

Abstracts

The Idea of “Righteousness” in Classical Confucianism: Centered on Zhu Xi’s Statements

Chen Lai

In the pre-Qin times, the philosophical significance of righteousness (*yi*) mainly includes morality, uprightness, justice, and virtuousness. While since the Han dynasty, its substance was transformed into sticking to the commitment to moral principles, to a clear distinction between right and wrong, and to decisive extermination of evil. Influenced by that, Zhu Xi emphasized righteousness as a kind of virtue in the face of evil. His understanding of righteousness inherits the Confucian judgement and explanation since the Han dynasty, includes it in the system of four virtues led by benevolence, and extends its significance in cosmology based on benevolence. On the one hand, such understanding and usage of righteousness did not make clear advancement of the value and significance of righteousness; and on the other hand, that kind of judgement makes possible for Zhu Xi leading it to cosmology, as well as enriches the prospect of his cosmology.

The Two Different Meanings of the Three Cardinal Guides: A Historical Survey

Fang Zhaohui

As the three highest interpersonal principles of Confucianism, the three cardinal guides has long been popularly misunderstood as “ruler as the guide of subjects, father as the guide of son, husband as the guide of wife”, especially in the last century. This article aims at correcting this misunderstanding and proves that the three cardinal guides initially refer to “the three kinds of relationships of most importance”, i. e. the relationship between ruler and subject, between father and son, and between husband and wife. Originated from pre-Qin Confucian traditions and interpreted by Dong Zhongshu and *Bai Hu Tong*, the three cardinal guides had ever been understood in this way for more than one thousand years in Chinese history since the 2nd century BC till the end of 13 century, and some people continued to understand sangang in this way till the beginning of 20th century. The paper argues that Zhu Xi is the most important person who changed the meaning of the three cardinal guides from “the three kinds of relationships” into “the three guides”, but still insisted on its original sense in various occasions. After Zhu Xi, the two meanings of the three cardinal guides showed a very complicated relations in China and the newest meaning as “the three guides” had been popularly seen as the worst part of Confucian tradition as against the modern values of equality and freedom.

Reflection on Academic Classification in China and the West by Fu Sinian and Qian Mu

Luo Zhitian

Under the impact of Western civilization in modern times, the mode of discipline got legitimacy in China in the name of modern academics. Many old and new scholars devoted themselves to analysing the similarities and differences between China and the West on academic classification as it concerning the position of Chinese academics in the world. Both Fu Sinian and Qian Mu once indicated that Western academics give priority to learning, while Chinese academics are based primarily on people. Their discourses are not precise enough because of their mood beyond academics; Fu wants to surpass the Western academics as soon as possible, while Qian’s desire is to Chinese tradition, yet their reflection reveal an essential difference between China and the West, i. e. what is the unit of academics, and how can such unit be tenable. Through modern scholars’ efforts to make interpretations on the characteristics of Chinese academics with reference to Western learning, we can see complexity in the process of Chinese academics evolving from the traditional to the modern.

The Foundational Problem of Logic: An Answer from Jin Yuelin's Position

Liu Xinwen

Wang Hao present a project when he evaluated Jin Yuelin's academic career, but it was not implemented. We will take "the foundational problem of logic" as the main line to try to carry out this plan. In 1927, Jin Yuelin attributed the starting point of his all-encompassing neorealist system of philosophy to logic, but encountered the "logocentric predicament" when establishing the foundation for logic. In his philosophical work during his later years, he continued his early research on the foundation of logic, thinking that this problem was too big for the whole logic, thus focusing on the foundation of inference, and basing inference on "the possibility of thinking" and "historical facts". We think that Jin Yuelin's thesis can be regarded as an answer to the foundational problem of logic if inference is the core of logic. This answer goes out of the trap he encountered in his early work, which not only embodies the unity and difference between logic and history, but also embodies the perfect combination of "taking philosophy as an ideological weapon to directly serve the needs of the current country" and "taking philosophy as a specialized study to directly and indirectly strive for a higher position for China in the field of international philosophy".

Three Stars in the Sky: A Textual Research of the Geography and Legends of Xia Ruin

Liu Zongdi

Fu Sinian divided the Huaxia world in ancient times into two groups of the east and the west, in which the group of Xia is one in the west living mainly in the area of Henan, Shanxi, and Shaanxi. This theory has an obvious effect on reconstruction of ancient times as well as archaeology on Xia and Shang. And because of the discovery of large settlement sites belonged to Longshan Culture found in west of Henan, south of Shanxi, and north of Shaanxi, the opinion that Xia lived in the west almost becomes a consensus. One of the important evidences of the opinion is the record in the *Commentary of Zuo* that Shuyu, the earliest ancestor of the State of Jin, being enfeoffed the Xia ruin which is presumed as in Hedong, i. e. southwest Shanxi. However, by careful textual criticism of records in ancient books, it can be known that the State of Tang was actually in west of Shandong, and it was Xie, Shuyu's son, who began to move to Hedong. In that case, it is necessary to reexamine Fu Sinian's theory as well as archaeology of Xia ruin and reconstruction of ancient history based on it.

The Possibility of Redescription of Medieval History (Conversations by Writing)

Editor's Note: The studies of medieval history are considered as one of the fields with the deepest accumulation, the most prominent achievements, and the most active young scholars. To what extent have the academic advancement in the last four decades especially in the last ten years changed our cognition of the basic prospect on medieval history? Do we have the possibility to rearrange the basic clues of medieval history at present?... At the First Workshop for Young Scholars by *Journal of Literature, History, and Philosophy* and the 12th Young Scholar Association on Medieval Chinese History held in August 2019, the editorial office invited six representative scholars to discuss the theme of "possibility of redescription of medieval history" according to their own research or reflection. This group of articles are just part of achievements on the forum.

Various Activities of Local Literati in Northern China in the 10th Century:**Focused on Liu Kai Family**

Yan Jianfei

Liu Kai family was a typical local literati family in Northern China in the 10th Century. Family members were civilians, military officials, or military officials changed from civilians. They were appointed by central government or Military Commissioners in the Five dynasties, and hold their officials in six prefectures of Weibo.

After the establishment of Song dynasty, they were all appointed by central government, and hold their positions in the whole country. Liu Kai family shared common circumstances with other local literati. They had to go into exile, bury themselves, or devote themselves to local education because of the continual wars in the late Tang and Five dynasties. If they were in pursuit of officials, they had to join the army, or served as Private Secretariat. After the establishment of Song dynasty, local literati began to be eager to join the imperial examinations and hoped to be officials, which were all appointed by central government. Focused on Liu Kai family, we could get conscious of the complex relationship between local literati's activities and the changes of times.

A Study of Wang Fuzhi's Theory of Chaotic Heaven in *An Annotation on Zhuangzi*

Deng Lianhe

In his work *An Annotation on Zhuangzi*, Wang Fuzhi offers a fundamental and metaphysical concept of Chaotic Heaven to refer to a self-void origin which can vary into progressing substance. The self-void state is viewed as a sort of *qi* spreading over the cosmos and it could be changed into the substance, which is an ontological concept beyond time and space. Based on the theory, Wang distinguishes the approaches between Zhuangzi and Laozi, regarding the theory of Zhuangzi is better than that of Laozi. The concept of Chaotic Heaven has a close connection with the theories by Zhuangzi and Zhang Zai. In addressing these harmonious features, Wang Fuzhi interprets "Chaotic Heaven" as an inclusive and encompassing concept, a final consummation that promoting the union of perspectives of Zhuangzi and Confucianism.

"No Taking" and "No Giving" in Yang Zhu's Philosophy of Life:

From Text, Philosophical Thoughts to Intellectual History

Liu Dai

The dialogue among Yang Zhu, Mengsun Yang and Qinzi in the book of *Liezi* shows the philosophy of life that may belong to Yang Zhu. Unlike our usual understanding, it has two sides of "not to lose one hair" and "not to take anything from the world", which can be called as "no giving" and "no taking". King Yu was praised as a model of the latter, which leads to more information and thoughts about Yang Zhu. Obviously, the extreme "no taking" and "no giving" warp from the path of common sense. But it refers to a concept of life preservation which abandons material benefits, remains aloof from the world and focuses on spiritual cultivation. This concept is based on the distinction between things and self. It shows the extreme persistence of self-sufficiency and self-purity. Its respect for life and its belief of self completeness are of great value for modern humans to resist the alienation. Based on this philosophical analysis, the prosperity of Yang Zhu School in the intellectual history can also be reinterpreted.

The Intrinsic Logic of Ji Kang's Philosophy

and a Reflection of the Theme and Stage of Wei-Jin Metaphysics

Yang Jie

The theme and stage of Wei-Jin metaphysics are two related issues, in which the stages are set for as well as highlight the theme. Tang Yongtong and Mu Zongsan establish their own research paradigms on Wei-Jin metaphysics, and they think Wang Bi and Guo Xiang are the double peak of Wei-Jin metaphysics and build corresponding paragons of theme and stage, which have been no breakthrough up to now. The fundamental purpose of Ji Kang's philosophy is "advocating harmony", the theory forms an intrinsic logic that is from inner temperament to health and politics, and Ji Kang's philosophy is the unity of metaphysics of horizon and metaphysics of value, which is a philosophical model that conforms to the characteristics of traditional Chinese

philosophy. The theory of “advocating harmony” solves the practice forms of metaphysics of Horizon and the life limits of metaphysics of value in the perspective of harmony. Ji Kang concerns about the philosophy of life, Wang Bi discusses political philosophy, and they are two different types of philosophy. Taking Ji Kang as the hub of metaphysics, on this basis to rethink the theme and stage of metaphysics, we can have a new understanding and interpretation of the value of the Wei-Jin metaphysics.

A New Textual Research of Feng Menglong’s Life

Feng Baoshan

There has not formed a final conclusion about the native place of Feng Menglong, the giant of popular literature in the late Ming. Feng introduces himself as a native of Changzhou, Wu County of Suzhou Prefecture, and it can be proved that “Wu County” here refers to the place of his country school, and Changzhou is his native place. About the reason for he becoming well-known in his early years, it is not the case like the figure Xianyu Tong in his novel that performing strikingly in the imperial examination as commonly said, but because of his attainments on the *Spring and Autumn Annals*. And according to the upper limit of his studies of the *Spring and Autumn Annals*, the age when passing the imperial examination at the county level should be before his age of eighteen in 1592 A. D.

A Study on the Original Text of *A Collection of Three Reigns and Northern Alliance*

in the Revision of *Complete Library in Four Branches of Literature* :

With a Discussion of the Operating Process of Revising *Complete Library* in 1787 A. D.

Qiu Jingjia

There conserves in Shanghai Library a handwritten copy of the book *A Collection of Three Reigns and Northern Alliance* transcribed in the Qing dynasty. According to the prefaces in the book, it had been collated and corrected by several famous Qing scholars, and was used to be the original text during the revision of *Complete Library in Four Branches of Literature* in the fifty-second year of Qianlong. However, Professor Liang Taiji suspects this edition was not the original text for the compilation of *Complete Library*. This paper aims to answer Professor Liang’s questions, and rediscuss what the original text for the revision of *Complete Library* was. Besides, it will also research the specific operating process when the Qing officials were revising three different versions of *Complete Library* which were separately kept in the libraries called Wenyuán, Wenyuán and Wenjin.

The Transformation to Modern State, Subjectivity and the Role of Literature:

Rethinking the Significance of Lu Xun as a Leftist

Zhong Cheng

Lu Xun’s involvement into the left-wing literature movement should neither be regarded as the mere inner demand of his obedience literature nor the contradiction between his literature and his orientation to real politics. Lu Xun’s joining the League of Leftist Writers, on one hand, shows that his social action with the feature of purposive rationality aims at seeking organizational power to transform the society; on other hand, it presents the divergence between Lu Xun’s deep as well as ahead-of-age subjective rationality and his objective rationality of constructing and building a strong modern state which provides rules that promote the social progress. From such a divergence, we can recognize both Lu Xun’s self-critical left-wing position and the necessity and complexity of modern state-building in China. Although Lu Xun may not have an adequate understanding of the institutional civilization which emerges from the modern world, his emphasis on subjectivity and associated literature are still important theoretical and practical references for the current age we live in.