

# The Literary Value of "The Figures and Exposition of Suppression and Pacification in Tibet"\*

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**Abstract**—"The Figures and Exposition of Suppression and Pacification in Tibet" is the work of the Minister of Tibet Songyun. Although the research on Songyun and its works is a research hotspot in recent years, there are relatively few studies on the research of "The Figures and Exposition of Suppression and Pacification in Tibet", especially in literature. This paper analyzes "The Figures and Exposition of Suppression and Pacification in Tibet" from three aspects of style, structure and argumentation method, trying to further explore the literary value of "The Figures and Exposition of Suppression and Pacification in Tibet".

**Keywords**—"The Figures and Exposition of Suppression and Pacification in Tibet"; literary value; Songyun; political papers

## I. INTRODUCTION

"The Figures and Exposition of Suppression and Pacification in Tibet" is a work of Songyun in the third year of Jiaqing Emperor during the residence in the post of Minister of Tibet. It is a political work which intensively reflects Tibetan governance thoughts and governance measures. Later, it was included in the Songyun Collection "Issues about Suppression and Pacification" (also known as "Five Works about Suppression and Pacification in Tibet"). The research on "The Figures and Exposition of Suppression and Pacification in Tibet" focuses on the discussion of Songyun's thoughts on the rule of the border, Confucianism, the value of its historical materials, and the value of the literature and the circulation of the versions. Researchers have conducted research on geography and history, and even have studied "The Figures and Exposition of Suppression and Pacification in Tibet" as a local chronicle. Although the above research methods and research contents have their merits, many research results have been obtained. However, the author believes that there is a lack of attention to the literary value of "The Figures and Exposition of Suppression and Pacification in Tibet" and it is biased. As one of the well-described works of Songyun, it should be paid more attention of "The Figures and Exposition of Suppression and Pacification in Tibet" to its literary achievements and dig deeper into its literary qualities. This is also the focal point of this paper.

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## II. LITERARY FORM OF "THE FIGURES AND EXPOSITION OF SUPPRESSION AND PACIFICATION IN TIBET"

### A. The Origin of the Literary Form

Frist, about the political essays, "Words Origins" explains a meaning of "议" meaning "name of one kind of literary forms, which can be used for discussing, reasoning or stating opinions, like submitting propositions or refuting propositions, etc." <sup>1</sup> explains one meaning of "论" is "one kind of literary forms. Liu Xie of Liang Dynasty of the Southern Dynasties said in "The Literary Mind that Can Carve Dragons: Exposition and Argumentation No.18" that "论 is an article that summarizes the words of each genre to study one truth." <sup>2</sup> "The Literary Mind that Can Carve Dragons: Exposition and Argumentation No.18" says: "The long-standing teachings of the sages of the saints are called scriptures. The expounding of the scriptures' meaning and the narrative is called thesis. 论 means making the statement being organized. The reason is stated as organized and there is no mistake, then the original intention of the saints and classics will not be lost...A detailed observation of the genre of the paper, there is a variety of branches and streams: when stating the political affairs, it is consistent with the two styles of exposition and argumentation;...Therefore, the discussion is to state things in an appropriate way; the sayings is to be dulcet and to make people happy when speaking;...Although there are eight kinds of names in the above-mentioned styles, they are mainly based on exposition, so they are all consistent with each other." <sup>3</sup> It is thought that "discussion" is one of the eight kinds of "exposition", and concluding "stating the politics" into exposition and argumentation. "The Classic Collected Works: About Papers" of Cao Pei pointed out that "书论宜理" means argumentation can be used to reason things out. Posterity refers to the styles related to political affairs as "political papers."

<sup>1</sup> Wu Zeyan, Huang Qiuyun, Liu Yeqiu, Words Origins [Z] Beijing: The Commercial Press, 1988, July, P1588

<sup>2</sup> Same as above. Page 1579.

<sup>3</sup> Liu Xie, noted by Fan Wenlan, Comments on the Literary Mind that Can Carve Dragons, People's Literature Publishing House, 2018, P326.

Second, about local chronicle, "Words Origins"<sup>4</sup> explains "方志" as "local chronicles...the books that record the characteristics and inheritance of the geography, customs, education, property, characters, places of interest, monuments, etc. of the whole country or a place, such as national records, provincial records, city records, and county records etc., are all called "方志" (local chronicles). "Zhu Shijia believes that "local chronicle is a comprehensive record of administrative units. It reflects the astronomy, climate, topography, natural resources, natural disasters, and the process of the growth, migration and extinction of animals, plants and aquarium. It also reflects the situation of class struggle, production struggle and scientific experiments of the people of all nationalities in China and the brilliant achievements they have made."<sup>5</sup>It is also suggested that local chronicles should have four characteristics of "regionality, continuity, extensiveness and reliability". The author believes that local chronicle is mainly based on the historical phenomena and reality of the natural and social aspects of a certain place, and should be classified as narrative.

### B. Literary Form of "The Figures and Exposition of Suppression and Pacification in Tibet"

There are two main views on the literary form of "The Figures and Exposition of Suppression and Pacification in Tibet": one is classified into the local chronicles, and the other is classified into prose.

First, it is classified into the local chronicles category. For example, Gu Zheqin regards "The Figures and Exposition of Suppression and Pacification in Tibet" as a book of local chronicles<sup>6</sup>. Zhao Xinyu's "Value of historical Materials of the Prefaces and Epilogues in Local Chronicles of Tibet in the Qing Dynasty-Reading the Prefaces and Epilogues of Several Tibetan Local Chronicles in the Qing Dynasty"<sup>7</sup> also included the "The Figures and Exposition of Suppression and Pacification in Tibet" in the works of the local chronicles, and proposed "in Songyun's 'The Figures and Exposition of Suppression and Pacification in Tibet: Preface', there are not many words, although most of the previous words are in the rhetoric, a little empty, but later said '...called it as The Figures and Exposition of Suppression and Pacification in Tibet, so that it will be convenient to account for things that didn't mentioned when dictating.' To whom is it accounted for? Of course, it is

accounted for to the incumbent minister resident of Tibet. Later, he said: 'the later minister resident of Tibet under the order...' this refers to the later minister resident of Tibet. Therefore, the preface also reflects the characteristics of Tibetan local chronicles." The first volume of the compilation of the "Local Chronicles of Tibetan Region and Qinghai-Tibet, Sichuan-Tibet, Yunnan-Tibet" simply includes the "Five Works about Suppression and Pacification in Tibet".

Secondly, the "General Director of the Mongolian Frontiers in the Qing Dynasty and the General Description of Chinese Writings" classified "The Figures and Exposition of Suppression and Pacification in Tibet" as prose works.<sup>8</sup> However, the reasons for classification are not described in detail.

The author believes that Hao Qingyun's views can be more versatile from the literary characteristics of "The Figures and Exposition of Suppression and Pacification in Tibet", and its classification is more pertinent. Yan Binjie believes: "Chinese prose has always been a practical feature. Therefore, in terms of division, functionality is often used as a standard, such as the public documents, because of the content, using occasions, and usages, it can be divided into imperial edict, decree, report to the emperor, memorial to the emperor, arguments, sealed report to the emperor, and impeaching report to the emperor, etc. He clearly pointed out that "arguments"<sup>9</sup> belongs to the category of prose. Among the twenty-eight items listed in the "The Figures and Exposition of Suppression and Pacification in Tibet", although it also covers various aspects of Tibetan geography, customs, etc., because its content does not record or reflect the customs and customs of Tibet, it is to discuss and analyze the Tibetan policy. Mainly, it is appropriate to regard it as a political paper in the prose category. This is mainly from the perspective of literary forms division.<sup>10</sup>

### III. THE STRUCTURE OF "THE FIGURES AND EXPOSITION OF SUPPRESSION AND PACIFICATION IN TIBET"

The first section of "The Figures and Exposition of Suppression and Pacification in Tibet" is Songyun's self-preface. Then it lists twenty-eight pieces of catalog, so the text will be discussed in twenty-eight items.

<sup>4</sup> Wu Zeyan, Huang Qiuyun, Liu Yeqiu, Words Origins [Z] Beijing: The Commercial Press, 1988, July, P747

<sup>5</sup> Zhu Shijia, The Origin, Characteristics and Historical Value of Chinese Local Records [J] Journal of Historiography, May, 1979 P2.

<sup>6</sup> Gu Zheqin "Songyun and his 'Travelling Poems of Suppression and Pacification in Tibet'" "Song Yun... is editor of important articles about Tibet, such as "Tibetan Patrol Journey", "Records on Defending Tibet" and "The Figures and Exposition of Suppression and Pacification in Tibet". " Journal of Tibet Nationalities Institute (Philosophy and Social Sciences Edition) 2006, 01, P33

<sup>7</sup> Zhao Xinyu, Value of historical Materials of the Prefaces and Epilogues in Local Chronicles of Tibet in the Qing Dynasty--Reading the Prefaces and Epilogues of Several Tibetan Local Chronicles in the Qing Dynasty [M] Journal of Southwest University for Nationalities (Humanity and Social Sciences Edition), 2014, 01, P207-215

<sup>8</sup> Hao Qingyun, A General Survey of Mongolian Frontier Ministers' Appointment and Han Language Works [J] Journal of Inner Mongolia University for the Nationalities (Social Sciences), 2014,4 P5-9

<sup>9</sup> Chu Binjie, Introduction to Ancient Chinese Literary Forms: Introduction (Addition Version) [M] Peking University Press, 1998, P498

<sup>10</sup> For example, the "Historical Records", which is called "the singer of the historian, Lisao with no rhyme," is not worthy of his historical data. However, due to his outstanding achievements in character shaping and narrative techniques and his literary value, the book is in Qin and Han literature. It has a very important position in history.

*A. The Self-preface Part Explaining the Aim, Content, and Purpose of the Composition, Giving a General Introduction to the Contents of the Book, and Playing the Role of Guiding the Full Text*

At the beginning of the preface, Songyun first pointed out that the purpose of creation is to elaborate on the "mains of guarding the frontier", and to point out that the author's principles of governing the Tibet and guarding the frontier are the Confucianism of "loyalty, honesty, sincerity, and respect"<sup>11</sup>; studying the nature of things, internalizing the acquired knowledge, being sincere and being integrity<sup>12</sup> and the basic principle of "ruling with the tolerance and tender" and "taking winning over and controlling as the general principle" of the Qing government's management of Tibet. Then, the main content of the article is outlined, that is, the column of twenty-eight items describes the things of guarding the frontier, "the re-drawing pictures to show the direction and condition"; At last, Songyun wrote about the purpose of creating this article: "so that it will be convenient to account for things (about governance, suppression and pacification in Tibet) that didn't mentioned when dictating." It specially emphasizes on the "the later minister resident of Tibet under the order, who has found things that didn't mentioned before, will be especially hoped to add contents on this book." It can be seen that Songyun hoped his politics on governing the Tibet to be consistently implemented, comprehensively implemented, and further improved. He actually conveyed his awareness of safeguarding the reunification of the Qing Dynasty, being eager for the prosperity of the country, and the stability of the frontier. Although the length of the self-preface part is short, it is concise and comprehensive, and it is a programmatic summary of the full text. It also plays a role in making this book stand on a high level.

*B. About the Body Part, the Structure Being Rigorous and the Logic is Strict*

The body part is generally in the general structure, that is, "stabilizing border" and "pacifying vassal states" are general, and the remaining 26 are divided into two parts, namely, the measures for "stabilizing border" and "pacifying vassal states" are detailed discussed from the twenty-sixth aspects.

First of all, the general part, from "stabilizing border" to "pacifying vassal states" are mainly discussed from the

<sup>11</sup> "Loyalty, honesty, sincerity, and respect" comes from "The Analects of Confucius: Wei Ling Gong": "If you say something, you must be true to the facts, and you must be convinced of your words. If you want to be practical, respect others, (if you can do the above two points), even if you are in the places of barbarians can also be unimpeded. If you say it, you are not loyal to the facts, you are not convinced, your behavior is not practical, and you don't respect people. Even in the village, you can't walk."

<sup>12</sup> "Studying the nature of things, internalizing the acquired knowledge, being sincere and being integrity" comes from "Book of Rites: the Great Learning": "Thinking about foreign objects, then you can get wisdom; get wisdom, then be sincere and sincere; sincere and sincere, then you can be righteous; then you can cultivate yourself; self-cultivation and then family harmony; family harmony and then the country and the people can be steady; when the country and the people can be steady and then the world is peaceful."

political level, and at the same time, they reflect the logical relationship from large to small, from general to specific. That is to say, "stabilizing border" is discussed from the perspective of achieving stability in the border areas; and "pacifying vassal states" is specific to the frontier regions including Tibet that implement the policy. This reflects on Songyun's arrangement in the structure of the "The Figures and Exposition of Suppression and Pacification in Tibet", which is from general to specific, from general to individual.

Secondly, the part of the dissertation can be divided into two parts: "cultivation of morality" and "rule of governance".<sup>13</sup> Among them, "stopping anger" and "suppressing desire" mainly talk about "cultivation of morality", especially as the personal cultivation that the Tibetans need to possess; the rest of the articles discuss how to "ruling the governance."

Thirdly, the discussion of the "rule of governance" items can be divided into three parts: management perspective, talent cultivation and cultural policy and military. Among them, the management angle is based on the management of bureaucrats at all levels ("suppressing the strong" and "removing the harsh") to the governance of the ordinary people ("strict customs" and "prudent punishment") to treat the distant people ("pacifying the border", "taking in the foreigners") in the three levels that are discussed separately; the personnel training and cultural policy focus on cultivating local talents (being successful) and the importance of document dissemination ("narrating"); the military aspect is discussed in detail from sixteen aspects ("patrolling the border", "estimating the enemies", "communication", "exercise", "training", "stating the discipline", "organizing the army", "mastering the soldiers", "holding the position", "being unpredictable", "advocating courage", "carefully getting victory", "good beginning", "holding the ambition", "being aware of tiny changes", "keeping the integrity").

The political level is the policy, the personal cultivation is the premise, the management aspect is the strategy, the talent cultivation and the cultural policy are the guarantee measures, and the military aspect is an important means. There are two entries in the political level; there are two entries in the personal cultivation; the management is divided into three levels, each with two entries; about the talent training and cultural policy has there are entries; about the military there are sixteen entries. Judging from the proportion of Songyun's content, military is his primary concern as a minister in Tibet. It reflects his emphasis on the military and attaches importance to the construction of border defense. It also reflects the social situation at that time. Two years after the invasion of Gurke, 14th tragic memory

<sup>13</sup> Songyun, "The Figures and Exposition of Suppression and Pacification in Tibet: Preface": "So the morality must be careful in progress, and the governance should take the preventive measures." The author believes that the cultivation of morality and figuration the author emphasizes in his preface is the content that his text focuses on. Therefore, the author divides the content of the twenty-six articles into two parts: "cultivation of morality" and "rule of governance".

<sup>14</sup> Battle of Gurkha, 1788-1792, Songyun attended as the minister resident of Tibet in 1794.

of Gurke invasion and the damage caused to the people of all ethnic groups in Tibet deeply stung the bureaucrats and the Qing government at all levels, and also urged the Qing government to pay more attention to maintaining the stability of the development of frontiers.

In general, the 28 items listed in Songyun first list the orientation of the policy level as the general theory and the outline of the whole article; then, the individual cultivation, then the specific management policy, and the discussion of the items in a hierarchical and focused manner. The logic is strict and the structure is rigorous, which accurately conveys the subject that the author wants to express. It can be seen that Songyun has a good intention in organizing the catalog.

### *C. Specific to Each Item of the Article, Songyun Taking Different Structures According to Different Content*

Details are as follows:

First of all, the typical preface, the theory, and the conclusion of the "three-stage" structure. That is, the beginning of the explanation of the content of the item, to solve the "what is" problem; then why should pay attention to the contents of the item, solve the "why" problem; finally explain how to do, solve the "how to do" problem. Most of the 28 items listed in the "The Figures and Exposition of Suppression and Pacification in Tibet" are based on such a structure, such as "suppressing desire". At the beginning, they first explain what desire is - "the desire is the greed." The next step is to use the 'starting from the side, defeating the state, and covering this (indulgence)' to explain why it is not greedy; finally, taking Tibet as an example, it shows that what the Minister of Tibet should not do. Another example is "good beginning". At the beginning, "What is a good beginning?" The Taiping system is sharp, so the training of the army is urgent and urgent; and at the beginning of the urgency, it is not urgent to take the grain; the so-called good beginning also. "This explains the meaning of Songyun's so-called "good beginning." Then the following sentence "there is no rice in Tibet" and other sentences explain why it is necessary to prepare food in advance. Next, it also listed the grain storage situation and transportation route of the camps in various places in Tibet at that time, and solved the problem of how to get a "good beginning"; finally, it emphasized "don't forget the danger even if in stability, military can not be relaxed" and "being prepared".

The structure of the syllogism is a structural way according to the logical relationship, from shallow to deep, progressive and vertical, and its advantages are that the arguments are clear, the arguments are justified, the transition is natural, and the arguments are profound. Songyun adopted this structure in most of the entries.

Secondly, for the concept that is well known, Songyun did not repeat it, but focused on the "why" and "how" aspects. For example, "being aware of tiny changes", everyone knows that it is necessary to be aware of tiny changes and prevent the gradual transformation, so Songyun at the beginning pointed to "being aware of tiny changes to erase the potential danger." Then, from the three aspects of "being strict while being sincere", "being tolerant while being systematic", and

"being careful in selection of pedestrians", he explained the problem of erasing foreign dangers, from four aspects of "saving taxes," "accumulation", "being patient", and "self-restricting", he explains the way of erasing the domestic dangers. Finally, taking the human body as an example, once again, he explained that "being aware of tiny changes to erase the potential danger" will be used to erase internal and external problems. He also took *Zhouyi* clarify his point of view again. Another example is "pacifying vassal states", which is also the first question why should pacify vassal states: "The reason why vassal states need to pacify is that they need to be restrict and taught to be civilized"; then take Tibet as an example; and then explain how to pacify vassal states as "gradually leading them to be kind" with Tibet as an example, to explain that it is necessary to "give them some of their own medicine." Although in the specific argument, Songyun gives some examples in order to strengthen the persuasiveness of the argument, but those does not change the basic structure of the argument.

Again, the arguments of some items are not necessarily based on the structure of the syllogism, but rather by parallel, progressive and other structures for argumentation.

The first, side-by-side structure, for example, "stabilizing border" discussed "the policy of stabilizing border", starting with the content that Songyun thinks is the most important, and proposing "the policy of stabilizing border need to exercise the power in a proper situation." "The next step is to discuss in detail how to exercise power, that is, how to release the pressure to the local, how to take advantages of the benefits, and from the opposite side to demonstrate the disadvantages of releasing the pressure to the local without weighing the power. Then, after the argumentation of the exercise of power, it is necessary to achieve "benevolence", "righteousness", "honesty" and "faithfulness" in order to truly realize the stabilization of the border. In the end, Songyun cited Ren Shang as a counterexample to prove his point again. Although there are primary and secondary points in the argument, there is a parallel relationship between the various parts. Another example is that "communication" mainly explains how to cooperate with both the special skills and the order, and adopts a side-by-side structure.

Second, the layered structure, for example, the first level of "stopping anger" first talks about how to stop anger (easy heart), why should stop anger; the second level turns into when you feel anger, you should be angry; the third level also talks about if the fault was in oneself, he can not be ashamed and angry; finally, Songyun quoted the statement in "the Great Learning" and once again stated that it is needed to be easy in heart. The whole article revolves around the question of how to stop anger, and progresses and proves it repeatedly.

Third, the structure of the in-depth analysis, such as "suppressing the strong", first put forward the view that "if the strong man had not been suppressed, then the weak would be incompetent, and this way is not a way to achieve long-term peace". Then Songyun made the actual analysis of the Tibet, and then pointed out the solution "suppressing from the top". This kind of in-depth analysis of the structure

is also one of the common ways of writing essays, which can clearly reflect the author's thinking logic and expound the author's arguments. "Training the soldiers" and "estimating the enemies" have also adopted this form of structure.

In summary, in the process of specific argumentation, Songyun adopted different argumentation structures according to the different contents of the argumentation, which not only achieved the purpose of the argument, but also made the whole article not appear dullness and presented diverse characteristics.

#### IV. THE DEMONSTRATION METHODS OF "THE FIGURES AND EXPOSITION OF SUPPRESSION AND PACIFICATION IN TIBET"

##### A. Citation Argumentation

When Songyun demonstrated his point of view, he quoted a large number of famous sayings and allusions. For example, in the "being unpredictable", the three allusions of "Zhuge Liang captured Meng Huo", "Dashu General defeated Chimei", and "Geng Bozhao took in Zhang Bu" are used to explain what is an unpredictable soldier; and the allusions of "Zhao Zilong opened the door to defeat the enemies" and "Pei Shouyue stock on the decision to move the campsite" are to explain what is common sense that are not unpredictable. Another example of "being aware of tiny changes" is "water above the fire is Jiji Guaxiang, which shows that the gentleman needs to think further and prevent the potential danger" in *Zhouyi*<sup>15</sup> to explain the precautionary principle; "organizing the army" quotes from *Zhouyi* that "Shi is a kind of Guaxiang which Kunshun is in front and Canwei is in the back"<sup>16</sup> indicating that organizing the army should "guide before award to make soldiers obedient, and punish then push to make soldiers march." It can be seen that Songyun was also familiar with the "Yi" of the first of the six classics. He was proficient when he was writing, which is visual and vivid. Not only the citation argument can enhance the persuasiveness of the article, but also the words are simple but the meaning is fruitful, which can achieve self-evident effects. When Songyun used citations, he sometimes used explicit quotes, and sometimes with dark quotes. For example, in the "prudent punishment" entry: "so the "Fu Guaxiang" in "Yi" symbolizes: 'therefore the gentleman considers the imprisonment in good faith to ease the death penalty.'<sup>17</sup> This is the explicit introduction to explain the reason of "prudent punishment"; and in "pacifying the border" entry: "The nature of people in the border is more greedy. When you become near to them they will not be inferior, and when you get far from them they will get angry" implicitly quotes the sentence in the "Analects of Confucius: "Women and villains are difficult to raise, when being near to them they are not inferior, but when being far away from

them they will be complaint." This allude the greedy and ambitious people who are evil and against with the Qing government.

##### B. Negative Argumentation

For example, "stabilizing border" quoted Ren Shang's failure to make the border unstable cause he didn't listen to Ban Gu's words, indicating that if the power was not exercised in a proper way and the pressure was not released in a gentle way, then the goal of stabilizing border would not be achieved. For example, in "Stating the Discipline" Songyun commended on himself from "Ten Items" which indicates that if the law was not stipulated, there would be disobedient army, outrageous army, slack army, slow army, demon army, chaotic army, thieves army, wily army, belated army and cheating army<sup>18</sup>.

##### C. Hypothetical Argumentation

In "suppressing desire" entry, Songyun wrote: "as for the Tibetan Dalai, Banchan and their following monks and people who cherish the ancient figures of Buddha, if the Minister residents of Tibet want to get the figure of Buddha, they will give to the Minister residents. Though they have given the figures away, they will feel attached to the figures and take the figures as precious. There is a saying said the ancient figures of Buddha are the spirit to defend Tibet. If someone wants to get and own them, it will be some damage on Tibet. This is the custom of Tibetan people, so why take the figures and lose their heart of adoring, which will even make them to be complaint? This will be the consequences that if the Minister residents get anything they want following their own desire, the people of Tibet will get angry. "These assume the bad consequences of the Minister residents of Tibet not suppressing their desire, and these also show that Songyun respected Tibetan customs. In "advocating courage" entry, Songyun wrote: "The monthly salary and salt a general can get was limited. If he were wasteful, the only result was that he needs to borrow or lend from others, which will be a great amount when accumulated. "Through hypotheses, he explained the harm of not being saving. In "strict customs" entry, through the assumption that

<sup>18</sup> Songyun in "The Figures and Exposition of Suppression and Pacification in Tibet: Stating the Discipline" commented on himself: for example, there are some soldiers that when the troops marched in, some soldiers heard that the drums did not advance, and when they heard the snoring, they did not stop, they saw that the flag could not lift, and they saw that the flag was not laid down, called a disobedient army; there are soldiers who do not obey the discipline, complain with their mouths, do not listen to the command and do not listen to education, called the outrageous army; there are soldiers who have broken bows, arrows are damaged, there are no bullets in the gun, the flag is broken, called a slack army; there are soldiers spreading rumors, making ghosts and sayings, confusing people called a demon army; there are soldiers who bully the people where they go, robbing money, raping women, this is called chaotic troops; there are soldiers privately enter the command, eavesdrop on secrets, and leak to the enemy to know called a thieves army; there are soldiers who ignore marching discipline, freely sloppy, and take military service called a wily army; there are soldiers who do not scrutinize the enemy's situation, and say nothing called the belated army; there are soldiers whom the managers of the troops have uneven rewards and punishments, and the party has been arbitrarily arrogant, so that there are many dissatisfaction among the subordinates called a cheating force. These above are the "Ten Items" "

<sup>15</sup> "Jiji Guaxiang" in *Zhouyi* is ☳☱.

<sup>16</sup> "Shi Guaxiang" in *Zhouyi* is ☳☱.

<sup>17</sup> "Fu Guaxiang" in *Zhouyi* is ☳☱, which means "daze is blowing the wind and the wind (like being moral and sincere to everyone), symbolizing the integrity of one's heart. Therefore the gentleman considers the imprisonment in good faith to ease the death penalty.

"if the officials can release the grace, show the integrity, and reform with the sincerity, the local people will be obedient", Songyun hypothesized that "if the officials can release the grace, show the integrity, and reform with the sincerity," it will be easy to carry out the "strict customs". Although the hypothesis is all that has not happened, but by assuming that the results are foreseen, the negative consequences are taken as a warning, and the positive results are advised to further demonstrate their views.

#### D. Examples Argumentation

In "removing the harsh" entry, Songyun took Ji Long<sup>19</sup> helping Duiyi village as an example to explain the harsh policy of the local at that time. In "narrating" entry, Songyun listed events like Yinti and Yanxin pacifying Tibet, killing Albuuba, annihilating Zhulmert Nazal, easing Junggar, and stabilizing Gurkha to explain "the morality of Qing Dynasty to re-raise the local" and to explain the importance to erase the robbers and pacify the chaos. In "keeping the integrity", Songyun explained what is "keeping the integrity" as "like the training of the army is not just for stabilizing Gurkha, it is for defending the nation and the people". By way of examples, he explained his own arguments. On the one hand, it can be connected with the local facts and let the presupposed readers of Songyun, that are, "the later minister residents of Tibet under the order" have examples to follow and practical things to test; on the other hand, this is also a common method of argumentation that can enhance the persuasiveness of the article.

#### E. Causal Mutual Authentication

By analyzing the affair and revealing the causal relationship between points and evidences, there are usually two ways: using reasons to prove results and using results to prove reasons. For example, "Holding the Ambition" used examples explain the importance of "holding the ambition" that Hailancha's seven victories of seven campaigns<sup>20</sup> and Zhangjia Agui's recovery of Jinchuan<sup>21</sup> was because they

<sup>19</sup> Today in the Geelong area of Tibet.

<sup>20</sup> In Songyun's "The Figures and Exposition of Suppression and Pacification in Tibet, Holding the Ambition" he commented on himself: In the Year of the Xinhai, Gurkha invaded. Hailancha was ordered as a striker and flew to Tsongkha in the summer of Xunzi. Investigating the enemy in Chamuka, he led the troops forward. The bridge to the north of Chamuka was demolished by the enemy. It was late in the day, and the mountains were so large that it was difficult to easily pass. Hailancha believes that since he is close to the enemy camp, if the march is slow and the enemy is running away, he will temporarily camp on the east side of the mountain, eat dinner, and stare at the night. Hailancha takes the lead and crosses the mountain. When I arrived at Chamuka the next day, I was brave enough to attack the enemy. No enemy could escape. Because Hailancha defeated the enemy's spirit, the two generals of Fu Kang'an and Hui Ling were able to make progress together, and each war can win. This is really the credit of Hailancha's determination to cross the road. "

<sup>21</sup> In Songyun's "The Figures and Exposition of Suppression and Pacification in Tibet, Holding the Ambition", he commented on himself: In the next year of Qianlong, the soldiers marched into Jinchuan. The leading troops lost in the Muguomu. At that time, Wen Chenggong (Zhangjia Agui) was ordered to attack the thieves. After arriving at Muguomu, he cried and swore: "If I can't catch the enemy leader, I won't call this name." He carefully followed the instructions of the emperor and tried to get into the thief. In the end, the army will win. Destroy the enemy's lair and catch the

were "holding their ambition and will", so that they could make great achievements.

#### F. Metaphorical Argumentation

In "stating the discipline" entry, Songyun used four metaphors of "when the army is holding, the posture of the army is like the great mountains; when the army is marching, the formation of the army is like the running river; the order will be like the thunder and the award and the punishment will be as clear as the four seasons" to illustrate how the troops should affirm discipline. In "being aware of tiny changes" entry, Songyun wrote: "Just like the whole body of a person, if the viscera are healthy and calm, the outside danger can not get inside, and this is also the way to balance the internal and external. " Through the people's health preservation, he explained that the people who govern the Tibet need to be aware of tiny changes, which means they should pay attention on not only the domestic dangers but also the foreign invasions.

The above-mentioned methods of argumentation abound in the "The Figures and Exposition of Suppression and Pacification in Tibet". In the specific argumentation, Songyun used various argumentation methods to enhance the persuasiveness of the argument. This also explains the author's view from another perspective, that is, from the literary point of view, "The Figures and Exposition of Suppression and Pacification in Tibet" is indeed a rare and rare literary work.

## V. CONCLUSION

In short, "The Figures and Exposition of Suppression and Pacification in Tibet" is an important political essay written by Songyun. Having become a translator and a recorder minister resident of Tibet decided that Songyun has strong writing skills and language skills. In the "The Figures and Exposition of Suppression and Pacification in Tibet", he demonstrated his own ideas and guidelines for Tibet by means of citation, counter-evidence, hypothetical argumentation, illustration, mutual proof, metaphorical argumentation and other argumentation techniques. The structure of the article is rigorous, logically rigorous, and powerful in argumentation. It is a noteworthy political essay. The researcher should proceed from the text itself and give full attention to its literary value.

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enemy's leader. This is because he can strengthen his mind, so he has made great contributions and it is very appropriate to give him a title. It is indeed a brave and a good idea."

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