

Analysis of the Unified Thought in Yugong

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Abstract: *Shang Shu Yu Gong is an important historical material to study the history of the pre-Qin Dynasty. From the surface, Yu Gong is a natural geographical literature, but it contains the political concept of great unification, at the economic level, political level of Kyushu relations and cultural level of five costumes system and other measures, these all reflect its idea of maintaining unity, so it is a political geographical literature. In this article, dividing the state-fixed taxes accelerated the political construction of the national unification, and the five costumes system laid the cultural foundation of the Yellow River basin for the realization of the true unification. Therefore, it is of great academic value and practical significance to interpret the text of Yu Gong from the perspective of the mainstream literature of the pre-Qin Dynasty and pay attention to the ancient national political concepts reflected by it.*

Keywords: *Shang Shu Yu Gong; Great unification; Divide the state-fixed taxes; Kyushu is the same; Five costumes system*

1. Introduction

Yang Nianqun believed: "At the beginning of its invention, the great unification concept served the emperor to obtain the orthodox status, which contained more complex thoughts and action connotations. In other words, Great Unity is not only an ideological form, but also a concrete political practice activity." The term "great unification" first appeared in the Biography of the Spring and Autumn Kung Yang zhuan, "Why is it the first month of the Zhou Dynasty? To respect the king of Zhou's unification." The political concept of "great unification" exists in all kinds of ancient books in ancient China. If you want to find for an ancient book that elucidates the unified "ideological forms" by recording the "specific political practice activities", then Shang Shu Yu Gong should be an ideal one. As we all know, this book does not record the words of the ancient emperors, but discusses in detail the divisions, territories, mountains, rivers and other geographical elements of Kyushu. It is the earliest geographical masterpiece in ancient China. However, this is only a superficial phenomenon. In fact, the political significance contained in its text is far beyond its appearance. It takes "water control" as the medium and implies a series of interlinked system design, which not only provides a blueprint for solving the problem of water control, but also provides the possibility of realizing great unification. At present, the academic research results on the unification thought of Yugong are still rare. Chen Hui discussed the idea of great unification from the length of Shangshu Hongfan. Bu Xianqun explained the thought of unification and its national governance in Chinese history from the word "unification" itself. Zhao Yongchun discussed the ancient Chinese concept of "world" and "China", so as to more clearly define the concept of "world" and "China". Zhu Jiping mainly interprets the geographical meaning of the word "Converge" for the "Guide" part in Yugong. Li Qihui took the perspective of "water control" and explained the economic significance of Yu Gong specifically. These studies are basically analyzed in accordance with the connotation of the concept of "great unification" or the connotation of "world view", and most of them explain the great unification from a macro point of view. However, the perspective of interpreting the general unification concept is multi-faceted, which can be studied from both the macro perspective and from the micro perspective. And to look through its political connotation is a new choice. Therefore, it is necessary to reinterpret the text of Yugong and explore the unified thought contained under the historical geography material. For that reason, this paper wants to discuss this problem from the economic level, political level and cultural level.

2. Methodology

2.1 Divide the state-fixed taxes: *The idea of great unity presents itself at the economic level*

The concept of dividing the national fixed tax comes from the beginning of Yu Gong: "Dayu identified the road through the mountains to dredge the rivers, and formulated different field standards according to the soil level. In order to make the land rich, he went along the mountains, cut down the trees and identify the mountains and rivers, so as to define their rank and order. First of all, Yu designated Kyushu, probably to construct the concept of eight states around one center, that is, with Jizhou as the center, Yan, Qing, Xu, Yang, Jing, Yu, Liang and Yong. Among them, eight states around a center implied the concept of advocating "nine", In ancient times, nine was considered to be the largest number, such as the word "nine tripod" was a symbol of power, and Kyushu, but also represents the unity and prosperity of the country. Second, this pattern of the center refers to the concept of centralization. The tribute of the eight states should be delivered to Jizhou, which symbolizes the center of royal power, which once again emphasizes the importance of Jizhou as a political center. As contained in The Biography of ZiXia: "The virtue of heaven and earth makes good use of nine and never fails. This is the virtue of heaven and earth." In fact, as early as in ancient times, there was the concept of nine orientation, but until Yao and Shun period, the central government has always failed to fully grasp the control of the local area. "Therefore, Yu's division of Kyushu may also be a targeted adjustment made by the rulers when dissatisfied with this state. This assertion stems from the understanding of the means he used to delimit Kyushu." Secondly, as for the demarcation of Kyushu, Li Ling thought: " Yu Gong divides Chinese mainland into nine pieces, which is the structure of four or three or two pieces, the four in the east are Yan, Qing, Xu and Yang, the middle three are Jing, Yu and Ji, and the two in the west are Liang and Yong. Western River, Mount Hua as the boundary, and is divided into east and west soil. Water control began from the Longmen West River, the seven states in the east began in Hebei and finally Henan, took a clockwise turn, with Jizhou as the home. In the two states in the west, Liangzhou followed Henan, but also around a clockwise circle, with Jizhou as the home, and finally returned to the Longmen Western River, this division is conducive to the central government to unify local power. In addition, an important purpose of dividing Kyushu is "Field assignment is defined according to the soil grade", The central government has established the method of assigning local taxes mainly based on the soil, resources and the distance from Jizhou, which is both in line with the reality and convenient for management, consequently, "Water, fire, gold, wood, earth, valley, these six houses are very well managed, everywhere the land should be levied tax, and stipulates that the careful collection of property tax, it should be determined according to the upper and lower classes of the land." On the one hand, it is beneficial to coordinate regional economic development and enhance national economic control; on the other hand, "Fu" means grain and "Gong" means local characteristics or products, which is in sharp contrast to previous force taxation, which is obviously moderate and easier to implement. Therefore, the division of Kyushu is essentially the reshaping of the local order under the leadership of the central power. Through this means, the central control over the local government has been further strengthened. Further, perhaps reshape local order is not the ultimate goal, reconstruct the world pattern dominated by the central power, namely the unification of the central monarchy is the intention, and the stability of the throne is Yu Gong "Gong", namely in the implementation of an institutionalized tribute system, to ensure to provide stable economic source for the dynasty. However, only tribute and taxes can not meet the political ideals built by the rulers. Based on the tribute system, a comprehensive transportation network was established to ensure the local tribute to the central government on time, and a set of supervision system matching it was set up to ensure the orderly implementation of tribute and taxes. Cui Shu once mentioned that:

"There are nine rivers dredged and managed. Weak and black water are upstream of Kyushu, so dredge them first. The Yellow River in the Central Plains is the most severe, so the next dredging is the Yellow River. In the area south of the Yellow River, there are no larger rivers than the Yangtze River and the Han River, so they are sorted out next. To the south of the Yellow River and to the north of the Han River flow into the sea, so, next, they are dredged. Most of the Yong River comes from the Wei River, and one-half of the Yu River comes from the Luo River, but they all eventually flow into the sea together with other rivers, so the Wei River and the Luo River were finally dredged up."

Thus, dividing kyushu and delimit the power of the eight states concentrated in Jizhou, thus, based on the tribute and tax system of unified centralized mode, through the mastery of the world and its derived traffic network, the central power through it, this for the unification of centralized rule laid the economic foundation.

2.2 Kyushu is the same: The presentation of the great unified thought at the political level

If Yugong established the hierarchical order (such as the relationship between the central government and the emperor) through the way of dividing Kyushu and establishing the system of tribute and tax payment, then its governance of the major rivers accelerated the ideological construction of national unification:

“Clear the weak water to Heli Mountain, and flow downstream to the desert...East flows into the Yellow River becomes the Ying River, flows east to Heze County, then northeast meets Wen River, then north, turns east, flows into the sea. From Tongbai Mountain, dredge the Huai River, meet the Sishui River and Yishui River in the east, and flows east into the sea. Starting from the mountain to dredge the Wei River, to the east with the Jing River, and east through the Qiju River into the Yellow River. Starting from Xiong er Mountain to dredge lu water, to the northeast, with the Jian River and the Feng River and east, with the Yi River and northeast, into the Yellow River.”

From Ruoshui River to Jishui River, from the Huaihe River to Luoshui River, Yu completed the governance, realized the rule of virtue, and also got the submission of various states, and Yu's rule of virtue also laid the foundation for the later "Kyushu is the same"[17], so Yu "We will spread the excellent culture of the Chinese nation far away to all over the world"[17], this is equal to indirectly realizing the unification of the country. It can be said that the completion of the water control incident has accelerated the progress of the "Kyushu similarity" situation. As for the "unification", the "Kyushu" section can best reflect the centralized concept of Yugong to maintain the unity of national unity:

“Kyushu was unified: the land of all the sides had been inhabited, nine mountains were logging and roads, nine rivers had dredged water, nine lakes had built embankments, and roads for tribute within the four seas were unimpeded. The six prefectures of water, fire, gold and civil valley are very well managed, and the land everywhere should collect taxes, and the provisions are that careful taxes on property should be determined according to the upper, middle and third classes of the land. The central state awarded the land and surname to the vassals, and respected the virtuous people who acted first by virtue and did not disobey my measures.”[17]

This relationship progressive. If it is divided into four sections, the first section suggests the central reconstruction of local order, the first sentence kyushu is the same with "Tong" is not kyushu equally good meaning, it is a symbol of ideology, similar to the Confucian ideal society of "Da Tong" of "Tong", have heaven and earth fusion for the meaning of national unity, also with the meaning of "centre" in the world; Then The same is true of the same union of the whole world, where "Tong" appeared twice, and its importance is self-evident. Therefore, it is why the central government can construct a set of strict tribute system to achieve centralized power. But that's not the ultimate goal, it is at best a means to strengthen the authority of the central government; In section 3, the measure of "Reward the land and the surname" further reflects the idea of centralization constructed by Yu. When the old local order was destroyed, the reward of land and surname was no longer the previous nominal form, but became an authorization, and the reconstruction of local power is attached to the grant of royal power; finally, Yu issued orders directly to the sealed local vassals to practice his real power. "Divide Kyushu and delimit taxes" and "Measure the mountains and dredge rivers" enabled Yu to reshape the local order with the central government as the power center. The central government gained actual control over the local government, which not only provided stable economic support for the central government, but also accelerated the formation of the concept of unification. But the layout intention of "Kyushu is the same" also shaped a reasonable political idea for the unification of the dynasty, so that we can realize the rhetoric of "Respect the sage who acts virtue first and do not disobey my measures", Therefore, the construction of the concept of "Kyushu is the same" is an important way for Yugong to accelerate the formation of national unification.

2.3 Five costumes system: The presentation of the great unified thought at the cultural level

The realization of a dynasty in the real sense is not enough for only the geographical map, so the emergence of the five costumes system is by no means accidental, and the cultural meaning contained in the circle picture of the five costumes system can help us better understand the deep meaning of the division of Kyushu. After drawing up a new geographical map, yugong launched a system similar to the division of cultural circles in order to build a unified centralized system for the monarch, that is, the five costumes system. Records of the five costumes in Yugong:

Five hundred miles outside the national capital is called the Dian clothing. The grain of the grain of

the grain; 400 miles and 500 miles for fine rice. Five hundred miles outside the service is called the Hou clothing. One hundred miles nearest to the Dian clothing for the monarch; 200 miles, for the state, three hundred miles, as reconnaissance work. Five hundred miles outside, the Hou clothing is called Suiyuan. Three hundred miles, consider the religion of the monarch; two hundred miles, inspire the majesty of the army to protect the monarch. Five hundred miles outside Suiyuan is called to Huang clothing. Three hundred miles, to get along peacefully; two hundred miles, to abide by the king's law. To take five hundred miles away is called the Huang clothing. Three hundred miles, maintain affiliation; 200 miles, tribute or not flow. The east to the sea, the west to the desert, the north and south, together with the voice, to where the foreigners live. [17]

It can be roughly understood as follows: "The five clothing with five hundred miles on all sides as the city, every 500 miles, to expand a circle, to the formation of the Dian clothing (central ruling area), the Seigneur clothing (The ruling area of the vassals), the Sui clothing (Appeasement area), the Yao clothing (Remote area), the Huang clothing (The desolate area)." The ruler uses this "clothing" circle structure to emphasize the hierarchical order of "Hua" and "Yi", and highlight the central position of "Hua". In ancient Chinese times, the Chinese ethnic groups lived in the Central Plains as the center of civilization, while the surrounding areas were relatively backward. When the Zhou royal family declined, the vassals competed for hegemony. Confucius put forward the slogan of "Respect the king and exclude foreign ethnic groups" and carried forward the great meaning of culture. "Respect the king" originally meant to honor the King of Zhou as the Lord of the Central Plains, resist the invasion of the nomads in the north and the Chu Man in the south. Later, the worship of respect the king and exclude foreign ethnic groups was combined with Confucianism to define China and barbarians by name and rites, which played an important role in the development of the cause of unification. Only from the perspective of the circle structure of the five costumes system, it is divided according to the distance of the imperial capital and the regional culture, but each circle is constantly close to the royal center, which actually emphasizes the superiority of the culture where the royal center is located (the Yellow River basin and other areas). Of course, it is not the original intention to emphasize cultural superiority. It is the connotation of the five costumes system is to divide the circles through cultural differences, and at the same time unite all ethnic groups and build the unified rule of centralization.

If the five costumes system is drawn into a picture, the author will feel the intention of designing the system more clearly and intuitively, which is more like a cultural framework defining the level of respect and inferiority in the distinction of Yi and Xia emphasized by later generations. Such as Zuo Zhuan Justice in the Spring and Autumn Period: "China has great etiquette, so it is called Xia; the beauty of service is called Hua." Recorded in Fan Chuan Collected Works: "The Emperor, Yao and Shun their clothes and governed the world." It can be seen that in the pre-Qin period, clothing etiquette and culture were used to distinguish Yi and Xia, and the division of the five service system was based on this meaning. Recorded in Mandarin, Zhou language:

"The system of the first king was that the 500 miles within the capital was called Dian Fu (clothing), the 500 miles outside the capital, the Hou clothing outside the clothing, the wild place outside the clothing was called the clothing, and the ethnic minorities other than the clothing, called desert clothing. The place to provide the king to his grandfather, the king to the great-grandfather, the local princes to provide the king to the distant ancestors, the local princes to visit the king."

The order of governance of the capital should be extended from the capital, the closer to the capital, the higher the degree of cultural etiquette, called the Han people; on the contrary, the lower the cultural etiquette, called the Ethnic minority groups, and the division of this order is mainly based on ethnic culture. The states in the five costumes would pay tribute to the central government, and as the distance from the central government continuously expanded, the central binding force gradually weakened. In fact, the five costumes system and the system of dividing the vassals in ancient China is more similar: "Compared with the twenty-five sons of the Yellow Emperor and the ethnic minority barbarians, the separate titles and the reward of family names must be better than the barbarians." While maintaining the status of the king, the various ethnic groups in China were connected and differentiated again in the way of bond, forming the later unification situation. It can be said that the five costumes system clearly divided the ethnic groups under the territory of the dynasty, and thus highlighted the cultural circle with the Yellow River basin as the center valued by the central government, which provides the ideological basis for the realization of the great unification in the real sense of the dynasty.

3. Conclusion

Confucius said: "What can I miss and worry about the things in the world? Everything in the world from different roads to the same goal, a thousand kinds of thoughts are eventually attributed to one idea." The Chinese nation has always paid attention to harmony, seeking common ground while reserving differences, and this concept is always rooted in the hearts of every Chinese child. "From the perspective of the historical process of thousands of years, both at the level of territory, territory and the people and system, China's historical evolution has always reflected the idea of 'great unity', and it has been constantly strengthened in a three-dimensional way." Yu Gong in the Divide Kyushu and delimit taxes, Kyushu is the same, five costumes system is respectively through economic, politics, culture to present unified ideas, in order to maintain the power and rule, for the development of the system, culture. The great unification concept derived from it also promotes people's thinking and yearning for national political stability to some extent.

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