

The Linguistic Representation and Categorization Evolution of the Concept of "Man Yi" in Tang and Song Dynasties — A Comparative Study Based on "Yi Wen Lei Ju" and "Tai Ping Yu Lan"

Sihan Li¹, Jinghan Zeng^{2*}

¹*Faculty of Humanities, The Education University of Hong Kong, Hong Kong, China*

²*School of Chinese Language and Literature, Beijing Normal University, Beijing, China*

**Corresponding Author. Email: jhzeng@bnu.edu.cn*

Abstract. This article takes Yi Wen Lei Ju in the early Tang Dynasty and Tai Ping Yu Lan in the early Song Dynasty as the reading texts, and combines the category theory of cognitive linguistics and the "naming-predicate" framework of discourse analysis to investigate the language representation and evolution of the concept of Man Yi in the classification system of encyclopedias in the Tang and Song Dynasties. The study found that Yi Wen Lei Ju does not set up the "Si Yi Division" and disperses the related information of different ethnic groups into the physical category. The naming strategy with "object" as the central word reflects a cognitive approach of "de-categorization"; The Tai Ping Yu Lan added the "Si Yi Division", and 62.5 % of the overlapping sections were reclassified into this division. The name of the section was changed from the physical name system to the ethnic name, and the cognitive transformation from "physical classification" to "ethnic categorization" was realized. This change of language categorization reflects the ideological evolution from the Tianxiaism of "Hua-Yi One Family" to the concept of "Huaxia Standard" with orthodox consciousness as the core in the Tang and Song Dynasties.

Keywords: Man Yi, Yi Wen Lei Ju, Tai Ping Yu Lan, language representation, categorization

1. Introduction

Yi Wen Lei Ju 《藝文類聚》 [1] and Tai Ping Yu Lan 《太平御覽》 [2], two major Chinese encyclopedias from the early Tang Dynasty and early Song Dynasty respectively, embody the knowledge structures and conceptual frameworks of their eras. A comparison of their compilation and classification of analogous concepts illuminates the diachronic evolution of knowledge systems across these two dynasties.

Over the years, comparative studies of encyclopedias have made significant progress. Xiang Jie et al. established a full-text database of "Yi Wen Lei Ju · Tai Ping Yu Lan" and applied the retrieval system to analyze the classification structure and item differences, outlining the change track of knowledge structure in the Tang and Song Dynasties [3]; Zhou Shengjie discussed the inheritance

and development of *Yi Wen Lei Ju* by analyzing the similarities and differences between *Tai Ping Yu Lan* and the previous generation of encyclopedias [4]. The above researches are mainly from the perspective of bibliography and philology, but the linguistic dimension of the book classification system—the conceptualization mode and cognitive categorization mechanism contained in the classification and naming, has not been given sufficient attention.

In fact, the classification and naming of encyclopedia itself is a kind of language behavior: The divisions names and sections setting constitute a complete conceptual categorization system, and the naming method directly reflects the cognitive framework of knowledge objects of compiler. Categorization theory of cognitive linguistics reveals that the classification of things of human beings is not based on objective necessary and sufficient conditions, but on prototypes and cognitive models [5,6]. Critical discourse analysis further points out that naming strategy and predicate strategy are the core means of discourse construction of ethnic boundaries [7]. By introducing these linguistic theories into the comparative study of encyclopedias, we can re-examine the changes of cognition of *Man Yi* (蠻夷) of people in the Tang and Song Dynasties from the perspective of conceptual categorization.

Based on philological comparison, this article uses a digital database to collect *Si Yi* entries from the two encyclopedias, and employs cognitive linguistics and critical discourse analysis to examine the transformation of the *Man Yi* concept from "material classification" to "ethnic categorization," as well as the underlying cognitive evolution this shift reflects from the Tang to Song Dynasties.

2. Theoretical framework and research methods

This study combines the two theoretical perspectives of cognitive linguistics and critical discourse analysis to discuss text reading and construct an interdisciplinary analysis framework. In the aspect of language cognition, starting from the prototype category, combined with the idealized cognitive model and cognitive semantic framework, to complete the construction of the conceptual framework of *Si Yi* (四夷). Firstly, the prototype categorization theory of Rosch points out that category members have different levels of typicality and the boundary of category is ambiguous, which provides a theoretical tool for analyzing the dynamic expansion and boundary reconstruction of the category of *Si Yi* [5]. Secondly, Idealized Cognitive Model (ICM) theory of Lakoff reveals the cognitive mechanism behind conceptual categorization—the category is not a mirror image of the external world, but is constructed by the cognitive subject based on a specific cognitive model—which helps to explain the change of the classification of books from "object" centered to "ethnic group" centered cognitive model [6]. Thirdly, framework semantics theory of Fillmore emphasizes that the understanding of word meaning depends on the activation of the background knowledge framework, which can be used to analyze the semantic reconstruction of the same item in different categories of encyclopedias when it is placed in different cognitive frameworks due to different attribution categories [8]. In terms of critical discourse analysis, this article mainly adopts the historic discourse approach proposed by Reisigl and Wodak [7]. Among them, the nomination strategy focuses on how social actors in discourse are referred to and classified; The predication strategy examines what characteristics and attributes the actors are given. The interaction of the two strategies reveals how discourse constructs the boundary between "self" and "other". The discourse reproduction theory of Van Dijk on ideology also provides an analytical perspective for understanding the relationship between power and knowledge in the compilation of encyclopedias [9].

In terms of research methods, this article conducts a systematic search through the full-text analysis system of "*Yi Wen Lei Ju · Tai Ping Yu Lan*" in the Digital Humanities Research Center of

Taiwan University, focusing on the central words and citation entries related to Si Yi in these two encyclopedias, and comparing the similarities and differences in the category attribution, section naming and entry. Specifically, based on the corresponding relationship between the name of citation source and the content of the citation, the overlapping entries in these two encyclopedias are compared one by one. On this basis, interdisciplinary analysis is carried out in combination with the above theoretical framework.

3. The background and connection of Yi Wen Lei Ju and Tai Ping Yu Lan

In the early years of the founding of the Tang Dynasty, Li Yuan (李淵), the Emperor Gaozu of the Tang Dynasty (唐高祖), ordered the compilation of Yi Wen Lei Ju. Ouyang Xun (歐陽詢) and more than ten people participated in the compilation. This encyclopedia was completed in the Seventh Year of Wude (武德七年), with a total of 100 volumes. Tai Ping Yu Lan was compiled under the leadership of Li Fang (李昉) in the early Song Dynasty, totaling 1,000 volumes. Tai Ping Yu Lan fully draws on the compilation experience of the previous generation of encyclopedias, and adds more content based on the citation of Yi Wen Lei Ju. The citations of these two encyclopedias follow the style of the central word, that is, one category is used as the central word to organize the literature materials. The compilation of ancient official encyclopedias has always been closely related to the social context of the times and essentially serves the political needs of the rulers. The edict of Emperor Taizong of Song (宋太宗) said: "The Tai Ping Zong Lei (太平總類) newly compiled by the Historiography Office is all-encompassing, summarizing all kinds of classics and recording the rise and fall of the past dynasties. This book compiled by our dynasty will surely spread for thousands of generations and can be renamed Tai Ping Yu Lan." Among them, "Recording the rise and fall of the past dynasties" shows that Tai Ping Yu Lan is not only used to search for chapters and sentences, but also has obvious purposes. Through the collection, selection and reinterpretation of the literature, both works constructed the ideology and political concept of their respective eras by means of category setting and knowledge integration.

4. Data statistics and categorization analysis

Compared with Yi Wen Lei Ju, Tai Ping Yu Lan added the "Si Yi Division", which was divided into four classes: Dong Yi (東夷), Nan Man (南蠻), Xi Rong (西戎) and Bei Di (北狄). A total of 388 different regimes, tribes or groups were described, with a total of 920 sections. By retrieving similar entries, the author counted 72 sections of "Si Yi Division" in Tai Ping Yu Lan, which were included in Yi Wen Lei Ju, including 5 (6.9%) in "Dong Yi Class", 32 (44.4%) in "Nan Man Class", 35 (48.6%) in "Xi Rong Class", and no overlap in "Bei Di Class".

From the perspective of linguistic categorization, these 72 overlapping sections have undergone significant structural changes in the category of attribution of the two encyclopedias. Statistics show that 45 (62.5%) of the 72 overlapping entries of sections were reclassified into the "Si Yi Division" in Tai Ping Yu Lan, while the remaining 27 (37.5%) were found in other divisions. In Yi Wen Lei Ju, these 45 entries of sections were originally scattered in more than 20 different divisions such as Buddhist Literature (14), People (10), Animal (6), Fruit (4) and Jewelry (4), and other divisions including Birds, Industry, and Military Equipment (7). This means that Tai Ping Yu Lan implements a systematic "re-categorization" of these entries of sections.

This highly dispersed distribution feature shows that in the knowledge framework of Yi Wen Lei Ju, the information related to different ethnic groups is regarded as the subordinate knowledge of various "object", and ethnic identity is not the core dimension of information organization.

More importantly, this recategorization involves a fundamental change in the naming strategy of sections. In Yi Wen Lei Ju, the items related to Si Yi are classified according to "physical property", and the sections names are heads, arrows, dogs, pearls, Buddhist literature and other specific objects ; In Tai Ping Yu Lan, the names of sections of the same entries became the names of ethnic groups such as Chen Han (辰韓), Su Shen (肅慎), Pan Hu (槃瓠), Jiao Ren (蛟人), and Shi Zi Guo(師子國) (see Table 1). This change reflects the fundamental cognitive turn of the classification headword from "object" to "ethnic group".

Table 1. Section naming strategy transformation examples

Name of ethnic group	Yi Wen Lei Ju Division / Section	Tai Ping Yu Lan Division / Section	The change of cognitive framework
Chen Han	Human Division / Head	Si Yi Division / Chen Han	Body parts → ethnic groups
Su Shen	Military Equipment Division / Arrows	Si Yi Division / Su Shen	Objects → Ethnic Groups
Pan Hu	Animal Division / dog	Si Yi Division / Pan Hu	Animals → ethnic groups
Jiao Ren	Jewelry Division / pearl	Si Yi Division / Jiao Ren	Product → Ethnic Group
Shi Zi Guo	Buddhist literature Division / Buddhist literature	Si Yi Division / Shi Zi Guo	Religion → Ethnic group

Based on the framework semantics theory of Fillmore [8], "Chen Han" in Yi Wen Lei Ju is placed under "Human Division / head". Readers use the body part framework of "Head" to understand the custom of "To press the head with a stone, wishing to make it flat" of Chen Han people-the ethnic identity of Chen Han is the background information attached to the body part framework. In Tai Ping Yu Lan, the same entry is re-placed under "Si Yi Division / Chen Han". Readers understand this custom through the ethnic framework of Chen Han, and the custom of "pressure head" has become an attribute feature of the ethnic category of Chen Han. The transformation of the cognitive framework means that the cognitive focus has shifted from "object" to "ethnic group", and the ethnic identity has risen from the background information to the core organizational category. Similarly, "Su Shen" was extracted from the military equipment framework of "arrow" and classified as "Si Yi Division / Su Shen", and "Pan Hu" was classified as "Si Yi Division / Pan Hu" from the animal framework of "dog". Each reclassification is accompanied by the reconstruction of semantic framework and the transfer of cognitive focus.

5. Language construction of Hua Yi (華夷) boundary: from open to closed

5.1. The open cognitive framework of the Tang Dynasty : the "de-categorization" of ethnic information

The core scope of the Chinese culture in the Tang Dynasty has been fully expanded, and the territory area under the influence of the politics and military of the Tang Dynasty is still expanding. Therefore, the "Central States (Zhong Guo 中國)" territory boundary in Tang Dynasty is geographically outside the edge of the Chinese culture area, and expands with the expansion of the Tang Dynasty territory. The traditional Si Yi was included between the core area of Hua Xia (華夏) and the boundary of the Tang Dynasty in this territorial expansion. The Tang Dynasty generally set up political units such as the General Office (Zong Guan Fu 總管府), Jie Du Shi (節度使) and

Jing Lue Shi (經略使) along the border, which also shows that the traditional Si Yi has been incorporated into the "Central States" territory.

A relatively restrained and conciliatory policy towards the Man Yi was instituted from the reign of Emperor Gaozu of the Tang Dynasty. By the reign of Emperor Taizong of Tang (唐太宗), The Evolution of the Concept of Yi and Xia in the Tang Dynasty 〈唐代夷夏觀念之演變〉 in the Han to Tang Dynasties History Collection 《漢唐史集論》 mentioned that "Emperor Taizong of the Tang Dynasty cherished both the Hua Xia in the Central Plains and Si Yi alike, which was unprecedented in the previous kings. The concept of the distinction between Yi (夷) and Xia (夏) is very weak." [10]. This passage describes the Emperor Taizong of the Tang Dynasty period trying to establish an open policy beyond the national boundaries of political order. In the 115 years from the Fourth Year of Zhenguan (貞觀四年) of Emperor Taizong of the Tang Dynasty to the Fourth Year of Tianbao (天寶四年) of Emperor Xuanzong of the Tang Dynasty (唐玄宗), more than 1.7 million foreign tribesmen surrendered to the Tang court and settled in Central States. The policy of "Hua-Yi One Family" (華夷一家) created an unprecedentedly open social environment. Wang Mingke pointed out from the perspective of ethnic identity theory that the formation of Hua Xia (華夏) identity is essentially a process of boundary construction, and the early Tang Dynasty is in the historical stage of the melting of Hua Yi boundary [11]. It is worth noting that the open ethnic policy in the early Tang Dynasty was not only reflected in the political level, but also profoundly affected the categorization of knowledge production. The classification practice of Yi Wen Lei Ju, which classifies "Chen Han" into "Human Division / head", "Su Shen" into "Military Equipment Division / Arrows", and "Pan Hu" into "Animal Division / dog", is essentially a metonymic cognitive operation-referring to the entire ethnic group with the most significant material characteristics of the different race (flat head, arrow, dog ancestor legend), rather than using the ethnic group itself as an independent classification unit. This metonymic naming strategy enables ethnic information to be embedded in the network of physical knowledge, and the "otherness" of different ethnic groups is effectively eliminated at the classification level.

From the perspective of human cognition and brain processing of language, the practice of Yi Wen Lei Ju without "Si Yi Division" reflects a cognitive strategy of "de-categorization". Under the idealized cognitive model theory framework of Lakoff [6], this means that there is no independent cognitive model with Yi Di (夷狄) as the core in the knowledge system of the early Tang Dynasty; knowledge about different ethnic groups is dispersed into the physical classification system, and ethnic differences do not constitute an independent knowledge category. The practice of integrating alien information into various physical categories forms an isomorphic relationship with the political concept of "Hua-Yi One Family" in the early Tang Dynasty at the cognitive level.

5.2. The closed cognitive framework of the Song Dynasty: the systematic construction of the ethnic category

Toward the late Tang Dynasty, the distinction between the Xia and Yi had gradually become rigid. By the Song Dynasty, because of the invasions by the Khitan (契丹) and Jurchen (女真), the concept of separating the Xia from Yi grew even more entrenched [10]. When the Song Dynasty was founded by the Emperor Taizu the Song Dynasty (宋太祖), Liao (遼), Tangut (黨項), Tubo (吐蕃) and the other-race regimes were at their peak, forming a strategic pressure on the Song Dynasty with the southern separatist forces. The harsh geographical reality, such as the military pressure of external aliens and the legitimacy of dynasty inheritance, directly promoted the strengthening of the "orthodox" concept by the literati class in the Song Dynasty. The research of Di Cosmo also shows that the category of Man Yi in ancient China is not a pure national identity, but a compound concept

with both political and military implications, and its boundary is constantly reshaped with the change of geopolitical pattern [12].

The practice of adding "Si Yi Division" to Tai Ping Yu Lan and systematizing the four classes of Dong Yi, Nan Man, Xi Rong and Bei Di represents a cognitive strategy of "recategorization" and "explicitization" from the perspective of language categorization. Based on the prototype categorization theory of Rosch [5], the establishment of "Si Yi Division" means that Man Yi was formally established as an independent category in the knowledge system of the Song Dynasty. Dong Yi, Nan Man, Xi Rong and Bei Di constitute the four basic classes of this category, and the specific ethnic names under each sub-category, including Goguryeo (高句麗), Baekje (百濟), Tianzhu (天竺), Tubo, etc., constitute the members of the lower level as sections. This multi-level category structure shows that the cognition of Man Yi of the Song Dynasty has formed a systematic taxonomic framework.

From the perspective of the internal structure of the category, the establishment of the "Si Yi Division" is also accompanied by the construction of a complete hierarchical naming system. Taking the "Nan Man Class" as an example, Tai Ping Yu Lan distinguishes between ethnic regimes with actual political exchanges (such as Lin Yi Guo (林邑國), Fu Nan Guo (扶南國), Zhen La (真臘), etc., classified as "Nan Man Class 1" to "Nan Man Class 5") and more marginal ethnic groups with myths and legends (such as San Shen Guo (三身國), Yi Bi Guo (一臂國), Zhan Er Guo (儋耳國), etc., classified as "Nan Man Class 6"). This internal hierarchical distinction reflects the archetypal effect discussed by Rosch [5], that is, the closer the members are to the cognitive center (i.e., the regime with actual communication), the more typical the members are, and the farther the more they tend to the edge of the category. Therefore, there is a gradient structure from typical to atypical within the category.

In the discourse analysis framework of Reisigl and Wodak [7], the establishment of the "Si Yi Division" of Tai Ping Yu Lan constitutes a macro-level naming strategy: by subsuming all ethnic groups information into a unified Si Yi category, a clear "other" space is constructed, thus delimiting the discourse boundary between Hua and Yi in the knowledge system. In the official compilation of the national history of the Song Dynasty, Si Yi and Yi Di were used as the names of biographies rather than "foreign countries", which also confirmed the consistency of this discourse strategy-maintaining the ideological advantage of orthodox status through text narrative strategy, while denying the complete independence of the surrounding alien regimes [13].

6. Discourse strategy of historical narrative: preventing Xi Rong and paying attention to the south

6.1. The "preventive" predication strategy of Xi Rong discourse

The internal rebellion of the An-Shi Rebellion (安史之亂) was originally considered to be a disastrous consequence of excessive trust and armed attachment to the Man Yi. In addition, the invasion of dozens of states in Hexi (河西) and Longyou (隴右) by Xi Rong such as Tubo in several years, left a profound warning to the later generations of scholars [10]. The Old Tang Book 《舊唐書》 and the New Tang Book 《新唐書》 also made separate biographies for the national regimes of great strategic significance to the Tang Dynasty, such as Tujue (突厥), Huihe (回紇) and Tubo biographies. When compiling Tai Ping Yu Lan in the Song Dynasty, the Tang Dynasty was used as a mirror to systematically and exhaustively collect information on the geography, history, and products of all the Si Yi, especially the Xi Rong area, which was the main land-lost and long-term border area in the Tang Dynasty. From the perspective of discourse analysis, this constitutes a

"preventive" predicative strategy: By systematically collecting detailed information on the various regimes of Xi Rong, it provides knowledge reserves for the border defense decision-making of the Song Dynasty. This strategy reflects the ideological function discussed by Van Dijk—the systematic organization of knowledge serves specific political purposes [9].

From the content of the citation, the seven volumes of Tai Ping Yu Lan Xi Rong included Tubo, Dashi (大食), Huihu (回鶻) and other regimes, which were important military forces active in the western border from the late Tang and Five Dynasties to the early Song Dynasty. The description of these regimes tends to highlight their strategic information such as geographical location, military strength and material resources, rather than just the anecdotal records of natural history, which makes the subcategory of Xi Rong present a semantic feature of "threatening other" in the overall category of Si Yi.

6.2. The "integrated" predication strategy of Nan Man discourse

The Lingnan (嶺南) region specializes in pearls, Wenbei (文貝), corals and other treasures, as well as various rare birds and animals, are often tribute to the Central Plains court [14]. Some of the Yi Wu Zhi 《異物志》 and other texts cited in Yi Wen Lei Ju to describe such "objects" were newly included in the "Si Yi Division" added in Tai Ping Yu Lan. In the Song Dynasty, people also had a more profound difference and systematic understanding of the products and cultures of different places [15].

It is worth paying special attention to the fact that among the 45 overlapping entries classified into the "Si Yi Division", as many as 14 entries originally belonged to the "Buddhist literature Division" of Yi Wen Lei Ju. This recategorization phenomenon has special significance from the perspective of linguistics: The information of the southern countries (such as Shi Zi Guo, He Luo Dan Guo (訶羅單國), Dun Xun Guo (頓遜國), etc.), which was originally understood in the framework of "Buddhism introduction", was re-placed under the ethnic framework of Si Yi in Tai Ping Yu Lan. Taking Shi Zi Guo (Lion State, present-day Sri Lanka) as an example, Yi Wen Lei Ju classifies it as "Buddhist literature Division / Buddhist literature", and quotes and records Buddhist cultural information such as Buddhist teeth and temples; the Tai Ping Yu Lan moved it into the "Si Yi Division / Shi Zi Guo", and the citation focused on geographical location and customs. The same knowledge object is endowed with different attribute characteristics due to different cognitive frameworks, reflecting the cognitive turn from the religious-cultural perspective to the geopolitical perspective in the Song Dynasty.

The increasingly close contacts between the Song Dynasty and the southern ethnic groups expanded the understanding of the complex ethnic groups in the south at that time. The southern ethnic groups had multiple functions of political coordination, economic exchange and military cooperation under the social system of the Song Dynasty, and the official historical records of the Song Dynasty also strengthened their records. This "integrated" predication strategy driven by practical communication is in contrast to the "preventive" predication strategy based on historical lessons for Xi Rong, which together constitute the discourse pattern of Tai Ping Yu Lan differentiated treatment of Si Yi.

7. Conclusion

Based on the systematic comparison of the two encyclopedias of Yi Wen Lei Ju and Tai Ping Yu Lan, this article combines the categorization theory of cognitive linguistics and the naming-predicate framework of critical discourse analysis to reveal the deep transformation of the concept of Man Yi

in the Tang and Song Dynasties at the level of linguistic representation. From the perspective of categorization mechanism, Yi Wen Lei Ju in the early Tang Dynasty dispersed different ethnic groups information into the property classification system, and the naming strategy with "object" as the central word (such as arrows, dogs, heads, pearls, etc.) "decategorized" ethnic identity as the subsidiary information of the property framework ; In the early Song Dynasty, Tai Ping Yu Lan realized the systematic transformation from "physical classification" to "ethnic categorization" by setting up the "Si Yi Division" and taking the ethnic name as the central word. Among the 72 overlapping sections, 62.5 % were reclassified into the "Si Yi Division", along with the comprehensive transformation of the sections naming from the physical name to the ethnic name. From the perspective of discourse strategy, the large increase in "Xi Rong Class" reflects a "preventive" predicate strategy based on historical lessons, and the expansion of "Nan Man Class" reflects an "integrated" predicate strategy based on real communication. In particular, many entries originally belonging to the "Buddhist literature Division" were reclassified as "Nan Man Class", reflecting the cognitive turn from the religious framework to the ethnic framework.

The cognitive changes of Man Yi from "integration" to "differentiation" from the early Tang Dynasty to the early Song Dynasty are not only a portrayal of the changes in the territorial pattern and political situation of the Tang and Song Dynasties, but also reflect the concrete practice of the concept of Hua Yi with "orthodox" consciousness as the core at the linguistic level of the knowledge system. This study shows that the classification and naming of encyclopedias, as a kind of language categorization behavior, is an effective window to examine the cognitive evolution of concepts in historical periods ; the theoretical tools of cognitive linguistics and critical discourse analysis provide a new analytical perspective for this historical philology issue. Future research could extend to the categorization evolution of other categories and deepen the micro-linguistic analysis of citation texts.

Acknowledgement

This article supported by "the Fundamental Research Funds for the Central Universities:Research on the Construction of an Autonomous Knowledge System of Chinese Implicit Semantics Based on Cognition(1253200016)", expressing the sincere gratitude.

References

- [1] Ouyang Xun. (Tang). Yi Wen Lei Ju. Si Ku Quan Shu.
- [2] Li Fang. (Song). Tai Ping Yu Lan. Si Ku Quan Shu.
- [3] Xiang Jie, Chen Lihua, Du Xiechang, Zhong Jiaxuan. (2015). Knowledge Classification Observation from the Perspective of Digital Humanities: A Comparative Analysis of Two Official Classified Books. East Asian Concept History Collection, No.9, 229-286.
- [4] Zhou Shengjie. (2008). Tai Ping Yu Lan inherited Yi Wen Lei Ju. Tai Ping Yu Lan Research: Chengdu. Sichuan Publishing Group Bashu Book Company.
- [5] Rosch, Eleanor, and Barbara B. Lloyd, eds. (1978). Cognition and Categorization: Hillsdale, NJ. Lawrence Erlbaum Associates.
- [6] Lakoff, George. (1987). Women, Fire, and Dangerous Things: What Categories Reveal about the Mind: Chicago. University of Chicago Press.
- [7] Reisigl, Martin, and Ruth Wodak. (2001). Discourse and Discrimination: Rhetorics of Racism and Antisemitism: London. Routledge.
- [8] Fillmore, Charles J. (1982). "Frame Semantics." In Linguistics in the Morning Calm: Selected Papers from SICOL-1981, 111-137: Seoul. Hanshin Publishing.
- [9] Van Dijk, Teun A. (1998). Ideology: A Multidisciplinary Approach: London. Sage.

- [10] Fu Lecheng. (1977). The Evolution of the Yi-Xia Concept in the Tang Dynasty. Collection of Han and Tang History: Taipei. Lianjing Publishing Company.
- [11] Wang Mingke. (1997). Chinese Edge: Historical Memory and Ethnic Identity: Taipei. Yunchen Culture.
- [12] Di Cosmo, Nicola. (2002). Ancient China and Its Enemies: The Rise of Nomadic Power in East Asian History: Cambridge, Cambridge University Press.
- [13] Qian Yun. (2017). From Si Yi to Foreigners: Pattern Evolution of Peripheral Narratives in Official History. Social Science Digest, No. 5, 99-101.
- [14] Lin Weiwen. (1995). The Ethnic Economy of Lingnan Reflected in Tai Ping Yu Lan. Ethnic Studies, No.4. 62-69.
- [15] Ye Ye. (2013). The Turning point in the Song Dynasty: from the literature of local chronicles to the local chronicles of literature. Literary Heritage, No.4, 96-106.