

# Study on Jiang Liangfu's Research Method of Chu Ci from the Annotation of Qu Yuan's Fu

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**Abstract:** The Annotation of Qu Yuan Fu is Mr. Jiang Liangfu's highest understanding of the study of Chuci. The comprehensive analysis and individual understanding involved in it have always been his academic criteria and basic principles. At the same time, in the process of inheritance and development, Mr. Jiang Liangfu also focused on the study of the glyph, phonology and exegesis, and through the multi-disciplinary and multi-angle research methods to deeply understand and master Chuci. From a macro perspective, the spirit of Mr. Jiang Liangfu's rigorous study, seeking truth from facts and self-breaking in his life is worth learning and learning from later generations. This article mainly reflects the specific research methods of the Chu Ci and the essence of the study spirit from Mr. Jiang Liangfu in the "Qu Yuan Fu School Notes". While carrying forward the traditional Chinese culture, it constantly inspires future generations.

## 1. Introduction

Mr. Jiang Liangfu has made tremendous achievements in the field of Chu Ci research. In the process of gradual research and practice, he has deepened his understanding and mastery of Chu Ci and has become a rare contemporary literary master. The Annotation of Qu Yuan Fu is one of Mr. Jiang Liangfu's representative works. It has gradually become one of the indispensable literary works for the study of Chuci in the course of the development of the times. The understanding of Mr. Jiang Liangfu's "Qu Yuan Fu School Notes" can not only help scholars better understand the Chu Ci and the traditional Chinese culture behind it. At the same time, it can better promote the mastery of the direction of his own literature research and a deep understanding of the works of Chu Ci, and on this basis, better understand Mr. Jiang Liangfu's rigorous academic spirit. In this way, we further recognize the literary value of Qu Yuan's Notes on the School and its remarkable achievements in literature.

## 2. A Brief Analysis of Qu Yuan's Promise Notes

The book "Qu Yuan Fu School Notes" is mainly a model for studying Chu Ci on the basis of "The Supplement to the Songs of the South". At the same time, in the process of compiling, we also draw lessons from and refer to the remnants of Dunhuang Tang Dynasty and Qu Yuan's works since Song and Ming Dynasties. There are more than ten kinds of works for reference. On the basis of this understanding, we make a comprehensive proofreading of 25 Works of Qu Yuan.

Corresponding principles should be followed in the process of proofreading and annotating literary works.

**3. Reference to historical documents and related materials should have a certain background, but also to compare the differences between different works, in order to pursue the authenticity of the original and the rigorousness of the study.**

In the process of analyzing the works, comprehensive consideration and proofreading should be made from the aspects of words, phrases, musical rhythm and exegesis. And to understand the words involved one by one, dredge the meaning of the text, and take the proofreading as the "annotation" of the text, so as to achieve the overall grasp of literary works. In the book Qu Yuan's

Proofreading and Annotation of Fu, it is embodied in what Mr. Qu Yuan called "individual analysis", that is, to collate a word, a word and a sentence in terms of edition and historical issues, and then to explain it in terms of grammatical exegesis and general meaning of chapters and sentences. For example, in the opening of the school note on the word "Li Sao", the first comparison shows that Wang Yiben has the word "jing", but in the other materials of the two Han dynasties, there is no such thing as "jing", but it is called "fu", which leads to " It is said that Wang Jing is undoubtedly. On the basis of the above two points, Mr. Jiang Liangfu carried out a comprehensive analysis and research on Qu Yuan's works, and took the book as "Qu Yuan Fu School Note". It can also be seen to a certain extent that Mr. attaches importance to the traditional method of textual research and makes rigorous scholarship and research on the basis of respecting the traditional methods of textual research.

### **3.1 The Research Method of Qu Yuan Fu School Note**

In the comprehensive understanding of Qu Yuan's works, Mr. Jiang Liangfu used a new way and angle to explore it, which is also a kind of thinking innovation that is different from the traditional model. The actual development also proves that Mr. Jiang Liangfu's research on Qu Yuan's works has opened up a new research method and literary research path. Compared with the traditional form of research, it has become a holistic research.

The comprehensive research within the discipline mainly refers to taking all Qu Yuan's works as a whole and integrating them into the core of Qu Yuan's literary wisdom. Therefore, it is necessary to grasp the integral literary value of Qu Yuan's works from a comprehensive perspective without sticking to the limitation of traditional length in the research process. Therefore, Mr. Jiang Liangfu proposed the "internal certificate" method, and the four articles related to "Li Sao" were used to find the common points through the method of proof, and to achieve understanding and research.

### **3.2 Sentence aspect**

Due to historical reasons, the related books in the pre-Qin period will inevitably have certain defects and damages in the process of circulation, which will lead to great obstacles in the process of the study of pre-Qin classics by future generations. It is not difficult to find out in the study of various generations and works since Wang Yi that the problems in terms of words are mostly solved by means of "quotation" rather than the interpretation of verbatim sentences in terms of words. Even though the comprehensive consideration of Qianjia School of Han Dynasty, it is difficult to explore its works from outside the origin of Chinese characters. Therefore, on the basis of emphasizing the traceability of literary history, it explores and integrates the evidence from the inside of Qu Yuan's works. This has also become a major literary feature of Qu Yuan's Proofreading Notes [1].

### **3.3 Grammar aspect**

In the specific description of Qu Yuan's Proofreading Notes, Mr. Jiang Liangfu pointed out that there are some differences between different regions in the study of rhythm, grammar and article charm of Qu Yuan's poems and fu. In addition, different scholars have their own research directions and research context, which leads to great differences even in the same region. For example, in the course of researching the "Nine Songs", the book mainly studies from the perspective of the locality and individuality of Qu Yuan's works. At the same time, it points out the personal habits in his literary works from two aspects of charm and temperament. This is a special grammar research method, which can also be regarded as an important way of individual research. In the process of discussing the problem-solving part of "Nine Songs", Jiang Liangfu mainly conducts comprehensive understanding and inquiry from five parts; while for "Li Sao", it uses six-way way to understand [2].

### **3.4 Chapter aspect**

If Mr.'s analysis of the relationship between words and sentences is summarized as a form of surface, then the grasp of the overall structure and content of the text is reflected in the emphasis on

Qu Yuan's value. At the same time, Mr. Qu Yuan focused on the inner spirit, cultural spirit and ideological value of literature. In the process of research, it mainly divides Qu Fu into three categories: first, the expression and expression of Qu Yuan's own emotional problems. Secondly, it is Qu Yuan's specific discussion on the cosmic problem and historical traceability. Thirdly, it originates from his embellishment and sublimation of traditional folk songs [3].

In *On Quzi Literature*, Jiang Liangfu made a deep exploration of Qu Yuan's literary experience. After comprehensive understanding, it finds that there are certain specific formulas in Quzi's literature. First, Qu Yuan will discuss his attitude to the current development of the country, his views on the people and the people, and express his own feelings. In the process of literary conception, it can be divided into three main stages: firstly, the current situation is discussed from the reality, and secondly, the ideal can not be satisfied in real life. Therefore, from the perspective of mythology, in the final situation of ideals and reality are not available, return to their actual situation to grasp [4].

#### **4. Mr. Jiang Liangfu's spirit of study**

The famous Chu Ci research scholar Mr. Tang Bingzheng once commented on Mr. Jiang Liangfu: "As a scholar, you must first have profound knowledge, and secondly have your own cultural temperament. In the course of my contacts with Mr. Jiang Liangfu, I have a profound understanding of these two points. Therefore, in the process of studying Mr. Jiang Liangfu's scholarly spirit, this paper mainly considers the following three aspects:

##### **4.1 A Practical and Realistic Attitude to Scholarship**

In the preface to the *Annotation of Qu Yuan's Fu*, Mr. Chu once wrote: "The goal and core of my research on literature is to be able to provide a real Qu Yuan for future generations after exploration and textual research. And the closest to the real version of the book for the most authentic interpretation, that's all. Mr. Liang Qichao also explained the attitude of the school, which mainly stated that the spirit of scientific study is mainly to explore in the process of doubt and inquiry. Never say the ancients' doctrines and their own debates about right and wrong. After studying a subject, it is necessary to do it all the way. Through the above explanations, it is possible to better reflect Mr.'s philosophy of studying and the concept of studying, so as to dare to doubt the views of the predecessors and put forward their own understanding. In this way, it is better to make achievements in literature and study [6].

##### **4.2 Self-defeating metric**

Treating science with a sincere heart enables Mr. Jiang Liangfu to constantly break the self-speaking theory in the process of spreading and inheriting, and at the same time use the vision of development and reform to see the work itself. In the process of exploring the true knowledge, we can achieve "not to cover ourselves." In 1981, he said, "One of the Nine Songs started in the early days of ancient times. It may be that Xia Yuxia Qi and even Shun's ancient music passed down and became the forerunner of the Nine Songs of Chu." My reasoning in the *Annotation of Qu Yuan's Fu* is insufficient. It should be consistent with the old theory of Nine Songs Solving Problem. Not to mention whether Mr. Hu's literary views are correct or not, his realistic attitude towards learning and his own literary measurement can reflect his inherent style of a master of Chinese learning, which is worthy of continuous learning and admiration by future generations [7].

##### **4.3 The Spirit of Independent Scholarship**

Mr. Jiang Liangfu lived in an era which was greatly impacted by the trend of western culture and thought, and made the traditional culture of our country be greatly influenced in the process of dissemination. However, it did not give up the promotion and development of our traditional culture under this background, but sought innovation and reform from the perspective of inheritance. It is not self-proclaimed research, but on the basis of learning and accepting western thoughts and cultures, it integrates various ideologies and concepts in Chinese and Western cultures, so as to

promote cultural exchanges and inheritance between China and the West. In the "Xie Benshi" written by his husband in his later years, he can see the importance of Mr. for academic research. It is mentioned in the article: "My way of studying academics is to explore from the source, and the eight are not paying attention. The specific is not the Chinese non-Western style; the ancient times are not today; the non-Chinese non-Tang notes; the non-only non-materials." Therefore, in the work of Mr. Qu Yuan's book, it is difficult to see the brand with distinctive regional and era characteristics. This independent and independent spirit of study is worthy of learning by future generations of scholars and gives us profound enlightenment [8].

## 5. Conclusion

In summary, Mr. Jiang Liangfu's "Qu Yuan's Note on the School" is mainly to inherit the Qufu culture in the process of criticism, and has a certain innovative spirit in the exploration of viewpoints and practical research. Therefore, to understand it from another angle, "Qu Yuan Fu School Note" is a great literary achievement of Mr. Jiang Liangfu's research on the culture of Chu Ci. Whether from the literary value or academic significance, we can not ignore its practical impact on Chinese culture and learn from it. Its rigorous scholarly spirit and realistic scholarly philosophy are also the goals that follow-up scholars strive to learn. In the study of Chuci from the traditional textual research methods, its scholarly spirit can leave profound enlightenment for future generations.

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