might be the unique rites of the State of Zhou. Such rites made deep imprinting on the spirit of Zhou people, and their dreams about remote ancestors as well as the ideas of respecting ancestors emphasized in Confucian classics of rites all have some connections with the rites. Such rites closed the gap between ritualist and ancestor, turned the horrible images of ancestors in the Shang dynasty into a gentle one, gave ancestors the moral attribute and patriarchal significance, and truly regarded them as protectors of the clan. The changes of ideas on ancestor worship led by rites of *shiji* had a profound impact on the establishment of faith system in traditional China.

### **Two Special Forms of Attached Counties in Traditional Chinese System**

Zhao Yicai

In the administrative division system of traditional China, the attached counties had long acted as the link

between higher administrative divisions, divisions governing counties, and county-level divisions. No matter how the standard of county changed, attached counties had always occupied a prominent position. Since the Southern Song dynasty, the term of “attached county” can often be seen in various literature. The changes in numbers of attached counties during successive dynasties directly reflect the levels, numbers, and range of divisions governing counties. The form of multiple attached counties shows the change from being dense in the north while being sparse in the south to the reverse, reflecting the historical moving of economic and population barycenter. Besides, there once existed five kinds of conditions when no attached county was set under divisions governing counties, and typical cases of several conditions can be seen in the Qing dynasty. “Multiple attached counties” and “no attached county” are two special forms in the attached county system, and both of them reflect the adjustment function in local administrative management of traditional China.

### **The Forms of Local Administrative Papers in the Qin Dynasty:**

#### **Focusing on the Wooden Slips Unearthed in Liye**

Liu Ziwen

“Individual slip” is classical as well as basic type of document in Liye Slips, that is, one tablet which records context fully and never need to be collected as a group. According to the complexity of the document format, what the individual-slips document says could be divided into single-document and combination-document. when there are adding documents related with submitting, conveying, asking again, etc., the single-document especially could turn into the combination-document. With too many slips as a group making one document in Liye Slips, documents could be divided into the counterpart of one-line-slips group, two-line-slips group, as well as combination documents. When distributing all parts of the document which is collected with individual slips to the single tablet, that is the very combination-document looks like. Based on the archive type of Liye Slips and the combination format in “announcement to the world below” during the beginning of the former Han dynasty, the primary-level governments’ document that is combined with slips during the Qin empire, maybe is complete by collecting as a roll or banding together simply.

### **Explanatory Notes and Comments on the Chapter of “Red Turtledove”**

#### **on the Bamboo Slips Collected at Tsinghua University**

Hou Naifeng

The chapter of “Red Turtledove” on the bamboo slips collected at Tsinghua University is the earliest novel text in ancient China. In this chapter, the Chinese character *pan* should be interpreted as “stealing” according to the relevant research results of the Warring States characters; the Chinese character after *tang nai* should be interpreted as *sui*, which means haunt; the condensed character *xin ji* should be interpreted as the condensed character *ji xin* according to the text examples of oracle bone inscriptions. This chapter provides the earliest example of classical Chinese novels, which is a novel derived from mythology and ancient history. The text can reflect the social living environment of the people at that time. The moral significance embodied in the text seems to have been influenced by Confucianism.

### **Discussion on Reorganization and Compilation of Divination Documents**

Zhang Xueqian

*Chōshū Isho shūsei* collected and compiled by Yasui Kōzan and Nakamura Shohachi is an important achievement in the collection of divination (*chenwei*) documents, which is the basis for the use of divination books in academia nowadays. However, the book is mainly a collection of the predecessors, with the addition of new scattered texts, integrated into the main body of secondary literature, without checking the original source, and therefore inherited various defects of the predecessors’ collection, there are a lot of misrepresentation of the text, which is unreliable. Therefore, there is still a need to reorganize the divination documents. The new collection should follow the following principles: first, all contents come from original documents; second, paying attention to the time of original documents; third, knowing the citation style of the source document and use the best version; fourth, the content and style of the collected books are clearly understood; and finally, leveraging the results of previous revisions. Meanwhile, the new collection should attempt to distinguish the divination documents of the Eastern Han dynasty from the divination books of the Wei, Jin, Southern and

Northern dynasties in terms of style, and add introduction to each chapter to provide convenience for users.

#### **Discovery of Southern Sect of Quanzhen Daoism in Shandong:**

##### **On the Stone Carvings of Sect of Master Xue and Preliminary Discussion**

Bai Ruxiang

Quanzhen Daoism is divided into Southern Sect and Northern Sect. Northern Sect is widely spread in the south, but no trace of Southern Sect has been found in the north. However, several stone carvings discovered in Shandong in recent years may change this situation. These stone carvings are scattered in three places, but in the stone carvings in each place, a verse of generations of a Taoist sect is found, and although different in characters from each other, they are generally the same. From this, it can be concluded that the same one Taoist sect once existed in these places, although the names used in different places are different. This is Sect of Master Xue which comes from Southern Sect of Quanzhen Daoism. These stone carvings appeared in the Jiajing and Wanli years of the Ming Dynasty, and are reflections of the revival of Quanzhen Daoism during this period. Judging from the content of the stone carvings, the Sect of Master Xue recognizes its Quanzhen identity, and has also been recognized by local Northern Sect of Quanzhen Daoism, especially by Sects of Seven Masters that consider themselves as the orthodox. The discovery of Sect of Master Xue is of great significance to the study of Quanzhen Daoism, especially of the relationship between the Northern Sect and Southern sect of Quanzhen Daoism.

#### **On the Similarities and Differences between Mao and Zheng and the Confucianism Purport of *The Book of Songs* :**

##### **Focusing on Zhuang Cunyu's Perspective**

Xin Zhihui

The similarities and differences between Mao and Zheng have always been one of the fundamental problems in the research history of *The Book of Songs*. They mainly appeared in the two periods of Wei, Jin, Southern and Northern dynasties and Qing dynasty. The early stage was mainly provoked by Wang Su, and several scholars followed up. Unfortunately, these discussion works have been lost. Most of the existing lost articles are fragments, so that we can only see people distinguishing the similarities and differences between Mao and Zheng in the exegesis of things, and unable to further pursue the purpose of its identification. In the later period, it was mainly with the revival of Han School by Qianjia scholars, and the similarities and differences between Mao and Zheng were revived either, which had been ignored by Song School. However, due to the limitation of their own academic vision, Qianjia scholars distinguished the similarities and differences between Mao and Zheng from the exegesis of things, and did not care about their purpose of distinguishing similarities and differences between Mao and Zheng. Only Zhuang Cunyu is the exception. He admired Mao and demolished Zheng from the perspective of royal politics and country politics, showing that Mao and Zheng had important differences in the research purpose of classics that were ignored by Song School. The excavation of this purport of Confucian classics also has important reference for studying *The Book of Songs* today.

#### **How Does Turbid Qi Have Pattern:**

##### **The Cosmological Origin of Good and Evil in Zhu Xi's Learning of Pattern**

Lu Yinghua

In Zhu Xi's thought, the connection between Heavenly pattern and the principle of nature, particularly the question of whether and how turbid *qi* has *li*, needs to be carefully clarified. If turbid *qi* has no pattern, it is contrary to Zhu Xi's cosmology that the myriad things all have their patterns. If turbid *qi* has pattern, *li* will lose its role in regulating *qi*. In order to answer this question, we need to carefully distinguish and explain different types of *qi* and *li*. In this way, the problem will still arise: what is the relationship between different patterns? Given that there is a continuity between Heavenly pattern and natural patterns, why is Heavenly pattern as the order itself purely good, while natural patterns as orders of various things are not purely good? If we understand these two to be totally separate without affinity, then there will be a rupture between these two and this will conflict with Zhu Xi's basic theoretical structure. Since Heavenly pattern is purely good, why are there natural evils (earthquakes, tsunamis, and pests all have their patterns)? What is the origin of natural good and evil and human good and evil? Can the horizontal system that upholds cognitive mind lead to morality? What

is the normative content of Heavenly pattern? The elucidation of this article will focus on the above-mentioned issues, and put forward the possibility to open up natural law and natural rights based on Zhu Xi's philosophy.

#### **Li Zhi's View of Women and Ming Dynasty Society: Taking "Out-of-this-world Husband" as a Clue** Chen Xiaojie

In recent academic studies, Li Zhi has received much attention because of his "deviant" thinking. This paper questions and critiques Li Zhi's research path and the "liberation history" view that still dominates the academic mainstream in the light of his view of women. Li Zhi praises Buddhist women as "out-of-this-world husband", and his image of "great husbands" is still the "ideal masculinity/independence of personality" envisioned by traditional society. He also assigns negative traits such as "inability to stand on one's own feet" and "indecisiveness" to "women", which transcends the view of purely biological gender. This transcends the view that the superiority and inferiority of a woman are solely based on her biological sex, but it does not change his affirmation of "masculinity". Second, by examining the image of Confucius portrayed by Li Zhi, it is clear that his concept of "going out of the world" means that to learn the Way, one should travel to the four corners of the world in search of friends, but under the conditions of the time, those who could travel were probably only men of the scholarly class who were well fed and clothed. Li Zhi did not realize that his idea seemed to be out of the world, but in fact it coincided with the ideal of social division of labor (The spheres of activity for men and women are the wide world outside the home and the closed space inside the home, respectively).

#### **Ancient Indian Symbolic Characters, Buddhist Linguistic Idea, and the Doctrinal Taxonomy** Pu Hui, Liang Litian

In ancient India, the usage of symbolic character was often linked with religious thoughts, which is more special comparing with other civilizations. After the symbolic characters of Harappā and Mohenjo-dāro civilizations disappeared nearly two thousand years, Kharoṣṭhī and Brāhmī began to emerge in the South Asian subcontinent. Both might be originated from the Semitic alphabet, and belonged to consonant writing system. The former disappeared in ancient India in about the 3rd century, yet still survived in ancient Xinjiang area for about two hundred years; while the latter had been popular over the South Asian subcontinent, and derived various writings in long process of evolution. In order to explain the pronunciation, splicing rules, and way for memorizing of the alphabet, there emerged series of works on linguistic theories and grammar. These works gradually developed new interpretations combining Buddhist ideas in the diffusion process, which provided theoretical foundation for the language, as well as linguistic support of Buddhist doctrinal taxonomy.

#### **Collective Morality and Individual Morality Complement Each Other:**

##### **An Investigation of Liang Qichao's Theory of Public Morality**

Huang Qixiang

At the end of the 19th century and the beginning of the 20th century, Liang Qichao advocated public morality to educate people in order to save the nation. Chen Lai believes that the public morality advocated by Liang Qichao focuses on the political morality of patriotism and benefiting the masses, and the biggest problem caused by Liang Qichao's proposal is that political morality suppressed or even canceled personal morality. Thus, Chen Lai calls for the restoration of the independence and importance of personal morality. The difference between Chen Lai's viewpoint and Liang Qichao's stems from their different understanding of the relationship between collective morality and individual morality. Chen Lai's criticism of Liang Qichao shows that he believes that collective morality excludes individual morality, at least that public morality advocated by Liang Qichao suppresses individual morality. Taking a comprehensive view of Liang Qichao's theory of public morality, we can see that on the one hand, he believes that both collective morality and individual morality have their independent values, and they cannot replace each other; On the other hand, he believes that collective morality and individual morality can complement each other. Collective morality plays its part in shaping individual morality, and individual morality plays a basic role in the formation of collective morality. Liang Qichao's exposition on collective morality and individual morality represents the important progress of modern Chinese scholars in the view of state and morality, and still has practical significance for today's moral construction.