

# The Death of the Monarchy: The Evolution of the Meaning of "Long Live" News Words 1902-1919

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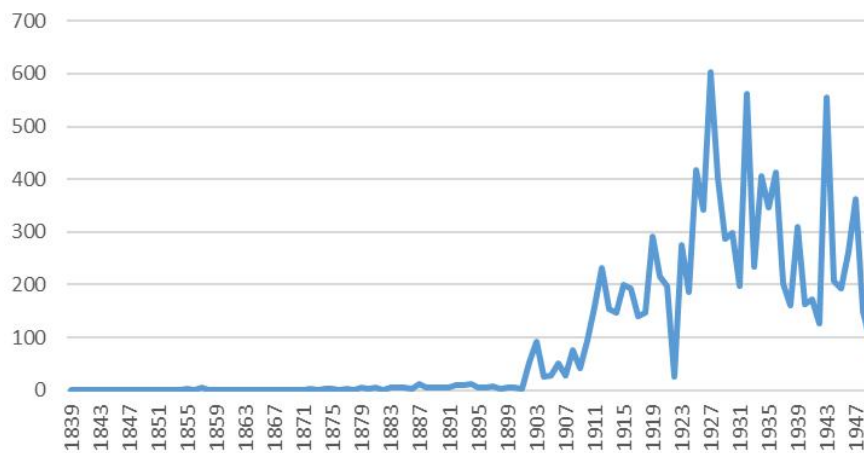
## Abstract

"Long live" is a myth, the late Tang Dynasty was exclusive to the imperial power. The sway of the imperial power in the late Qing Dynasty led to the instability of the meaning of "Long live", and the evolution of the meaning of "long live" seemed to predict the change of the imperial power. This paper analyzes the content of 1996 articles of "Long Live" from the signing of the Treaty of Sin and Ugly to the outbreak of the May 4th Movement, and tries to describe the evolution of the word "Long live" and the historical picture of the collapse of imperial power reflected by it. By exploring the "anonymous historical rules" behind the myth, this paper tries to discuss how to continue to use the word "Long live" in today's news. Based on the basic logic of "foreign news - news - scandal", this paper combs the evolution of the word meaning of "Long live" in each period and the logic of the demise of imperial thought reflected by it, and draws the word frequency map of the subject of "Long live" congratulations in each period. In addition, this paper attempts to propose the logical consistency between the deconstruction of the "Long live" discourse and the construction of the "people" discourse.

## 1. Introduction

"Long live is the word of celebration of the ancients", which refers to the use of the emperor in the book, and with the consolidation of the imperial system, it has gradually become a proper term that the subjects cannot be touched (Zhao Yi, 1990). Zhao Yi, a scholar in the Qing Dynasty, made a relatively perfect textual research on the word "long live": "The ancient people will drink on the longevity of the celebration of the long live, its beginning is generally used as a word of celebration" Because the emperor use, after is then for respect of the special name, and the colloquial language along has not changed, so the end of the Tang Dynasty still thought to celebrate, for a long time then do not dare to use also." So did the early modern press. According to the search of "Han-Tang Newspaper Database", there are 141 reports on "long live" from its first appearance in 1839 to 1901. However, it is reported as taboo, and it is not the complete word except for the emperor. Since 1902, the term "long live" has appeared in modern newspapers with unprecedented frequency, marking the beginning of the evolution of meaning. The eastward spread of western learning also provided the necessary public opinion environment for it. Today,

the phrase "long live" has become a common tribute, but it is also often used as a closing line for important political speeches. With the deepening of the politicization of the word, contemporary newspapers are also more cautious, and most of them use "long live" as a title or conclusion for the publication of important political texts.



*Figure 1: Annual variation in the frequency of "long live"*

The word "long live" was banned from the grass because of the strong imperial system, and reappeared in the folk because of the collapse of the imperial system. This vividly reproduces the mutual shaping process of power and discourse. The long live text also contains a strong practical significance of resisting the imperial system. This paper divides the meaning of the word "long live" into two categories: exclusive usage and congratulatory usage. The "evolution of word meaning" described in this article is an attempt to depict the picture of the decline of its exclusive usage and the widespread popularity of its congratulation usage. This paper aims to sort out the evolution of the meaning of long live news during the period from the signing of the Peace Protocol of 1901 to the outbreak of the May Fourth Movement, and depict how imperial thought encountered the crisis of discourse power due to the spread of Western learning to the east, and how to vassal politics again in the aftermath of the collapse of imperial system. How does the deconstruction of "long live" discourse influence the construction of the "people" theory in Marxism? Finally, this article attempts to discuss how to continue to use the term "long live" in today's news.

## 2. Literature Review

### 2.1 Research on the Power of Discourse

In the 20th century, Western philosophy has turned from epistemology to linguistic theory. In view of the discourse, many scholars give insights. Foucault's theory of "power - discourse" is more convincing and opens up the research tradition of knowledge archaeology. He points out that the process of discourse formation is subject to "an anonymous set of historical rules (Li Zhi, 2017)". Therefore, it is reasonable to take the evolution of the meaning of "long live" as a window to examine the history of the end of imperial thought. In the view of the school of analytical philosophy, the world does not exist the idea of "imperial thought", but only the practical discourse to describe it. The world view of discourse ontology does keep enough vigilance against the power constraint, but the pessimism it promotes is too low the initiative of human resistance, which should be corrected by combining with the practical materialism of Marxism (Lu Yong-Xin, 2013).

In recent years, the analytical framework of discourse power has also been used in the analysis

of world university rankings (Kang Yun-Fei et al., 2024), digital workers (Zhang Tong-Kuo et al., 2024), Identity construction of female backpackers (Liu Xin-Yi et al., 2023), etc. This encompasses all aspects of social life. In the field of communication, the analytical framework of discourse power has also been used in cross-cultural communication research (Chen Wen-Tai et al., 2024), the image of the other in Wushu communication (Li Yuan et al., 2024), Research on news coverage of the Belt and Road Initiative (Hu Yue et al., 2023), etc. These studies mainly focus on social communication, while journalism history is less studied. So, this subject has considerable research value.

Therefore, it is the methodology of this paper to analyze the interactive relationship between the meaning of "long live" and power by historical method. It must be noted that in the course of the apparent decline of imperial power, the meaning of "long live" has struggled and repeated several times, from tragedy to comedy. But the meaning of the word is not to keep pace with power, to repeat with the regime. On the contrary, after the power redistribution caused by the elite revolution took place, the members of the society regained the discourse power originally belonging to the "other" and began the enlightenment of self-value affirmation. Relying on these words to "show, strengthen and reproduce" the imperial power and dominance relationship was questioned and subverted, and eventually became the urging of the imperial thought. The study observed that the wide spread of the use of congratulations made the anti-imperial thought deeply rooted in the hearts of the people, truly made the enlightening power of the newspaper conveyed to the people, and spread the anti-imperial thought in a more sinking audience.

## **2.2 Research on the End of Monarchy**

The history of the end of the monarchy has been written from various angles. It is generally believed that the end of imperial thought was marked by the promulgation of the Provisional Contract Law, and commented that "after the Revolution of 1911, anyone who wants to become an emperor will not be able to do so." Hu Wei-Xiong combs the relevant historical materials of the end of the monarchy in more detail, and points out that the motive force of the end of the monarchy is difficult to determine (Hu Wei-Xiong, 2011). "There was no strict unified organization in China at that time, only revolutionary groups or individuals formed a network... After 47 years of Empress Dowager Cixi's reign, the Qing Dynasty went into a state of no return. In only three years, the regent Zai-Feng made a coffin for the emperor."

At present, the academic research on the imperial system mainly focuses on the demise of the Hong-Xian imperial system (Shang Xiao-Ming, 2022; Zhang Zhong-Min, 2023; Zhao Jing-Han, 2023). Of course, these studies also include the analysis of the overall situation of the imperial system (Zhou Li-an, 2022), the cultural mentality at the end of the imperial system (Li O-Fan, 2022), and the conceptual changes at the end of the imperial system (Ren Jian-Tao, 2022). This topic focuses on the specific discourse transformation in the end of the 20th century. This is relatively rare in the current research system. This also shows that this subject has research value.

On the basis of this historical conclusion, most of the researchers focused on the repetition after the end of the imperial system, mainly on the study of Hong Xian imperial system and Yuan Shi-Kai. In recent years, there has been a wealth of research in this field, which also provides valuable information for this study (Hu Xiao, 2022; Shang Sheng-Yang, 2021).

## **3. Methodology and Procedures**

The research object of this paper is the 1996 news about long live from the signing of the Peace Protocol of 1901 to the outbreak of the May 4th Movement in 1919. The research method of this

paper is content analysis. This paper is expected to objectively describe the evolution of the word meaning of "long live" news through the construction of the two categories of usage and congratulatory usage, and as a basis for stages. In addition, this paper also describes the long live congratulatory subject, shows the subject of the long live congratulatory as news discourse, and then more objectively describes the evolution of the meaning of "long live" news.

This article captured 1,996 pieces of news content, and finally filtered out 1772 samples that met the use of congratulations. The reasons for removing the 224 samples are as follows: 1. Due to the limitation of historical data storage technology, "long live" retrieved from the database is sometimes not a word, but a two-word word. For example, in military politics, it is said that "there is no cost to raise hundreds of thousands or millions of soldiers", "France now has 500,000 soldiers, and each of them is paid 40 pounds." 2. long live is sometimes not a congratulatory word: for example, "Qianqiu long live", which expresses time, or "long live Cantonese Music Collection", which exists only in the name but has no actual congratulatory body. A 1:4 isometric sampling method was used to assign long live values to 443 pieces of news and record their congratulatory subjects. In this study, the test-retest reliability method was used to test the reliability of coders, and the consistent rate of the test-retest results was about 94.81%. The reliability of the study was good.

As mentioned above, this paper constructs two categories of "long live" proprietary usage and congratulatory usage. The difference between the two categories is that the exclusive usage reflects the phenomenon of "prior nomination" in semiotics, that is, long live co-exists in the word as a general congratulatory word with the subject to be congratulated. As in "The people cry 'long live Lord'". "Long live" naturally means the emperor. After the exclusive usage is subverted, most of the "long live" as a congratulatory phrase "nominate" the subject of its congratulations, in order to clarify the meaning. Therefore, the first category is the exclusive usage category: long live congratulation coexisting with its subject in the word. The value is labeled as 1. Among them, it mainly embodies the meaning of the imperial thought. The second category is the usage category of congratulations: long live congratulations are separated from its main body and appear in the form of "so-and-so long live". The values are labeled as 0. Among them, anti-imperial thought is the main meaning of the word.

In the case of congratulating several subjects on "long live" in a news article, this paper chooses the grandest concept as the name statistics, and generally captures the concepts of emperor, state, nation, president and so on as the core congratulatory subject to record. Because "long live", as a word once used exclusively, is generally used to congratulate the grand concept. Therefore, this paper believes that the most ambitious concept is the most suitable as the core congratulatory subject. For example, after the victory of the revolutionary Army in Zhenjiang, the press appeared "three cries: 'Long live long live! long live Navy and army! long live Zhenjiang! '" a paragraph. This article chooses "Republic of China" as the core congratulation subject. This will ensure that each news item contains only one congratulatory subject, reflecting the overall trend of "long live" congratulatory subjects in this historical period more objectively.

The study found the 1911-1912 break point. Both before and after, there was an increasing trend in separation usage. From 1911 to 1912, a large number of dissociative usages of "long live" was linked to the positive comments made by revolutionary intellectuals on "Xin-Hai News" after the victory of the Revolution of 1911, most of which were "Long live the Republic of China" to express their blessing to the country. The previous gradual increase was due to the gradual increase of literati translating foreign news or old news, and the proportion of Long Live's exclusive usage in the late Qing Dynasty newspapers was declining. Since then, the gradual increase is due to the proliferation of the slogan "long live" after "long live" became the colloquy

in the streets. And the discussion of Yuan's restoration. After the May 4th Movement, the two usages of separation and coexistence tended to be balanced. Therefore, this paper holds that the content of long live in newspapers and periodicals mainly develops along the logic of "external news - news - scandal". In the following, the paper combs the evolution of the news meaning of "long live" according to this logic, with a view to depicting the end of the imperial ideology.

## **4. Results and Discussion**

### **4.1 Translated "Long Live" in "Foreign News": Congratulations on The Breakthrough and Proprietary Wavering**

The term "translation and introduction" refers to the two links of information processing when intellectuals introduce foreign news or old news: "translation" refers to translation according to Chinese habits, and "introduction" refers to the elaboration of facts with comments. When did the death of the monarchy begin? Perhaps it began with the revolt against the royal appropriation of "long live". After the signing of the Peace Protocol of 1901, there appeared in the press political opinions on the national debt, pointing out the danger of the current situation, and there appeared more military political opinions with words and words without meaning "long live". Intellectuals were also eager to "Ming Yi", hoping to translate "foreign Wen" to find a way to save the country, and the "long live" in this period was mainly in the translation of "Foreign Wen" and royal news at home and abroad, and the exclusive usage was still stable. However, since "long live" was also used by ordinary people when translating foreign news about the democratic revolution, it can be regarded as a breakthrough attempt in the usage of congratulations.

It was not until Liang's founding of the New Min-Cong Newspaper in 1902 that the phrase "long live" appeared in the press with unprecedented frequency. The New Min-Cong Daily boldly used the word "long live" with a high frequency: "long live Zhen-Dan University" and "long live China", etc., which was the first time to use "long live" in political discourse; Even some usages are not common in modern Chinese, such as "no foot binding will long live" and so on. During his exile, Liang translated and introduced a large number of political commentaries, academic reports and historical books, providing information on foreign revolution and reform. In the "introduction" section, comments are often used to express support for the constitutional monarchy and criticism of the Cixi regime. In order to achieve the above intention, the newspaper widely used "long live" when describing or discussing, and "long live" became a tool to increase the agitation effect of the press.

To put it in a word, "Xinmin Cong Daily" opened a precedent of challenging the exclusive usage of "long live" in newspapers and returning to the usage of congratulation. However, it should be noted that this paper holds that the usage of congratulations at this time is only a pioneering breakthrough, which makes the usage of congratulations increase in other newspapers and periodicals to a certain extent, and shakes the exclusive usage of long live in effect. For example, in the debate between Reformists and revolutionaries in 1906, the People Daily succeeded the New People's Daily and raised its popularity with "long live the Han nationality" and "long live the Republic of China". But it had not yet formed the atmosphere in the whole newspaper industry at that time. Moreover, in terms of perspective, it is still often the elites who describe the abstract "masses" congratulating the victory of the new regime, which is significantly different from the later congratulatory usage in which the masses congratulate themselves with long live to affirm their self-worth. At this time, the exclusive usage was still the mainstream, and it was still more common in the translation and introduction of "Wai wen" or royal news at home and abroad.

Gradually, a radical critique of imperial politics emerged, attempting to subvert proprietary usage to a greater extent. For example, in 1903, only existed for 6 months, "Hubei students", "Alas, the situation makes heroes! Heroes also make The Times! Which is called Suckling children in all rats, and no hero." All this, throughout the Qing Dynasty teetering on the verge of collapse. The apparent change in the nature of the term "long live" here also predicted the rapid disintegration of imperial thought during this period. It seems that this is not simply due to the growing weakness of the Qing court and its inability to govern too much, but more like the expression of the dissatisfaction of the middle and upper classes of the society with the Qing court for a long time and the widespread acceptance of democratic ideas that they could no longer be converted to the imperial concept. As a precursor, the ideological change foreshadowed the collapse of the system.

In 1906, when Cixi finally formally recognized the constitution, newspapers flooded with voices wishing "long live the Empress Dowager" for the prospect of a constitution. This caused the press to briefly return to the days before 1902 when "long live" was only used to honor the Empress Dowager and emperor, after many "long live" that did not belong to the Qing Dynasty appeared due to the translation of "foreign news". This indicated the Qing dynasty's recognition of the constitution, and to a certain extent restored the confidence of the upper and middle intellectuals in the society. Two years later, the two men who had been wished "long live" were dead.

The successive deaths of Cixi and Guangxu made the literary people feel that the imperial system would fall, and the exclusive use of "long live" was crumbling. At this time, there were very few news in the press wishing the Qing Empire long live, and more of them were snowflakes of requests for the prompt opening of the National Assembly from the consultation bureau flying to Feng. "Long live" has also become the consultation bureau through the creation of "public opinion", reasonable desire to win Zai-Feng's change of heart: "roughly said: 'The meaning of military, if the single title played, fear of no effect. Therefore, the governors were given a strong force. When the petitioners of the regiments heard the oracle, they clapped like thunder and shouted 'long live' three times, and the army withdrew." "Congress opens! Congress opens!! Elected members of Parliament open!" And because Zai-Feng "simply did not realize the benefits of constitutional law for itself, had no sincerity in constitutional law, and had no real preparation for constitutional law", he finally missed the opportunity of constitutional law, and also made the exclusive use of the term "long live" officially disappear.

## **4.2 "Long Live" in Xin-Hai "News": Congratulations on the Outbreak and Proprietary Decline**

The road protection movement opened the prelude of the Xin-Hai Revolution, and also opened the prelude of the outbreak of "long live" congratulatory usage. The self-preservation movement broke out, and the use of the phrase "long live" increased significantly. Shouts of "long live" as a sign of ambition and celebration were common around the time of the 1911 revolution. Different from the general description of the masses calling "long live" in the old news translated by intellectuals, the scene description of the revolutionary party and the revolutionary masses calling "long live" in the Xin-Hai Revolution is extremely vivid. The Deer Horn Hotel in East Causeway is also in the form of a national flag with three-color lights, and the rest of the shops are also in the form of lights to congratulate the words "; The declaration of independence by the provinces: "It is recognized by the declaration. The whole crowd cheered; 'long live'... The whole house shouted loudly, and the bells rang out." This vividly reproduces the congratulations of the revolutionaries and the masses for the fruits of the revolution, and also mixes with the

expectations of the masses for the revolutionary regime's long live to remain standing. The shaping of the jubilation of the whole country in the revolution of 1911 shows that "long live" also represents the reporter's congratulation to the new regime.

"Long live" began to appear in advertisements after the road protection movement against imperial ideology began to be launched across the country. As early as August 17, at the time of the Bao Lu storm, Wuzhou Big Pharmacy in Shanghai Concession Four Road published an advertisement named "Blood" in the "Declaration", concluding: "Wuzhou Big Pharmacy long live! long live from the blood!" It ran for weeks, and it was the first time advertisers had ever said long live. Since then, Guang-Hua Pharmacy has advertised the new drug in the name of "The report of Zhang Yujun, a graduate of Yangzhou Autonomous Research Institute, testing Guang-Hua Pharmacy's fine production of Lucid pills", and wished: " Guang-Hua Pharmacy long live! long live!" And so on and so forth. The phrase "long live" thus officially became a general business greeting. Before it became a popular mantra, capital was the first to challenge the right to speak of "long live" as the imperial system gradually collapsed.

The congratulatory usage of "long live" reached an unprecedented consolidation at the founding of the Republic of China, and the exclusive usage declined in proportion. In the imperial era, every new emperor's accession to the throne almost meant a national mourning. Even though the Chinese press was quite large, the Qing emperors did not celebrate their accession to the throne on a large scale. The newspapers and periodicals were also mostly "sad narratives": describing the solemnity of the world or indicating that the bureaucracy at all levels and affiliated national decrees would fulfill the edict: for example, when Zhi died, "Yang Cheng complied with the edict and offered to take it. Its proclamation is to the time, worship long live brand of Tian-Ning Temple shop. "etc. China's first large-scale celebration of the change of power in the press occurred when the Republic of China was founded. Since then, every time the core regime changes, the term "long live" began to appear in the press on a large scale. Sun Wen was sworn in, and the phrase "long live" appeared in newspapers with a surge in frequency. But the subject of the term "long live" is still limited to the political machine of the Republic of China, the republic and Sun Wen leader.

### **4.3 Restore the "Long Live" of the "Scandal": Congratulations on the Firm and Proprietary Collapse**

The word "ugly" is borrowed from the clown in the opera industry, and the restoration itself was also called a "farce" by Chen Duxiu. When the revolution of 1911 had seized the discourse power of long live to the republic, the Yuan family was determined to restore it, which eventually triggered the last resistance of the defense movement and the exclusive use of "long live". However, the "long live" during the Yuan restoration was clearly different from the imperial period when the exclusive usage was still in a strong position, even in the series of voting ceremonies for the Yuan restoration, the term "long live" was also used in the general congratulatory usage: One hundred and seven people, including Wang Xi-Fan, the representative of the people of Shandong," Of course, there were attempts to restore the imperial discourse by adding "knocking" to thank "divine grace" after the unity system of "national representative", but the difficulty of refocusing the discourse also showed that Yuan could no longer consolidate and strengthen his position through traditional imperial discourse like "long live", and also hinted at the final failure of Yuan's restoration.

The liberation of Long Live's right of speech is not achieved overnight, but developed from the path of "long live the emperor, long live the political system, long live the people". At this time, the term "long live" was still considered a political term, although the Yuan restoration ceremony

gave signs of a return to the exclusive use of long live, but at the same time, there were still widespread congratulatory uses in the press, such as the advertisements mentioned above; But it's still mostly focused on the polity." "The deputies repeatedly called the governor long live, and Tang and the deputies bowed to each other and left... Declare independence and support the republic and break off relations with the Yuan government." The breakdown of the imperial usage of "long live" is reflected in the fact that even in the Yuan restoration period, "long live" had to be supplemented with subjects such as "emperor" to make its meaning clear. During the imperial period, congratulating the main body was naturally integrated with the word "long live", which belonged to the "prior nomination" of proper nouns.

In the process of embellishing public opinion for Yuan's restoration, the imperialists in the National Congress inevitably used the word "long live" to create an atmosphere of loyalty to the imperial system, but the belief in abolishing the imperial system had long been deeply rooted in the people's hearts, so that some employees made a slip of the mouth at the ceremony of the National Congress, which had been screened for a long time: "After the signature was finished, the staff started to sing 'long live the Great Emperor' three times." However, at that time, people had different aspirations and different words, and mistakenly called "long live the Republic of China" and "long live the Great President". The staff was furious and said, "This time is not counted," the soldier selected six or seven people in the corner of the room, and sang "The great emperor long live" three times. Under this force, it is said: 'Everyone's support for the monarchy, all out of conscience. 'It's too late...'. At that time, the voting paper of the National Assembly only said "constitutional monarchy" rather than "monarchy," which shows how deeply the monarchy was abandoned. As for Yuan's attempt to establish a constitutional monarchy, it is obvious that the original imperial system could not be achieved. According to the analytical philosophy of discourse ontology, this marks the end of the death process of "monarchy". In practice, the lie of a constitutional monarchy was shattered in less than three months.

Since then, the long live the political system has gradually sunk at all levels, and the long live discourse has gradually fallen from political leaders, political ideas, and political machines to the ordinary people. When did ordinary people use it as a common language? This seems to be a difficult question. However, the outbreak of the May Fourth Movement allowed newspapers to focus their cameras on ordinary people on a large scale, which also allowed us to discover that when the May Fourth Movement broke out, "long live" became a common phrase used by people in the streets to express their emotions in the violent resistance of the movement. Since then, the colloquial degree of "long live" has been greatly deepened among ordinary people, and the main body of long live has gradually become the public. More and more people dare to change the subject of "long live" from "he" to "I". And it was in this enlightenment of self-worth affirmation that the Chinese people ushered in Marxism...

## **5. Conclusion and Suggestion**

This article only takes "long live" as a window to peek into the end process of imperial thought. Since a group of journalists translated "Foreign Wen" in an attempt to find a law to save the country, the press has appeared in the victory of the democratic revolution in other countries after the masses shouted long live, authoritarian usage has since begun to shake. Liang Qichao took the lead in spreading out "long live", like the first domino, which opened the competition for the right of discourse of "long live" and the criticism of imperial thought. Finally, after Zai-Feng delayed constitutionalism and lost the support of reformists, the idea of imperial system opened the abyss of no recovery, and "long live" also naturally fell into the streets. As for the Yuan family, it is



quite a farce. The May Fourth Movement made "long live" truly sink to the common people and provided favorable conditions for the spread of Marxism in China. Each change in the nature of the phrase "long live" is a good indication of the fate of the next stage of its power structure that can "unfold, strengthen, reproduce."

How do we continue to treat the phrase "long live" today? Nowadays, the term "long live" seems to be rarely incorporated into entertainment culture, but is always used as a symbol of imperial thought, such as ancient TV dramas. The language of this absolute monarchy, which has been restricted for a long time, seems to be still highly politicized in the subsequent regime change, and the use of newspapers faces discourse tension due to their own nature. But in any case, "long live" can no longer be concentrated in the core regime, which is undoubtedly a step forward in the people's increasing sense of self-worth and lack of complete deference to power. This can also be reflected in that, with the prevalence of Internet deconstruction culture, discourse with more power foundation than "long live" is also deconstructed by postmodern narratives of parody, fragmentation and collage. Nowadays, if the news or publication keeps the highly politicized use of words such as "long live", it will undoubtedly bring the risk of imbalance of discourse power, and on the contrary, it may lay hidden dangers for the deconstruction of public opinion in the future.

After the outbreak of the May 4th Movement, Marxism spread rapidly in China and quickly occupied the political vision and public sphere of a considerable part of the middle and upper classes of society. The construction of the discourse of "people" contained in Marxism itself is the same as the deconstruction of the discourse of "long live". The strength of the people in affirming "me" in the process of opposing the monarchy is precisely what the Marxist revolutionary parties supported and propagated. Finally, the use of "long live" to congratulate the world has never been more widely presented in front of the world: "long live" brand toothbrush, "love long live" movie, the creation of a tabloid newspaper called "long live"... Newspaper headlines show entrepreneurs wishing long live for themselves, their companies or their country. This long live liberation is not only a cry for the people to abandon their long-enslaved thoughts, but also a celebration of the affirmation of self-worth. The history of the struggle for the right to speak of "long live" is also the history of the people's victory over the feudal monarchy. "Long live" finally returned to the late Tang Dynasty, and became a congratulatory word that truly belonged to every people. Any regime that once again hopes to dominate the discourse of "long live" will be crushed.

This article discusses in general the "long live" and the changes in imperial thought it reflects. In the future, it is expected to sort out other important newspaper hot words in Chinese cultural changes and further explore the shaping of ideology by media culture. It may also be useful to reflect on the genes that inhibit the vitality of thought in the construction of Chinese culture.

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