

Analysis of the Writing Style of “A Treatise on the Latent Man”

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Keywords: A Treatise on the Latent Man; Writing Style; Characteristics

Abstract. “A Treatise on the Latent Man”, the article is independent and short, pithy and poignant; its content is simple and unadorned, practical and realistic. Most its conceptions are on the basis of Confucian classics argumentation and adopt their advantages. Its sentence pattern is orderliness and good at using a variety of metaphor, parallelism, antithesis sentences to clarify profound truth. Its writing attitude of modesty and caution, overall reveals the characteristics that the criticalness and constructiveness coexist.

Introduction

After the social critical thoughts of the Eastern Han Dynasty had emerged, Wang Fu, Cui Shi, Zhong Changtong, Xun Yue and others came to the fore. But their styles of writing are not similar. In “Fundamentals of literature”, the Volume One of “Fundamentals of Arts”, Liu Zaixi of the late Qing Dynasty said: “the three styles of writings of Wang Chong, Wang Fu and Zhong Changtong, all are excellent and eminent above all others in Dongjing. Reviewing them separately according to the order: “Lun Heng” probably is a surprise creation, almost close to “Huai Nan Tzu”; “A Treatise on the Latent Man” is mellow, slightly nearly Dong Guangchuan; “Changyan” is eminent, slightly close to Jia Changsha. “Book of the Later Han” ridicules that these three styles of writings are the one-sided statements. But that doesn't obstruct them respectively forming their own styles.^[1] “The Catalogue Summary of Imperial Collection of Four” said: “Now compared with these three books, Wang Fu’ writing, in the aspect of knowing clearly the system of government, it resembles “Changyan”, making truth reasonable and deep; in the aspect of distinguishing between right and wrong, it resembles “Lun Heng”, simplicity and integrity.^[2] Therefore, “A Treatise on the Latent Man” of Wang Fu has its own obvious characteristics in creation style.

It becomes an independent article which is short, pithy and poignant.

The whole book contains thirty-six articles. One is “Xu Lu” similar to its preface, and thirty-five articles are its body. All independent articles, rigorous Structure, careful argument, distinct method, facilitate small words, strong theoretical property are great features of “A Treatise on the Latent Man”. In the book, “Wudezhi”, “Zhishixing”, “Dehua” And “Shushe”, the four articles have comparatively more words. The rest of the articles all are within two thousand words. Such as “Wu ben” only with one thousand and one hundred words state the relationship between “Ins” and “Outs” very thoroughly.

It is simple and unadorned, practical and realistic

“Xu Lu” said: “To study, the scholars attach great importance to the fundamental and important things, and despise infinitesimal things; The outstanding people don’t pursue ostentation, the cultivated and renowned people commit to the actual.” The thoughts of attaching importance to the fundamental things and dealing with concrete issues determine that the form of Wang Fu’ writing style must be pursuing the practical and realistic truth, ins and facts, instead of those artificial fake, outs, and empty, and it holds critical attitude to the luxurious and foppish writing style. In “Wuben”, Wang Fu said: “Now when composing a poem, some people unceremoniously make some repetitive glib words, emulatively present some false cheating and impossible things, in order to be seen as strange. The whole book’s words of “A Treatise on the Latent Man” all are simple and

unadorned, accurate and concise. Although the book shows the spearhead of criticism from time to time, it is known for gentle, cultivated, magnificent and plentiful. And he does not write the extreme and excitable theory. This is lightly different with Wang Chong' "Lun Heng". Wang Fu said: "I frequently have feelings in my heart, so hold a pen to write down several articles". Most of the thirty-five articles, the body of "A Treatise on the Latent Man", write the truth without fear or favor to all kinds of the disadvantages of corrupt society, including unworthy of the name of officials selected, the suffering of the people caused by Qiang People border rebellion, excessive extravagance and waste in society and other various bad habits and customs, even mentioning the existence of Luoyang's special killer organization "Kuairenzhijia". All these were recorded by Wang Fu and vividly showed in front of the world.

Its conceptions mostly are on the basis of Confucian classics argumentation and adopt their advantages

Quoting the classics began since the Pre-Qin, mainly because these books are ancestors handed down classics. They have very strong persuasion, and are maximized and widely referenced by academics. The classic reference has become a kind of fashion in the literary world. "The Analects of Confucius, Ji Shi" Confucius said: "Don't study 'the Book of Songs', in social activities, you can't speak; Don't learn ritual, being human and business on the social life, you can't stand up." "Han Shu, Art and Literature Records" said: "In ancient times, the seigneurs and senior officials interacted with neighboring countries... they must use poetry to describe their aspirations." While after Emperor Wu of Han "rejecting the other schools of thought and respecting only Confucianism", the Five Classics became the official authority thoughts. Their influence and authoritative effect becomes more obvious. In "A Treatise on the Latent Man", "Poetry", "Shangshu", "Zhou-Li", "Yili", "Liji", "Zhouyi", "Zuo Zhuan", "Gongyangzhuan", "The Analects of Confucius" and "Filial Piety" and so on scriptures were cited a lot by Wang Fu. In addition, "A Treatise on the Latent Man" quoted so many the details of the philosophers of Qin and Han Dynastie, historical records and proverbs.

Various rhetoric methods coexist

Not Only Wang Fu had deep thoughts, but also he still inherited the fine tradition of Han literature. He had a profound exquisite literary accomplishment. Because he lived in his whole life among the people, so he held profound feelings to people. And he also had a profound observation and experience of social life. He had informative, keen observation and the rich life source of creative writing life. His article was very graceful. Not only it had distinctive viewpoints, strict logic, sturdiness of writing style and plain language, but also he was good at using exact vivid metaphor, parallelism, antithesis rhetoric, sometimes also used rhyme to make our feelings of caring for the fate of his nation shown in the writing.

1. Taking the metaphor to illuminate truths

The maximum lightspot of Wang Fu' articles is taking metaphor to illuminate truths, explaining profound theories in simple language, making the abstract truth materialization and visualization vividly skillfully, and making the profound theory be understood clearly and easily. "Xiannan": "Once upon a time there was a man called Si Yuan. He raised a torch to hunt in the wild. A deer ran toward the east and he roared aloud to drive.... Too soon, it began sweeping high winds and rain heavily. A vast of water rushed to the white pig and muddy water cross-flowed. Then the pig was too afraid to sound. At this moment, Si Yuan was aware that it was a domestic pig. This is the faults that seeing the wind is the rain." The story of the "Si Yuan's hunting", this article described, took the vivid metaphor to illuminate the very ridiculous behavior that monarch waited for other officials recommending staff, instead of appointing the sage man he saw. "Kaoji": "Don't give a try to a treasured sword, you never know its sharp or blunt; Don't give a try to bows and arrows, you never know its strong or weak; Don't give a try to a falcon, you never know its ability to capture prey;

Don't give a try to horses, you can't distinguish it's good or bad horse. This situation of these four things mixed with each other, is due to to not being examined and used.” Using this metaphor to explain that practice test is the most important in the process of selecting talents. Only in this way can avoid the good and evil people mixed up and not knowing good from bad. When talking about the kingcraft, he often compared the human body disease with chaos in the country, and took familiar usual truths to illustrate the great truth of governing the country. Such as “Sixian”: “People governing the country, originally like to heal the body. Disease is the disease of the body; Chaos, is the problem of the country. The defect on body, relying on the doctor to cure; Chaos of the country, depend on the sage to cure.” When criticizing the excessive wasteful luxury of country, “Fushe” said: “Large mountain forests are limited, while rampant mountain fire is boundless. The deep sea-rivers are limited, while the funnel leaking water is unlimited.”

2.The combination of parallelism and antithesis, parallelism, comparison, rhyme

Because of the effect of poetry, Liu Shiwei once said, "in the later period of Dongjing, all kinds of works, were generally single-line statements. Taking parallelism and antithesis, made its style different with the Western Han Dynasty.”^[3] “A Treatise on the Latent Man”, almost entire used the parallelism and antithesis and made exquisite language, fairly expressed the exquisite language trend of political prose in the Late Eastern Han Dynasty. It gradually started a popular luxuriant wind. Such as “Great Learning”: “Although there are very wise person, they also don't born with full knowledge; While there are very talented person, they also don't born with the ability.”

Wang Fu in the writing of “A Treatise on the Latent Man”, widespread used three or more sentences whose structure and length are similar and meaning related to arrange, so it made reads catchy, rhythm bright, longer than the lyrical; Content focus, strengthen the momentum; Thorough narration, and commands. “Great Learning”: the most valuable is human between heaven and earth. Being advocated by the sages is morality and justice. Achieving moral virtue is wisdom. The way of acquiring wisdom is learning and asking.”

In addition, it had parallelism and antithesis, parallelism, contrast, the use of rhyme. “Communication”, "wealth does not necessarily can be heavy, rank, not necessarily can light. The heart good, different measure trillions. “Xu You” let its mercy, who has a county, mencius rhetoric zhong lu wan, small, corruption in food. Therefore, “Yue”: quail yan group Tours, all day long, disorderly move zhi, from artemisia trail. A large swan fly, don't shy away from, qian into, aim at the vicious pool. Husband and wife flying almanac, too clear, with the wind and go waving scene, the rise and fall with calm, not too, Jie sirens, is a sign of weakness, flutter, ling Zhu Yun, thin bucket, breathing Yang Lou, ten-day not food, its meaning is Jude Qian as also. Three different services, each An. Is reduced by eu and don't hate, nest father wooden perch and voluntary. By view the, and a diplomat, is difficult to measure. All the gentleman, can not arrogant rank, wealth," poor, shall I bow." Just a piece of writing, the technique of combination of duality, metaphor, contrast, including fu's poems "wandering" go waving "," Fold the words such as "Jiejie" and "Qian Qian", all of these make the article reads very rhyme. Another example of ch, such as “Shen Micro”: "DeYou, such as hair, as the kernel by yourself. Mo and ping bees, the symplectic sting." "De you as Mao" from "poem Zheng people", "to benevolence by the own" from "the analects of Confucius, Yanyuan", the following sentence "mo and ping bees, the symplectic sting." Is from "poem, a little Bi again. "F" and "sting" as the rhyme, belong to and ch.”^[4] Love: "Cover the so-called monarch without a minister, Lord no, heads of state of smart, bi laziness is also." Among them "have you no I comes from the ram biography, lu Xi male two years ", "head of state of intelligent, fbi laziness" comes from the history, Gaotaomo ", only "is the Lord not with" I do not know from where, but according to the analysis of relationship between the sentence very may be philosophic himself wrote for ch 1, in order to match the sentence, added it can form "with" and "inertia" rhyme, belongs to the thickening.^[5]

The writing attitude is modest and cautious

In his writing attitude, Wang Fu was very modest and prudent. Especially in the “Wudezhi”

and “ZhiShixing”, it was embodied especially apparent. These two articles were the analysis to the two big problems of the ancient Kings shift things and people rheological and origin of the name. In “Wu dezhi”, Wang Fu considered that the formers had some records about the ancient problems, “although the formers concentrate on a meaning thinking carefully, they have mistakes when talking about them.” And for his own insights, Wang Fu thought that this was idiosyncratic views, “although it is not necessarily more correct, rarely it can plentifully be observed by the planktonic, to seek common truth.” In “Zhishixing”, there was the similar words. His thinking form of text, left to future generations to evaluation. Actually, Wang Fu understood the two problems that comb and is to be a bit of kung fu, but in this paper about the creation motive, he used the word “slightly” twice, to work hard to fade. It was the best embodiment of a humble attitude. In addition, in this paper some historical problems, an a dubious cautious attitude. As he said in “Wudezhi”: “strand three sovereigns, more is two emperor with fuxi, shennong, one person or the flintlock, or ravaged by, or the nuwa, it is with the, clear. Admiral” philosophic and no subjective existence question is simple to make a conclusion according to oneself idea, but it was adopted in doubt. It also reflected that Wang Fu had modest, cautious learning attitude that an outstanding excellent scholars should possess. It was very commendable.

Criticalness and constructiveness coexistence

The “He”, “An”, “Shun”, “Huan” emperor period of the eastern han dynasty is the historical transition period changing from flourish to decadence in the eastern han dynasty. The political, economic and social contradictions had become increasingly prominent. Relatives and eunuchs taking part in politics caused political struggle from scholars. With the counterweight between the increasingly powerful scholars group strength power and imperial power as the center, among various interest groups happened intense and complicated struggles. The powerful monarchy began to collapse, even breakdown. The society was in turbulence and confusion. At the same time, the official of the orthodox Confucianism as the spiritual pillar maintaining the autocratic monarchy, had lost its control to the willings of the people in the society. Under a such general background, the people within the confusion and pain, produced a new thinking to the life, society, individual, social and political relations. Then the individual consciousness gradually rised, and writing style also changed accordingly. Diffusing atmosphere of singing merits and praising gradually became weaken virtues in the early stage of the eastern han dynasty. It replaced by a strong criticism to rotten governance, social phenomenon of the dark and the official ruling ideas. A new critical political wind began to rise. Wang Fu went through the whole process of the eastern han dynasty changing from flourish to decadence, witnessed the social contradictions and the reality of the eastern han dynasty. His “A Treatise on the Latent Man”, included ten volumes, thirty six articles, hundreds of thousands of words. The content refered to politics, economy, military, law, ethics, philosophy, history, and social customs, and other aspects and fields. For fallen objects, most sorrowfully malpractices and novel insights, astute. According to this, we sufficiently got a glimpse of the realistic conditions that corrupt affairs of state, decadent political power, turbulent society and the destitution of people's life occurred in the later period of eastern han dynasty. Through the criticism of the reality, Wang Fu hoped to cause the attention and alert of the rulers, to keep the country from unrest, and even death. It is noteworthy that Wang Fu did not just blindly criticize social decay and dark, but at the same time of revealing and criticizing, he put forward himself constructive opinions, make criticism and construction neck and neck. Also it could be said that the special environment of the eastern han dynasty gave birth to the Wang Fu’ articles characteristics of social criticism and constructiveness.

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