

Critiques on the Errors that Should Be Paid Attention to in the Preparation of College Chinese Textbooks

Taking "College Chinese (Second Edition)" Chief-edited by Peng Guangmang as an Example*

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Abstract—Peng Guangmang's version of "College Chinese" (Second Edition) is an excellent one of many college Chinese textbooks, but there are some improvements. To sum up, there are mainly five types of problems: first, the original textual character problem; second, the phonetic question; third, the annotation problem; fourth, the literary and cultural knowledge problem; fifth, the expression problem. It is believed that if re-edited, this textbook will certainly be able to do better and make greater contributions to the teaching of college Chinese.

Keywords—college Chinese; annotation; critiques on the errors

I. INTRODUCTION

College Chinese is an important course in colleges and universities. In recent years, it has become more and more important, and colleges and universities have also offered college Chinese courses. As a result, various textbooks have emerged. Edited by Peng Guangmang, the "College Chinese" published by the Higher Education Press is an excellent one among many university Chinese textbooks. The first edition of this textbook was published in 2002 and the second edition was published in 2010. [1][2] It has been used many times and it is thought to be a set of textbooks worth using, but there are still some improvements. In the process of using, some problems have been found, which are sorted out for peer review and correction, and for editors to revise the

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reference.

II. ORIGINAL TEXTUAL CHARACTER PROBLEM

The textual character problems of the original textbooks include the occurrence of typos and the existence of missing words. Most of them are hard-wound, and some of them, there are many kinds of arguments. The textbook adopts one of them, but it is thought that other arguments will be better. The reasons for these problems are related to the use of the basics, as well as errors in typesetting and proofreading. It is recommended that the selected articles be based on excellent texts and indicate the copyright information of the selected books in the textbook. In this way, it is possible to avoid controversy, and also allow the reader to understand the rare books related to the selection of the text, and also allow the reader to expand the reading after reading the textbook. In this textbook, there are many such problems. Here are 18 examples.

(1) 今我来思，雨雪靡靡。 I come back now, snow bends the bough. (P18, "The Book of Songs: Xiaoya ·Caiwei")¹ [1]

Here: "靡靡" should be "霏霏". After looking though all versions of "The Book of Songs", it is all written as "雨雪霏霏" and there is not a saying as "雨雪靡靡". [2] "霏霏" is used to describe the really heavy snow. But "靡靡" here can't be understood.

Similar mistakes have appeared in other places. In the film "Painted Skin 2" released in June 2012, in the lyrics of the fox demon Xiao Wei played by Zhou Xun in the film, there was also "雨雪靡靡". Although the director Ursan defended this, he could not change the fact that he had made a mistake.

¹ Page numbers in parentheses, are the page numbers in College Chinese (Second Edition), similarly hereinafter.

(2) 夫上见其原，下通其流，至圣明学，何不吉之有哉？ How would those people who can see the origins of things in the past and can understand the changes of things so that they can comprehend the knowledge and master the law, will allow unlucky disasters happening on their own? (p24, "Stratagems of the Warring States: Qi Xuanwang Meet Yan Chu")

Here: "至圣明学", there are versions that use this expression. But there are also versions using "至圣人明学", for example, "Annotations of Stratagems of the Warring States" has point out that:

鲍彪云：“衍‘人’字。”卢本从之。鲍彪云：“明学，学之明者，言上见下通圣明之事。”[按]“圣人”谓如尧、舜、禹、汤、周文王。“明学”即上文所谓“不愧下学”。“明”作动词用。鲍注非。[3] Bao Biao said: "The word '人' is an extra word". Lu Jianzeng's note agrees with this statement. Bao Biao said: "明学, refers to the things that are accessible. It is about the sages' things that can peek upwards to the original of things and reach down the changes of things." Here: "圣人 (Sage)" refers to people like 尧 (Yao), 舜 (Shun), 禹 (Yu), 汤 (Tang), 周文王 (Wen Wang of Zhou Dynasty). "明学" is the "study with humility to people with low status" as mentioned above. "明" is used as a verb. Bao Biao's note is wrong. [3]

Therefore, it is better with the word "人".

(3) 公入而赋：“大隧之中，其乐也融融！”姜出而赋：“大隧之外，其乐也洩洩！” Zhuang Gong entered the tunnel and said: "In the vast tunnel, I feel very happy." Jiang walked out of the martyr and said: "Out of the tunnel, there is also a lot of fun."

Here: "大隧之外", "隧" is wrong, and it should be "隧". [2] In the textbook, "隧" in "大隧之中" is correct, but the "隧" in the following text is wrong.

(4) 及至圣人，屈折礼乐以匡天下之行，县鼓仁义以慰天下之心，而民乃始踴躍好知，争归于利，不可止也。 When the saints appear, rituals and music are used to stipulate people's behaviors, and kindheartedness and justice are used to stimulate people's hearts. Therefore, people pursue fame and fortune with so-called knowledge, and they are out of control. (p32, "Zhuangzi: Horse Hoof")

Here: "以匡天下之行", "行" is supposed to be "形". "形" means "appearance". "屈折礼乐以匡天下之行" means rituals and music are used to stipulate people's appearance. [4][5][6][7]

(5) 腹中愁不变，愿作郎马鞭。出入擐郎臂，蹀座郎膝边。 The heart is unchangingly worried and willing to be your whip. I want to be tied to your arm whether you go out and come into the home and don't leave the side of your knees whether you are moving or still. (p106. South Dynasty folk song "Song of Breaking the Poplar and Willow")

Here: "变" should be "乐". Searching through all kinds of books, except for this textbook, they all use "乐" and there is no usage of "变". It may be because of the similar form that "乐" is written as "变". "腹中愁不乐" is because the wife have to send her husband out, she feels depressed and willing to become a whip to accompany with her husband all the time.

(6) 为文章，操纸笑立书，未尝起草。 When he writes an article, he picks up the paper and writes with a smile, never has to prepare a draft. (p152, Han Yu "Post Preface of Biography of Zhang Zhongcheng")

Here: "笑" should be "笔". Searching through all kinds of books, except for this textbook, "操纸笑立书" is only appeared in another college Chinese textbook. In other kinds of books, including all kinds of annotations books of Han Yu's work, they all use "笔". It may be because of the similar form that "笔" is written as "笑". "为文章，操纸笑立书，未尝起草". It means that when Zhang Xun is writing an article, he picks up the pen and paper and writes, without preparing a draft.

(7) 自古逢秋悲寂寞，我言秋日胜春朝。横空一鹤排云上，便引诗情到碧霄。 Since ancient times, everyone will feel lonely in the autumn, but I think that autumn is better than spring. A row of cranes flying in the clouds will lead the feelings of poetry into the blue sky. (p155, Liu Yuxi "Song of Autumn")

Here: "寂寞" should be "寂寥". "Complete Collection of Tang Poetry" [9], and "Liu Yuxi Collection" both include this poem, as the word being "寂寥" without any other expression. In the latter generations' works when refer to this poem, there is expression as "寂寞", but it should be a wrong reference. "横空" is written as "晴空" in the "Complete Collection of Tang Poetry". But it has explained that "晴", in another form, is written as "横". These two characters, even if there are different forms, it is suggested to be dealt with on the basis of the current version.

(8) 见生枯瘠疥疠，殆非人状。 It can be seen that the gentleman was skinny and covered with hemorrhoids. He was no longer like a human being. (p128, Bai Xingjian, "Biography of Liwa")

Here: "疠" should be "厉". "疥疠", is a kind of severe sores. This kind of saying has been mentioned in "The Book of Rites" and used by the later generations. For example:

(仲冬之月) 行春令，则蝗虫为败，水泉咸竭，民多疥疠。 (Middle winter November) If the spring decree is implemented, it will cause locusts to be plagued, the rivers and waters will be exhausted, and the people will suffer from sores. ("The Book of Rites: the Lunar Month Law")

反时令则有……大疫风欬孰嚏寒疥疠之疾。 If people do not apply administrative orders according to the season, there will be ... plague, cold cough, cold sneezing, malaria, skin sores and other diseases. (Tang, Liu Zongyuan, "The Theory of Season 1")

In the textbook, on the page of 162, according to the note 50, it is said that:

"厉", is that same as "疠", means having a plague.

The main text of the textbook and the note are inconsistent. In the "Key to the Questions" on page 160 of the textbook, "This article is selected from Lu Xun's 'The Legend of Tang and Song Dynasties' Volume III". Having checked out the earliest version of "Selected Stories of Lu Hsun" and other versions, the character of this text is "厉". [11] The "Collection of the Legends of Tang and Song Dynasties" earlier than "Selected Stories of Lu Hsun" is also

written as "厉". [12] Having looked through the old version of the textbook, the text here is also "厉", and the notes are the same as the new version. [13] It should be that the new version of the text changed "厉" to "病", and the comments were not changed, resulting in the emergence of this contradiction. The new version changed "厉" to "病", perhaps because the popular usage was "疥病" rather than "疥厉". But even if this is the case, the original text should be respected and cannot be easily changed. If it is really necessary to specify the specification usage, it can be explained by means of notes.

(9) 渊思寂虑，默思曩昔之艺业…… Think carefully, silently recalling the previous studies...(p159, Bai Xingjian, "Biography of Liwa")

Here: "默思" is supposed to be "默想". Having checked out the earliest version and other versions of "Selected Stories of Lu Hsun", here in this text is "默想" in all versions. [11] The "Collection of the Legends of Tang and Song Dynasties" earlier than "Selected Stories of Lu Hsun" is also written as "默想". [12]

(10) 扶背拗哭移时…… Touching the back, he had been crying for a while... (p159, Bai Xingjian, "Biography of Liwa")

Here: "扶" is supposed to be "抚". Having checked out the earliest version and other versions of "Selected Stories of Lu Hsun", here in this text is "抚" in all versions. [11] The "Collection of the Legends of Tang and Song Dynasties" earlier than "Selected Stories of Lu Hsun" is also written as "抚". [12]

(11) 死去原知万事空，但悲不见九州同。王师北定中原日，家祭毋忘告乃翁。 I originally knew that when I died, everything in the world was irrelevant to me; but the only thing that bothered me was that I could not see the unity of the motherland. Therefore, when the day that the Song Dynasty army regained the Central Plains lost land is coming, you will hold a family sacrifice, and don't forget to tell your father about this good news. (p184, Lu You, "To My Son")

Here: "原" should be "元". "毋" should be "无".

In the Note one on the page 197 in this textbook, it has explained that:

Lu You, "To My Son", Zhu Dongrun, The Selections of Chinese Literary Works Through the Ages (Middle Part, vol. 2), Shanghai Classics Publishing House, 1980 version, p197.

Having looked through Zhu Dongrun's "The Selections of Chinese Literary Works Through the Ages (Middle Part, vol. 2)", "原" is "元" here. And "毋" is "无". [14] In the latest textbook of Zhu Dongrun, the same result can be found out. [15] In other popular textbooks, such as Yuan Xingpei's "The History of Chinese Literature", the characters of "元" and "无" are also used. [16]

(12) 楼高莫近危栏倚。 Don't climb the high building and look far away leaning on the handrail. (p191, Ouyang Xiu, "Treading on Grass")

Here: "栏" is supposed to be "阑". "危阑" here is referring as handrail on the high building. Although there is saying as "危栏", here it is supposed to use "危阑". Having checked out many versions, the letter in this poem barely has another version, which mostly wrote as "阑". [17] [18] There is also "栏", but the usage is less. [19] Being written as "栏" should be the wrong recognition of complex Chinese characters.

(13) 及舜为天子，而皋、夔、稷、契等二十二人并立于朝…… After when Yu Shun is the emperor, twenty-two people, such as Gaotao, Kui, Ji, and Qi, etc., are listed in the imperial court at the same time... (p192, Ouyang Xiu "Theory of Clique")

Here: "立" should be "列". Having checked out many versions, they all used "列" without any other expressions. [17] [20] In the note 6 on the page 193 of this textbook when referring this sentence, it is written as "列" rather than "立". The main text of the textbook and the note are inconsistent. In the main text of the first version of this textbook, it used "列", and the note is the same as the new version. [13] It is supposed that the main text of the new version change "列" to "立" without changing the note, which leads to this contradiction. The reference to change "列" to "立" hasn't been found out yet.

(14) 漫记得、当年音书，把闲言闲语，待总烧却。 I only remembered, I was in love with the words, and there was a letter sent to me. Now, those gossips make me sorrow, but it's better to wait for me to burn them to ashes. (p198, Zhou Bangyan, "Jielianhuan")

Here: "漫" should be "谩". "年" should be "日". "闲言闲语" should be "闲语闲言". There are four mistakes in this sentence. The correct expression should be "谩记得、当日音书，把闲语闲言，待总烧却". Having checked multiple versions, "谩", some versions are written as "漫", and some versions do not have this word. About other content, there is no other expression. [18][21][22][23]

(15) 泪比长生殿下多。 The tears of the common people are much more than the tears in the "The Palace of Eternal Life". (p259, Yuan Mei "Ma Wei")

Here: "下" should be "上". "长生殿上", is on behalf of Tang Xuanzong and Yang Yuhuan's separation of life and death, so it can't use the character "下". "Key to the Questions" in the text clarified clearly that "this article is selected from 'Collection of Xiaocangshanfang Poems and Essays'". Having been checked out the "Collection of Xiaocangshanfang Poems and Essays", here it wrote as "上". [24]

(16) 或者是荒年之兆吧，却极有田村的风味。 Maybe it is a sign of the barren year, but it has the flavor of field and village. (p293, Zhou Zuoren "Bitter Rain")

Here: The word "吧" should be deleted. Having checked the various versions, some do have the word "吧", but that is basically a variety of "collections" and textbooks. There is no "吧" in the standardized Zhou Zuoren collection, and many other works of him. [25][26] This also shows that it is necessary to list the master copy used.

(17) 因为我豫料那地下的应该早已朽烂了。Because I expected that what in the underground should have decayed. (p297, Lu Xun "In the Tavern")

Here: "豫" should be "预". Having checked various versions of Lu Xun's works, indeed, there is also a "豫". However, reading Lu Xun's works should be based on "Selected Stories of Lu Hsun" of the People's Literature Publishing House. And in "Selected Stories of Lu Hsun", here it is written as "预". [27]

(18) 有个女客进来，他们恨不能把她围上，恨不能把全铺子的东西都搬来给她瞧，等她买完——那怕是买了二尺抹布——他们恨不能把她送回家去。There was a female guest coming in, they were so eager to be able to encircle her, and so eager to move all the things from the shop to her. When she finished buying—even if she just bought a two-foot cloth—they were so eager to take her home. (p325-p326, Lao She "Time-honored Brand")

Here: "那怕" should be "哪怕". Although there are some works that use "那怕" in this sentence, after checking all kinds of Lao She's works, they are all written as "哪怕". [28][29]

III. PHONETIC PROBLEM

In fact, the phonetic should not be a problem. Taking the three authoritative dictionaries as references, such as the "Modern Chinese Dictionary", "The Grand Dictionary of Chinese Characters", and "The Grand Dictionary of Chinese Language", can generally solve the problems. The phonetic errors that appear in the textbooks are mainly tonal problems. There are 5 cases.

(1) 缴 (zhuō): A rope tied to the tail of the short arrow. (p74, note 97, Sima Xiangru "Ode of Zixu")

Here: In the dictionaries such as "The Grand Dictionary of Chinese Language" and "Modern Chinese Dictionary", there are two pronunciations, that is, "zhuō" and "jiǎo". When reading as "zhuō", it means the silk ropes tied on the arrows, using to shoot the birds. When reading as "jiǎo", it means to pay or hand in (to fulfill an obligation or obligation). The phonetic notation in the textbook is "zhuō", and it is wrong. According to the annotation, it should be pronounced as "zhuō".

(2) 干将 (Ganjiang): Family name. 莫邪 (yē) (Moye): First name Ganjiang Moye was a famous maker of sword at that time. (p102, note 1, Gan Bao "Three King's Tomb")

Here: There are only two pronunciations of "邪" in "Modern Chinese Dictionary", that is, "xié" and "yé". In "The Grand Dictionary of Chinese Language", there are three pronunciations of "yú", "xú" and "shé". But there is not such a pronunciation as "yē". The relevant terms of the "Modern Chinese Dictionary" are explained as follows:

莫邪: mò yé the same as "镆铔" (mò yé). [30]

镆铔: mò yé the name of an ancient treasured sword, It can also write as 莫邪. [30]

Hereby, the pronunciation here should be "yé".

(3) 怆 (chóu) 怆: the same as "惆怅". (p110, note 2, Liu Xie, "The Literary Mind and the Carving of Dragons")

Here: the phonetic notation and explanation on "怆" in the "Modern Chinese Dictionary" are:

怆 chāo: (Formal) sadness; frustration. [30]

Therefore, the pronunciation of this character is only "chāo", and there is no such a pronunciation as "chóu".

(4) 孜孜矻 (kù) 矻: the appearance of diligence. (p162, note 57, Bai Xingjian "Biography of Liwa")

Here: the phonetic notation and explanation on "矻" in the "Modern Chinese Dictionary" are:

矻 kū: [矻矻] (Formal) to describe the appearance of industrious and persistent: 孜孜 ~ (the appearance of diligence) / ~ 终日 (working hard all day). [30]

Therefore, the pronunciation of this character is only "kū", and there is no such a pronunciation as "kù".

(5) 浹 (jiā) 辰: Twelve mornings from the first of the twelve Earthly Branches to the last of the twelve Earthly Branches as a cycle, that is, twelve days; 浹: week of cycles. (p163, note 71, Bai Xingjian "Biography of Liwa")

Here: the phonetic notation and explanation on "浹" in the "Modern Chinese Dictionary" are:

浹 (浹) jiā: (Formal) through; all over: 汗流~背. [30]

Therefore, the pronunciation of this character is only "jiā", and there is no such a pronunciation as "jiā".

IV. ANNOTATION PROBLEM

In a textbook, the notes are very rich. There will be an imperfection, and occasionally some shortcomings. There are 3 cases.

(1) 强梁者: 有实力的人, 此处指那些出类拔萃的人。Strong people, here are those who are outstanding. (p27, note 5, "Tao Te Ching")

Here: the interpretation of the textbook is with obvious commendatory meaning. But here, Lao Tzu's attitude towards the "strong people" is criticized. As Mr. Chen Guying said: "The few words of 'the evil of man' are to remind people not to be arrogant and to be humble and self-sufficient." [46] "强梁", also known as "强良" and "强梁", is a alliteration linked words, which means brave and strong. This word does not contain commendatory.

(2) 潇湘: 潇水, 源出广西海洋山; 湘水, 源出湖南九嶷山, 二水皆入洞庭湖。Xiao River, originates from Haiyang Mountain, Guangxi Province; Xiang River, Originates from Jiuyi Mountain, Hunan Province; these two rivers both flow into Dongting Lake. (p141, note 5, Zhang Ruoxu, "A Moonlit on the Spring River")

Here: this note has an error in the layer. It should be "潇湘: 潇水, 源出广西海洋山。湘水, 源出湖南九嶷山。二水皆入洞庭湖。" Otherwise, there is an error in the layer of "潇水", "湘水" and the word "潇湘" that needs to be interpreted.

(3) 三时: 一日之晨、午、晚。It refers to the morning, noon and night of a day. (p143, note 9, Gao Shi "A Song of the Yan Country")

Here: The explanation here should be — it means the morning, noon and evening, that is, from morning to the night, being through a long time. This explanation is more rigorous, otherwise it will lead to misunderstanding, thinking that "三时" refers to the three time points of "morning, noon and night".

V. THE LITERARY AND CULTURAL KNOWLEDGE PROBLEM

In the process of textbook writing, much literary and cultural knowledge will be involved, and its expression should be cautious so as not to mislead the reader. There are also some of these shortcomings in the textbook. There are 3 examples as the following.

(1) 建安二十五年 (220) 曹操死, 其子曹丕废汉献帝, 自立为帝, 谥号为魏文帝, 改国号为魏, 定都洛阳。In 220AD, Cao Cao died. And his son Cao Pei deposed Emperor Xian of Han, and claimed to be the emperor himself, with the posthumous title of Emperor Wen of Wei and changing the state name to Wei. He settled the capital to Luoyang. (p77)

Here: The posthumous title is the title of the later generations comment characters on someone after his death. Cao Pei was dead in 226AD, "the posthumous title of Emperor Wen of Wei" was the thing happened in 226AD, not in 220AD when he claimed to be the emperor himself. So this saying is not right.

(2) 稍后的虞集、杨载、范梈、揭傒斯号称"元代四大家"。The later Yu Ji, Yang Zai, Fan Peng, and Jie Xisi are said to be "Four Masters of Yuan Dynasty". (p221)

Here: "Four Masters of Yuan Dynasty" usually refer to Huang Gongwang, Wu Zhen, Wang Meng and Ni Zan, four painters of Yuan Dynasty. Yu Ji, Yang Zai, Fan Peng, and Jie Xisi are usually said to be "元诗四大家" (Four Masters of Yuan Poetry). Therefore, it will be more appropriate for the textbook to correct their title as "元诗四大家" (Four Masters of Yuan Poetry) to avoid the controversy.

(3) 花朝节 (Huazhao Festival): In the old times, February 15th of lunar month was taken as the birthday of all sorts of flowers, called Huazhao Festival. (p251, note 1, Yuan Hongdao, "Travel notes of Manjing")

Here: 花朝节 (Huazhao Festival), it is said that it started from the times of Empress Wu Zetian. But the time of the festival is different in different regions, which may have relations to the different flowering phase of the regions. Since the Qing Dynasty, the north generally takes the February 15th of lunar month as the Flower Festival, while the South takes the February 12th of lunar month. The author of this article, Yuan Hongdao, was a native of Hubei, and the possibility of adopting February 12th of lunar month is even greater. The textbook can introduce both views at the same time.

VI. THE EXPRESSION PROBLEM

In this regard, it includes problems with spots breaking, sentence structure problems, and problems with the use of traditional characters. There are 3 examples.

(1) 此皆幸乐其名华, 而无其实德也。This is the inevitable end of the people who loves fame, likes to be exaggerated, and has no achievement in governing the country and ruling the morality. (p24, "Qi Xuanwang Meet Yan Chu")

Here: "华" should belong to the following content, and the sentence should be "此皆幸乐其名, 华而无其实德也". "名" is relative to "实". "幸乐其名" is relative to "华而无实".

(2) 随后的宫体诗人还有号称"文章四友"李峤、苏味道、崔融、杜审言。The subsequent palace poets also have Li Qiao, Su Weidao, Cui Rong, and Du Yanyan, who are known as "Four Friends of the Articles." (p125)

Here: This sentence is not fluent, and the word "的" should be added after the "文章四友".

(3) 是日, 薑坞先生与往, 鼐从, 使鼐为记。On this day, Mr. Jiang Wu also went. I (Yao Nai) followed him. He asked me to write down this matter. (p260, Yao Nai, "Journal on Traveling to Meibi Spring")

Here: "薑" should be "姜". "薑" is the traditional Chinese character. The simplified Chinese character corresponding to it is "姜". The textbook used traditional Chinese character, and it was specifically noted in Note 7 on page 261, which is not necessary. And according to the "General Languages and Characters Act", here it should definitely use simplified Chinese character.

VII. CONCLUSION

At present, there are a lot of researches and thoughts on the preparation of college Chinese textbooks. These achievements have a good guiding role in the preparation of better textbooks. It can be seen that college Chinese textbooks are meant to convey language information to students. Therefore, there should be higher requirements in the normative aspects of language. There is still more room for university textbooks on the market, and there is still room for further improvement in this regard. It is believed that through the efforts of many researchers in this field, the College Chinese textbooks will be better and better, and the university language education can be more and more valued.

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