

The Modern inheritance of classics: The embodiment and cultural inheritance of the spirit of Huren Uliger's Chinese studies

Bao Dudagula

China University of Minority Languages and Literature, Minzu University of China, Beijing, 100081 China

Keywords: Hulen Uliger; The spirit of sinology; Confucianism; Cultural inheritance

Abstract: This paper focuses on the in-depth discussion of the traditional Mongolian rap art form - Hulen Uliger. The purpose is to explore the essence of Chinese traditional culture contained in it, and analyze how to realize the heritage of this cultural spirit from classical to modern. In terms of research methods, this paper uses literature analysis to analyze the Confucianism integrated in Huren Uliger in detail, in order to reveal its unique contribution and value in protecting and promoting the spirit of traditional Chinese culture and in the process of cultural inheritance.

"Sinology refers to the academic system of classics, history and subsets, as well as the academic development of various schools and their history with Confucianism, Taoism and Buddhism as the core. The study of sinology should be limited to this scope." [1] Therefore, the study of Confucianism embodied by Hulen Uliger belongs to a part of the research field of sinology.

"Confucianism is the backbone of traditional Chinese culture. The founder of Confucianism is Confucius." [2] "Confucianism, Confucianism or Confucianism can be roughly understood as 'the learning of scholars or traditions'", scholar Yao Xinzhong believes that Confucianism is mainly developed and elaborated through the interpretation and interpretation of Confucian classics [3]. Scholar Li Shuxin said: "Hulen Uliger is the carrier of Mongolian living culture, a rare cultural phenomenon with profound historical significance in the history of Sino-Mongolian cultural relations, and a crystallization of Sino-Mongolian cultural and artistic exchanges." [4]. As a unique form of cultural expression, Huren Uliger carries the history and culture of both Han and Mongolian nationalities, and contains rich sinology essence. Confucianism is an important part of Chinese culture, and its embodiment in Huren Uliger is worth exploring deeply. Next, we will mainly explore the Confucianism embodied in the works of Huren Uliger.

Hulen Uliger's research began in the Soviet Union in the 1920s, and in 1929, the Mongolian scholar Bin Renchin recorded Baodi Mozhigen Khan, marking the beginning of the field of study. In recent years, more young scholars have joined the research. The scope of research involves language, literature, culturology, folklore and other disciplines. However, the discussion of Huren Uliger from the Angle of sinology is still insufficient, this article is just from this Angle to analyze and discuss.

1. The embodiment of Huren Uliger's thought of "loyalty to the monarch and patriotism"

In the Analects of Confucius, Confucius said, "The king envoys his ministers with ceremony, and ministers serve the king with loyalty." [5]

Hulen Uliger's writing method is mainly that the "Hulqi" learn from the plots and characters of the novels of the Han dynasty and the Ming and Qing dynasties to perform the story. In this way, the Huerqi effectively spread the moral and value concepts of Confucianism to the Mongolian people. In many of Huren Uliger's works, such as "Romance of The Three Kingdoms", "Romance of the Gods" and "Journey to the West", we can find the ideas of Confucian classics. When narrating these stories, the Hulqi skillfully incorporated the Confucian classics or ideas into them, making the Confucian classics integrated with the artistic traditions of the Mongolian people, thus enriching the cultural connotation of Hulen Uliger, enhancing the educational value of the stories, and strengthening the dissemination of Confucian ideas in Mongolian society.

1.1 The embodiment of the thought of "loyalty to the king and patriotism" in Xue Gang's performance of "Xue Gang Anti-Tang"

Huerqi often emphasized Confucian values such as "loyalty to the monarch and patriotism" when shaping his characters. For example, Xue Gang is portrayed as a hero with the spirit of "loyalty to the king and patriotism" in Buren Bayar's "Xue Gang against the Tang Dynasty". He embodies the heroic spirit of sacrifice for the country and the people. In the story, there is a conversation between Xue Gang and his son Xue Kui when the enemy forces are advancing into Chang'an: Xue Kui came up with the radical idea of removing obstacles through violent means and placing his father Xue Gang on the throne to ensure the family's peace and power. Xue Gang strongly opposed this, believing that his family was guilty of the Tang Dynasty, should not be accused of usurping the throne, and should not pursue the throne even if he had the opportunity. Xue Gang expressed his position that he opposed and fought for Wu Zetian, but he also believed that the position of emperor should be held by a descendant of the surname Li, specifically mentioning Prince Li Dan, indicating that only a descendant of the Tang emperor was eligible to be emperor, emphasizing the values of orthodoxy and loyalty. [6]

Xue Gang's actions and choices deeply reflect the loyalty and justice advocated by Confucianism. He resolutely refused to usurp the throne, respected the legitimate imperial power of Li, and put the interests of the state above his own, demonstrating deep loyalty and moral principles to the Tang Dynasty.

1.2 The embodiment of the thought of "loyalty to the king and patriotism" in the Romance of The Three Kingdoms narrated by Hurqi Burenbayar

As one of the four great classical novels of China, The Romance of The Three Kingdoms, with its rich historical background and profound characterization, shows the heroes and the magnificent historical picture of The Three Kingdoms period. In this work, the idea of "loyalty to the monarch and patriotism", as a core moral concept, runs through the development of the whole story, and has a profound impact on the characterization and plot development.

In the Romance of The Three Kingdoms narrated by Buren Bayar, the image of Guan Yunchang, as the core general of Liu Bei, who is loyal to the king and patriotic, is deeply depicted. When Liu Bei suffered setbacks and his life was uncertain, Guan Yunchang guarded Liu Bei's two wives, and in the face of Zhang Liao's persuasion to surrender, he proposed three conditions: one was to surrender to the Han dynasty instead of Cao Cao, the second was to guarantee Liu Bei's salary to support his sister-in-law, and the third was to return to the family after learning Liu Bei's news. These words and deeds show his loyalty to the country and the monarch. [7]. Guan Yu's spirit of loyalty and sacrifice in the Romance of The Three Kingdoms deeply moved the audience. He was not only loyal to Liu Bei, but also reflected his deep loyalty to the country and the nation. In the face of Cao Cao's pressure and temptation, Guan Yu stuck to his principles and proposed conditions that revolved around loyalty and obligation. He did not surrender to the individual, asked to retain Liu Bei's salary to support his sister-in-law, and insisted on a reunion after learning of Liu Bei's news, demonstrating his commitment to brotherhood and morality.

In addition to Guan Yu, there are many examples of loyalty and patriotism in the Romance of The Three Kingdoms, such as Liu Bei's people-oriented and benevolent governance, and Zhang Fei's loyal following, heroic fighting and benevolent governance. Through the narration of Hulen Uligal, Buren Bayar made the loyalty and patriotism of these heroes deeply rooted in the hearts of the people, and was praised by the Mongolian people and passed on to the later generations. Learning about the loyalty and patriotism of these heroes helps to understand responsibility, commitment and dedication, so as to promote traditional virtues in modern society. Burenbayar not only reproduces the historical story, but also transmits the spirit of loyalty and patriotism to the Mongolian audience, promotes the spread and inheritance of values, exerts an important influence on the cultivation of national concepts and collective consciousness, and instill vitality for the sustainable development of Chinese culture.

2. The embodiment of "benevolence" thought in Hulen Uliger

"Benevolence" is one of the core contents of Confucian thought. Mencius said in the Book of Rites: "The gentleman is also for things, and he loves them with benevolence; In the people also, benevolence and Fu pro. [8] This expression expresses the idea of extended affection in Confucianism, that is, the gentleman first loves his relatives, then treats the people with benevolence, and then extends this love to the care of all things. This reflects the Confucian idea that moral cultivation should start at home, gradually extend to society, and eventually include care for nature. In Huren Uliger, this kind of "love" thought is deeply reflected, the story of the protagonist whether to relatives, comrades, strangers, or natural things, are full of deep love and care.

2.1 The embodiment of the thought of "love" in Robsan's "Baodi Mozhigenhan"

In the "Bao Di Mozhigen Han" narrated by Robesan, the great lady has a great heart of love, especially caring for the creatures. When she was looking for her son in the desert, she met a wounded black dog, and decided to milk and feed its cubs to show her compassionate nature. [9].

In "Bodi Mozhigenhan", the Great Lady's love for animals shows respect for life and selfless kindness. Through her story, Robesan highlights the importance of love and empathy, values that are not only beneficial for personal growth, but also for social and environmental protection, inspiring people to show their good humanity in the face of challenges.

2.2 The embodiment of the thought of "benevolence" in Hirib's "divine romance"

The Story of the Investiture of Gods is not only a story of magical gods and demons, but also rich in Confucian ethics, especially the thought of benevolence. When Zibuhurki narrated the story of the Gods, he portrayed Jiang Ziya as a model of benevolence, wisdom and caring for the people. King Wu also ruled with kindness and paid attention to the people's livelihood. This spirit of benevolence is reflected in both internal government and war, and strives to reduce the harm of war to the common people [10].

In a word, the thought of "benevolence" runs through the behavior of the characters and the development of the plot. Through the interaction and conflict resolution between the characters, Hulch's promotion of the virtue of "benevolence" is demonstrated. These depictions of "benevolence" not only enriched the cultural connotation of Hulen Uliger, but also had a profound impact on the values of Mongolian people.

3. The embodiment of the "Three Principles and five constants" in Hulen Uliger

The Story of the Investiture of the Gods reflects the ethical and moral concepts of the society at that time and is influenced by the "Three Principles and five constants" of Confucianism. In Hulen Uliger, there are clear judgments of good and evil and moral precepts. In his narration, Hizzab was influenced by traditional moral concepts. The plot of the book reflects the subordination and order relationship between Kings and ministers, father and son, husband and wife, and heroes such as Jiang Ziya and Nezha follow the "three principles and five constants" as their code of conduct.

We have compiled a statistical table to record the occurrence of the "three main principles and five permanent principles" in Hizibo's "The Investiture of the Gods" (books 1-6) [11], as follows:

content	volume	chapter	Number of pages	content	frequency
The three cardinal principles	Volume one	17	329	The three cardinal principles	3
	Volume one	23	437	The three cardinal principles	
	Volume one	28	536	The three cardinal principles	
Normal motion	Volume	3	48	Normal motion of	2

of the five elements	one			the five elements	
	Volume three	74	324	Normal motion of the five elements	
The three principles and the five constants	Volume two	48	360	The three principles and the five constants	4
	Volume four	89	98	The three principles and the five constants	
	Volume six	144	89	The three principles and the five constants	
	Volume six	161	410	The three principles and the five constants	
The Five constants and the three Principles	Volume six	139	10	The three principles and the five constants	1

The statistics of the appearance of the "Three main principles and five permanent Principles" in Hizibo's "The Romance of the Gods" (books 1-6)

From the above table, we can see that the content related to the "Three main principles and five permanent principles" in Hizibo's "The Romance of the Gods" (books 1-6) appears 10 times. In addition, we have counted 19 occurrences of the word "kelkiy_e egUrde" in Hizibo's Invocations (books 1-6). The term "ejen tUSimel_n kelkiy_e" appears 11 times; The term "father and son class" (ecike kObegUn_n kelkiy_e) occurs twice; The term "er_e em_e_yin kelkiy_e" appears six times. The statistics show that the traditional moral concept occupies an important position in the Legend of the Gods narrated by Hizibo. Hirib skillfully integrated these ideas into the narrative, which had a profound impact on later generations, enriching the cultural heritage and providing spiritual wealth. He not only inherited the fine traditional moral concepts, but also gave them new vitality and value of The Times through artistic processing and innovation, inheriting and carrying forward the traditional culture.

4. The embodiment of "filial piety" in Huren Uliger

"Filial piety" is one of the core values in Chinese traditional culture, which occupies an important position in Confucianism. The definition of filial piety in the Confucian classic "The Mean" is: "Those who are filial are good at following people's aspirations and good at describing people's affairs" [12]. In modern society, "filial piety" is the cornerstone of family harmony and social stability, not only respect and care for elders, but also involves many levels of individuals, families and society. With the development of The Times, the connotation of "filial piety" is constantly enriched. In Huren Uliger, "filial piety" has a profound connotation and various forms of expression, becoming a link between the past and the present, the individual and the society.

4.1 The manifestation of "filial piety" in Zana's Huren Uliger narrative

When the Hulqi narrated Huren Uliger, they not only simply translated the Han Chinese chapter novels into Mongolian for narration. In the process, they skillfully incorporated Mongolian proverbs and famous phrases, and even added their own poems (Helaibo) to the story to educate the audience. Their role is not only narrators, but also educators and communicators of values.

Zana is a famous Mongolian storyteller. His narration is full of wisdom and educational significance, among which the theme of "filial piety" is particularly prominent. The following is an analysis of how "filial piety" is reflected in Huren Uliger from the content of his narration.

An apprentice who disrespects his teacher is like throwing away gold in a bucket;

If the teacher is lazy, the holy water is scattered like the wind.
A son who dishonors his father is like cutting down fender;
A son whom the father does not love is like a runaway.
Daughter-in-law disrespect mother-in-law, like the west sea dry;
A mother-in-law does not love her daughter-in-law, like a lost key [13].

Hurqizana's metaphor deeply reflects the values of filial piety and respect for teachers in traditional Chinese culture. These metaphors emphasize the importance of the teacher-student relationship, where the teachings of a teacher are valued as gold, and the respect and love of a father are compared to the security of the family. Mutual respect and love among family members is regarded as the key to family harmony and happiness. These ideas still have a profound influence in Chinese society today.

4.2 The embodiment of "filial piety" in the narration of Hulen Uliger in Erdun Kiruhe

In Erdun Jiru's "Xue Gang against Tang", the two Xue Kui brothers say to their mother (LAN Ying) :"

Eloquent as he is, he cannot express with words what is not spoken. No matter how clever you are, you should never treat your elders with arrogance. A worn hat should not be worn as socks. No matter how smart you are, you need to be filial to your elders. Satin shoes should not be used as headwear. Those who are able should also avoid being unfilial to their parents. These words emphasize respect and humility, as well as the importance of maintaining traditional manners.

The above examples emphasize that children should show respect and care for their parents through their actions, and that no matter how smart or capable they are, they should maintain respect and humility for their elders, which is the key to filial piety. Unfilial piety will destroy family relations and social order. The spirit of "filial piety" in Huren Ulliger emphasizes the importance of respecting and caring for parents through metaphors and fables, which makes an important contribution to the inheritance and development of China's excellent traditional culture, and is of great value for building a harmonious society and improving the moral quality of citizens.

5. Conclusion

Hulen Uliger is the product of the integration of Mongolian and Han cultures, which reflects the reality of cultural exchange in history. By narrating Han historical novels, Hu Erqi conveyed the Confucian ideas of loyalty, filial piety and benevolence to the Mongolian people, which promoted ideological enlightenment, cultural inheritance and national unity. Hurch also enriched cultural expression and promoted cultural innovation and cross-cultural exchange by incorporating forms such as poetry (Hollytreasure). Huren Uliger plays an important role in the modern inheritance of the spirit of Chinese sinology, so we should strengthen its protection, research and promotion, so that the spirit of Chinese sinology can be more widely spread and carried forward in the new era.

Acknowledgements

This thesis is a special research project of the National Social Science Foundation——Research team project of mutual learning and Integration of Chinese traditional culture, Minzu University of China “A Study on the Integration of Mongolian Oral Tradition and Mongolian and Han Culture” (20VJXT008)Phased results

References

- [1] Chen Daixiang. Introduction to Chinese Studies (Revised Edition)[M]. Beijing: Renmin University Press. 2023:4.
- [2] Zhang Xuezhi. The spirit and evolution of Confucianism [M] Guiyang: Confucius Xuetao Book Company.2020:5 pages.

- [3] Written by Yao Xinzong, translated by Liu Jian. Introduction to Confucianism [M]. Beijing: Renmin University Press.2002:18.
- [4] Li Shuxin. Research on Hu Ren and Uliger [M]. Beijing: China Social Sciences Press.2023:41.
- [5] Shi Zhongwen. The Analects of Confucius · Ba Yi: Collection of Chinese Classics [M]. Beijing: Beijing Publishing House, 1999:1093.
- [6] Buren Bayar. Xue Gang against the Tang Dynasty. Hohhot: School of Literature and Journalism Communication, Inner Mongolia University for Nationalities.2013:272.
- [7] Shi Zhongwen. Mencius · Dedication: A record of Lectures on Confucianism. Beijing: People's Publishing House.[M]. 2020:1154.
- [8] Chao Geto. A study on Robsan's Baodi Morigenhan [M]. Beijing: Nationalities Publishing House. 2025:91-92.
- [9] Asakto. Xiribu's "The Investiture" (Books 1-6)[M]. Shenyang: Liaoning Publishing House.2023.
- [10] Chogto. Xirib's "The Legend of the Gods" (Volume 6)[M]. Shenyang: Liaoning Publishing House.2023.
- [11] Shi Zhongwen. Zhongyong: Collection of Chinese Classics [M]. Beijing: Beijing Publishing House.1999:505.
- [12] Peng Chunmei, Peng Zhuqin, Ce Bu and Drigel. Compilation of famous sentences of Huren Uliger [M]. Beijing: Nationalities Publishing House.2020:134.
- [13] Chaogto, Sambrano Zhibu, Han Fulin. Erdun Jiru and Uliger Haole Noble [M]. Hohhot: Inner Mongolia Publishing Group; Inner Mongolia People's Publishing House.2016:774.