

# Analysis on the Causes of New Moon's Love Tragedy in "The Jade King" Based on Textual Intertextuality

**Xu fang**

*Xi'an Aeronautical University Shaanxi, Xi'an 710077, China*  
*xufang.mail@163.com*

**ABSTRACT.** *Based on the influence of traditional Chinese culture, most writers often have an inextricable connection with the "moon" in portraying a woman's images. The moon becomes the metaphorical image of the protagonist New Moon in Huoda's "The Jade King". Based on the blending and conflicts between Islamic culture and Chinese traditional culture, this work describes the ups and downs of the three generations and families of Muslim. The love tragedy of the protagonist New Moon reflects the irreconcilable contradictions and differences between Muslim culture, modern culture and Chinese culture, which has created the tragedy of the times and the tragedy of character. From the perspective of textual intertextuality, this paper will explore the causes of New Moon's love tragedy in "The Jade King" and dig the deep connotation of the work.*

**KEYWORDS:** *Text intertextuality; "The Jade King"; New Moon; Love tragedy; Causes*

## 1. Introduction

Chinese traditional culture has always advocated peace and harmony, and most of the literary works are happy endings to satisfy the readers' psychological pursuit for a happy ending. However, based on the impact of social reality and the pressure of human survival, this kind of reunion ending is often difficult to be achieved in real life[1]. The writers incorporate their own tragic feelings into the literary works to express the helplessness of getting a happy ending difficultly in reality. The "New Moon" image reappears in the work "The Jade King", forming a metaphorical relationship with the protagonist New Moon, exposing the tragedy and happy intertwined and short-lived life of New Moon. In fact, the "New Moon" in the author's work has completely dissociated from the two "new moon" images. As a third kind of existence, she vividly and truthfully reveals the intersexual qualities of "The Jade King".

## 2. The intersexual perspective and folk soil in "The Jade King"

Reading through the text, it is found that "The Jade King" embodies the author's multiple identities and artistic pursuit as an intellectuals, women and the Hui people. It has formed a dialogue relationship with the tragic patterns of folk love legends such as "Legend of the White Snake" and "The Cowherd and Weaving Girl". However, this dialogue is established based on the independence and integration of the two sides. As the eternal ideological theme of literary creation, the description of love life and love ideals is a topic that artists are never tired of. Whether it is a love tragedy or a romantic comedy, it has a strong appeal to the public[2]. The love tragedy has the natural artistic appeal of being heartbreaking. Reading through "The Jade King", we can find tragic patterns of the same kind of folk love stories and legends such as "The Cowherd and the Weaver Girl" and "Liang Shanbo and Zhu Yingtai". The spiritual confluence of the hero and heroine in the works and the ethereal fusion of Liang Shanbo and Zhu Yingtai have the same beauty of different approaches but equally satisfactory results. At the same time, after the death of New Moon, his lover also expressed his grief with the well-known song Liang Zhu, showing the grief of the folk tragedy love legend everywhere.

China's tragic love stories have their own real environment of growth and development, namely Confucianism and feudal culture. Confucianism emphasizes the construction of a society where the father is affectionate and the son is dutiful, there are ages hierarchies and the king is sagacious and ministers are loyal. As a major event concerning racial reproduction, marriages between men and women are bound and controlled by Confucianism. With the influence of Confucianism and thought culture of "making the course of nature existent and the desire of human extinct", the ancient concept of marriage is restricted by Confucianism. Marriage embodies more utilitarianism and ethics. The main purpose of marriage between men and women is to have a son to carry on his family name, to marry and to settle down, thus to maintain social stability. Ancient marriages mostly were "parents ordered, the words of a match-maker" and "compulsory arranged". It strongly suppresses the love consciousness of men and women and their desire for beautiful love. Young men and women are often at a disadvantage in their struggle for free love, which has created their love tragedy. While, the influence of this feudal thought and Confucian culture is still deeply reflected in modern society. In the work "The Jade King", before New Moon's college entrance examination, her mother had the heart to engage someone to New Moon. When she learned that New Moon fell in love with Chu Yanchao, this thought was more intense and prominent. Different from the past love tragedy novels, "The Jade King" ended with the death of the heroine. Folk tragedy love stories such as "The Cowherd and the Weaver Girl", "Liang Shanbo and Zhu Yingtai" all have clear characters hindering and opposing love. And the opponents in this work are a kind of fictitious religious force. Limited by the Islamic doctrine, Hui people are not allowed to intermarry with Kafir. The mother of New Moon is also opposed to the love of the New Moon and Chu Yanchao based on their different religious beliefs[3].

For New Moon, her tragedy is that her mother internalizes the canon into a principle of doing things. And Breaking the canon and violating the canon is a shame. The love resistance of New Moon is not only the opposition of the mother, but is essentially the shackles of religious concepts and canons. This kind of thinking not only restrains the behavior of the men and women who are fall in love, but also confines their soul[4]. Under this pressure of cruelty and indifference, the resistance of New Moon is not only about religion, but also the spokesperson of this power. The influence of traditional concept and the Confucian culture on people are deeply rooted. The resistance to parents is raised to filial piety and disobedience, and parents have absolute rights to their children. Therefore, even if Chu Yanchao, who has received new ideas, has to ask the mother of New Moon to accept their love. He believed that even if pure love that had nothing to do with marriage would have to be approved by parents. He can get rid of his own mother's bondage. However, in the face of Mrs. Han, who has a tough attitude, his soul is shuddering. For men and women in love, not being able to be together is more painful than taking their lives. The ending of the story --It is also reasonable for New Moon to go from the pursuit of love to the funeral of death.

### **3. New Moon's love tragedy**

#### ***3.1 First rise of the moon***

The work uses two time-axis cross-narration method. New Moon was loved by her father and brother when she was young. Only the mother was cold on New Moon. This makes the reader confused. Reading the text carefully, it can be found that as a pure Muslim, the religious beliefs of ethnic minorities are deeply rooted in the mother's heart. Coupled with New Moon is the daughter of her husband and her sister, her attitude towards New Moon is understandable. The father of New Moon, Han Ziqi, is not a Muslim. He did not follow the Muslim rules. He fell in love with his wife's sister and gave birth to New Moon. This is also a foreshadowing of the tragic life of New Moon. Influenced by the ultra-leftist thoughts, coupled with the rules and regulations left by the religious beliefs of ethnic minorities, the thoughts of the younger generation were deeply imprisoned. New Moon spent a carefree childhood, entered the university and found her own hope, the seeds of love germinated, New Moon got a new life.

#### ***3.2 The glory of moon***

College days were the happiest days for New Moon. She was far away from her father's sad face and her mother's indifference, and could not see the pain of her brother's unhappy marriage. She not only experienced the life she had never had before, but also met the unforgettable lover Chu Yanchao. She and teacher Chu Yanchao talked about poetry, dreams, verses, ditties, odes and songs. Gradually her

feelings for the teacher changed from mere admiration to ignorant love. Love gradually spread in the hearts of the two. As a teacher, Chu Yanchao's love for New Moon in addition to being a lover, as well as the encouragement, radicalism and care as a teacher[5]. This makes New Moon enjoy the joy of learning and the joy of growing up in the times of turmoil. At this time, New Moon is like a sun-blown soap bubble, although it is full of light in the sun, but it is broken when it is lightly poked.

### ***3.3 The gloom of moon***

Happy life is always short. Life is always a process of pain and happiness. Rheumatic heart disease was detected in New Moon, who is exactly in good times. Although she knows something about her illness, after she was hospitalized, she was afraid of losing her family, classmates and Mr. Chu. Facing the torment of fate, Chu Yanchao realized that he was powerless in the face of life and death. In order to leave a glimmer of hope in the heart of New Moon, he presented his emotions and Hailai's poems to New Moon. New Moon also opened her heart. At this critical moment, she not only acquired pure love, but also acquired the courage to continue her life. However, their love was again obstructed by the door of the church. New Moon and Chu Yanchao have already looked down on life and death.

### ***3.4 The fall of moon***

During the disease severity and the second hospitalization of New Moon, Chu Yanchao gave her unlimited love and care, which supports the life of New Moon. However, in the face of fragile life, people have no sympathy for this pair of hard lovers, and still use Muslim rules to imprison the love of the young men and women. Even her mother said that she would rather the daughter die than be disgraced. How cruel it is for a person whose life is insecure. At this time, the heart of New Moon is desperate and painful. The image of the moon has gradually fallen.

## **4. Intertextual interpretation of the causes of New Moon's love tragedy**

Mrs. Han's interference with the love of New Moon and Chu Yanchao is almost cold and even at all costs. Cao Qiqiao's shadow can be seen faintly, which makes it possible for the text to be interpreted intertextually. Generally speaking, intertextuality mainly refers to the existence of other texts in identifiable form, including those text of previous and surrounding cultures. It can be interconnected by using a literary text and surrounding text to better explore the interaction of text. In this respect, the "The Jade King" can be placed in a textual dialogue scene such as the folk love tragedy "Legend of the White Snake" and "The Cowherd and Weaving Girl". The dialogue between this text and other texts forms an intersexual phenomenon. Therefore, the exploration of the aesthetic value of the text of "The Jade King" has certain feasibility[6].

In addition to religious factors, Mrs. Han's obstruction to the love of New Moon is also due to a certain degree of jealousy. Just like Fahai's obstruction of the love between Xu Xian and the White Snake, there is also a certain of jealousy. As Mr. Lu Xun said, as a monk, he should concentrate on chanting, and the demon and the secular love have nothing to do with him. But the Fahai is just obstructing them. There is more or less jealousy. Another example is Liu Lanzhi in "Peacock Flying Southeast", who is criticized by her mother-in-law, which is largely due to the mother's abnormal jealousy of widowhood for many years. Mrs. Han lacks love. The unreleasable love is distorted and sent to the generations, causing her pathological emotions of persisting in wilfully and arbitrarily and hunting for disciplined children[7]. In "The Golden Cangue" and other love tragedy legends, Changan's attitude in dealing with the intervention of outside objects is often helpless, obedient, and even tolerant. While, in "The Jade King", New Moon chose to resolutely resist. She thinks she has the right to pursue love freely without her mother's consent. When she was desperate, she looked down on life and death. Even if she is dead, even if life is degraded, it does not mean the failure of her love. On her deathbed, her love with Chu Yanchao emerged from her heart. Under the confrontation of powerful resistance forces, the resistance of New Moon is almost impossible to succeed. New Moon and the mother must have one side to be compromised. Nevertheless, there is no deep reflection and explanation on who would be compromised. It is this ambiguous consciousness that makes the tragic color of the novel more intense and more appealing.

## 5. Conclusion

Reading through "The Jade King", it embodies cultural traditions, artistic innovation and the interaction of texts, highlighting religious factors, character psychology and multiple identity considerations of writers. The death of New Moon is still her best destination. The struggle for love gradually went quiet with the death of New Moon. Chu Yanchao paid homage to his love In the funeral of New Moon. And the readers feel the appeal of the tragic art of the work, and find a new way of text interpretation from the tragedy of New Moon, which is of great significance to the further sublimation of the work.

## References

- [1]QU Shu-kun. Witness the Eternal Love-On the Love Tragedy of New Moon in "The Jade King"[J]. Journal of Zhaowuda Mongolian Teachers College, 2015, 36(11):194-196.
- [2]YAO Mei. On the Tragic Implication of Love in "The Jade King"[J]. Journal of Changzhou Institute of Technology (Social Science Edition), 2017, 35(1):38-41.
- [3]MENG Bai-yan. The Struggle of Small People in Cultural Collision-Analysis on the Main Characters in the Novel "The Jade King"[J]. JOURNAL OF KARAMAY, 2015, 5(4):74-79.

- [4]HUANG Lei. The "Black Box" of Two Compositions: A Study of Han Ziqi's Character in "The Jade King"[J]. SHENZHOU, 2014, 24(15):12-12.
- [5]LIU Yan-fen. A Sorrowful Song of Life Shocking the Soul - An Analysis of the Tragic Beauty of "The Jade King"[J]. DATA OF CULTURE AND EDUCATION, 2014, 25(32):11-13.
- [6]XU Bing. The Sorrowful Aesthetic Implication-Appreciating the Image Function of "New Moon" in "The Jade King"[J]. FEITIAN, 2009, 24(16):232-233.
- [7]WANG Zhan-mei. The Double Tone Play the Songs of Tragedy-Analysis on the Tragedy of "The Jade King"[J]. Yinshan Academic Journal(Natural Science Edition), 2013, 24(2):217-218.