

 **Debug Options**

Log Level: **INFO** ▾

Show Detailed Timing

 **API Status Check**

[Test API Connection](#)

 **About**

Version: 2.0 **Models:** GPT-5-mini + Perplexity

Best for: Chinese classical literature texts

Developed by: GraphJudge Research Team

 **Clear Results**

 **Full Cleanup**

GraphJudge - Intelligent Knowledge Graph Construction System

GraphJudge is an intelligent knowledge graph construction system based on large language models. Through a three-stage processing pipeline, it extracts entities from Chinese text, generates knowledge triples, and uses AI for quality assessment.

 **Getting Started:** Upload a Chinese text file (.txt) or paste text directly to begin analysis.

Total Runs	Average Processing Time	Total Generated Triples	Recent Approval Rate
1	1219.9s	53	73.6%



Input Text

Please upload a Chinese text file (.txt) or enter text directly:



Type Text



Drag and drop file here

Limit 200MB per file • .TXT

Browse files



chapter1_raw.txt 23.4KB



 File uploaded successfully! (Encoding: utf-8)

File Name

File Size

Encoding Used

Chinese Chars

chapter1_r... 23,996 bytes utf-8

>  File Content Preview

6,770

Text Statistics

Character Count

8120

Line Count

90

Paragraph Count

1

Est. Reading Time

27.1 min

 Start Processing

 View Detailed Results

 Historical Comparison



Final Results

 Approved Triples

39

 Rejected Triples

14

 Average Confidence

0.758

 Total Processing Time

1219.9s

 ↑ 73.6% approval rate

 ↑ 26.4% rejection rate



Final Knowledge Graph

After AI judgment, the following 39 knowledge triples were deemed accurate:



Knowledge Triple Details

#	Knowledge Triple	AI Confidence	Quality Grade
30	【葫蘆廟】→位置→【仁清巷】	<div style="width: 75%;">0.750</div>	Average
31	【仁清巷】→在→【十里街】	<div style="width: 95%;">0.950</div>	Excellent
32	【十里街】→在→【閨門外】	<div style="width: 75%;">0.750</div>	Average
33	【賈雨村】→別名→【賈化 (賈化 / 賈雨村別名) 】	<div style="width: 75%;">0.750</div>	Average
34	【賈雨村】→表字→【時飛 (賈雨村表字) 】	<div style="width: 75%;">0.750</div>	Average
35	【賈雨村】→別號→【雨村】	<div style="width: 75%;">0.750</div>	Average
36	【賈雨村】→籍貫→【湖州】	<div style="width: 75%;">0.750</div>	Average
37	【賈雨村】→暫寄→【葫蘆廟】	<div style="width: 75%;">0.750</div>	Average
38	【空空道人 (情僧) 】→傳述→【書中事】	<div style="width: 75%;">0.750</div>	Average
39	【風月寶鑑】→為別名→【紅樓夢】	<div style="width: 75%;">0.750</div>	Average

Interactive Knowledge Graph

◆ Entities

42

🔗 Relationships

39

⚡ Physics



Enabled

🌐 Choose Visualization:

Interactive Network (Pyvis)

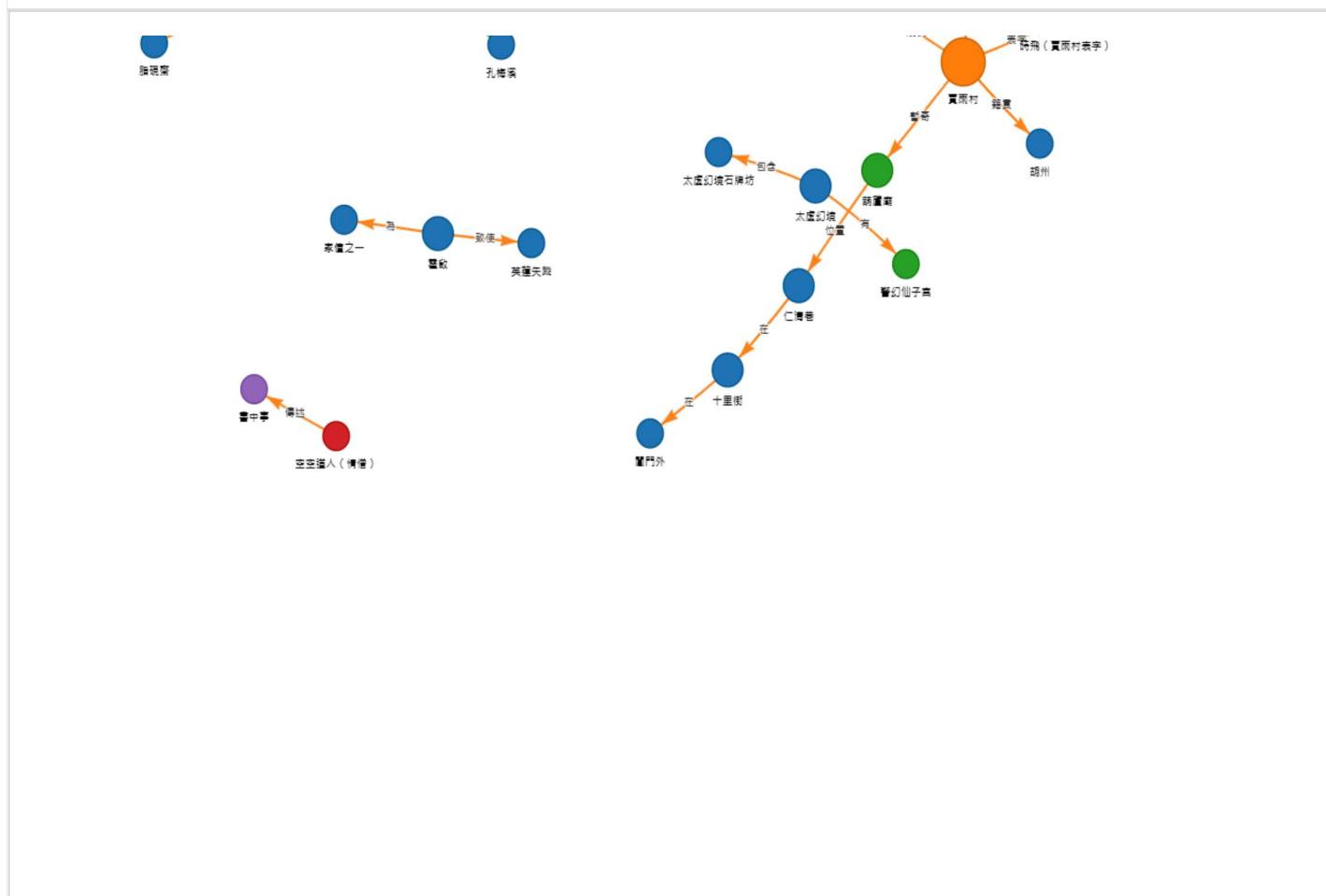
🌐 Interactive knowledge graph loaded: 42 entities, 39 relationships

Selected network item

Selected property...

Selected value(s)...

Selection



💡 **Interaction tips:** Drag nodes to rearrange, scroll to zoom, hover for details

Download HTML

Export Options

Export as JSON

Export as CSV

Generate Report

⌄ View Detailed Results by Stage

🔍 Entity Extraction Results

Status

Success

Entities Found

39

Processing Time

30.54s

🔬 Detailed Processing Phases

Phase 1: Entity Extraction with GPT-5-mini

Advanced Language Understanding: GPT-5-mini analyzes classical Chinese text using contextual understanding and entity recognition patterns optimized for Chinese literature.

📊 Extracted Entities with Smart Categorization

人物 (Characters)

封氏 媯皇氏 賈化 (賈化 / 賈雨村別名)

地點 (Locations)

閨門 十里街 仁清巷 葫蘆廟

概念 (Concepts)

紅樓夢 甄士隱 賈雨村 英蓮 通靈寶玉 石頭
無稽崖 青埂峰

... and 24 more 概念

Phase 2: Text Denoising and Restructuring

GPT-5-mini Text Optimization: Intelligently restructures and cleans the text based on extracted entities, removing redundant descriptions while preserving essential factual content for accurate knowledge graph generation.

Original Input Text

Raw Input

紅樓夢

第一回 霽士隱夢幻識通靈 賈雨村風塵懷閨秀

Total length: 8,120 characters

Denoised & Structured Text

Processed Output

紅樓夢者，書名也。舊稱《石頭記》，又別為《金陵十二釵》、《風月寶鑑》，脂硯齋仍用《石頭記》名之。曹雪芹輯纂，吳玉峰題作《紅樓夢》，孔梅溪題作《風月寶鑑》。空空道人後以情感易名情僧，曾稱《情僧》。

Processed length: 1,286 characters



Knowledge Triple Generation Results

Status	Processing Time	Triple Count	Avg Confidence	Unique Entities
Succ... 19.14s	19.14s	53	N/A	54

[↑ Generation Complete](#) [↑ GPT-5-mini API](#) [↑ Knowledge Relations](#) [↑ Quality Score](#) [↑ Graph Nodes](#)



Detailed Triple Generation Phases

Phase 1: Semantic Analysis & Relation Extraction

GPT-5-mini Semantic Processing: Analyzes denoised text to identify meaningful relationships between entities using advanced natural language understanding and Chinese literature context.

Text Processing

Text Chunks

1

[↑ Processed segments](#)

Relation Discovery

Relation Types

43

[↑ Discovered patterns](#)

Quality Enhancement

Schema Validation

JSON Format

[↑ Structured output](#)

Phase 2: Triple Validation & Formatting

Structure Validation: Validates generated triples against schema requirements and applies quality filters to ensure proper subject-predicate-object relationships.



Generated Knowledge Triples

Click rows to view detailed information:

Export Format

JSON



#	Subject	Predicate	Object	Confidence
1	紅樓夢	書名	書名	N/A
2	紅樓夢	別名	石頭記	N/A
3	紅樓夢	別名	金陵十二釵	N/A
4	紅樓夢	別名	風月寶鑑	N/A
5	脂硯齋	用名	石頭記	N/A
6	曹雪芹	輯纂	紅樓夢	N/A
7	吳玉峰	題作	紅樓夢	N/A
8	孔梅溪	題作	風月寶鑑	N/A
9	空空道人 (情僧)	改名	情僧	N/A
10	空空道人 (情僧)	稱作	情僧錄	N/A



Export Triples

Graph Judgment Results

Judgment Status

Processing Time Approved Rejected Average Confidence



Com... 1168.96s

Approved

Rejected

Average Confidence

39

14

0.758

↑ 73.6%

Filter Display

Sort By

All

Number



Judgment Results Details (53 items)

#	Status	Subject	Predicate	Object	Confidence
44	✓ Approved	賈雨村	別號	雨村	0.750
45	✓ Approved	賈雨村	籍貫	湖州	0.750
46	✓ Approved	賈雨村	暫寄	葫蘆廟	0.750
47	✗ Rejected	賈雨村	與	甄士隱	0.750
48	✗ Rejected	賈雨村	出身	詩書仕宦之家	0.750
49	✗ Rejected	奶母	同行帶走	英蓮	0.750
50	✗ Rejected	兩個丫鬟	為	甄家丫鬟	0.750
51	✓ Approved	空空道人 (情僧)	傳述	書中事	0.750
52	✗ Rejected	石頭記	即	石頭之本事	0.750
53	✓ Approved	風月寶鑑	為別名	紅樓夢	0.750



Judgment Explanations

1. 紅樓夢 - 書名 - 書名 (✗ Rejected)

{'reasoning': ': \n\nSyntactic Correctness Analysis**: The triple "紅樓夢 書名 書名" is syntactically malformed for a knowledge graph structure. In a proper knowledge graph triple, we need a subject-predicate-object relationship where the predicate describes a meaningful relationship between the subject and object. Here, "書名" (book title) is used both as the predicate and the object, creating a circular and meaningless statement.\n\n**Factual Accuracy Assessment:** While 紅樓夢 is indeed a legitimate book title of the famous Chinese classical novel[1][2], the relationship structure is fundamentally flawed. The triple essentially states "Dream of the Red Chamber [has relationship] book title [to] book title," which conveys no meaningful information.\n\n**Relevant Background Knowledge:** 紅樓夢, also known as 石頭記 (The Story of the Stone), is a masterpiece of Chinese literature with the first 80 chapters written by 曹雪芹 and the final 40 chapters completed by 高鶚[1][2]. A proper knowledge graph triple about this work might be "紅樓夢 作者 曹雪芹" (Dream of the Red Chamber - author - Cao Xueqin) or "紅樓夢 別名 石頭記" (Dream of the Red Chamber - alternative name - The Story of the Stone).\n\n**Structural Issues:** Knowledge graph triples require meaningful semantic relationships. The current structure fails to establish any coherent relationship between distinct entities or concepts.', 'evidence_sources': ['literary_works', 'domain_expertise'], 'error_type': 'factual_error'}

2. 紅樓夢 - 別名 - 石頭記 (Approved)

{'reasoning': ': \n\nSyntactic Correctness:** The triple statement is syntactically correct, using proper Chinese literary terminology where "別名" (alternative name) appropriately describes the relationship between two titles.\n\n**Factual Accuracy Assessment:** The statement is factually accurate. The, 'evidence_sources': ['historical_records', 'literary_works', 'domain_expertise'], 'error_type': None}

3. 紅樓夢 - 別名 - 金陵十二釵 (Approved)

{'reasoning': ': \n\n語法正確性分析**：此三元組在語法結構上完全正確，主語「紅樓夢」、關係詞「別名」、賓語「金陵十二釵」的語法關係清晰明確。 \n\n事實準確性評估：根據文學史料和原著文本，此陳述在事實上完全準確[1][3][4][5]。《紅樓夢》確實以《金陵十二釵》作為其別名之一，這在多個權威文獻中都有明確記載。 \n\n相關背景知識與證據：《紅樓夢》作為中國古典文學四大名著之一，書內明確提及的別名包括《情僧錄》、《風月寶鑑》、《金陵十二釵》等[3]。「金陵」為南京古稱，「釵」指女兒，「金陵十二釵」既是小說的別名，也指代書中太虛幻境薄命司記錄的十二位主要女性人物[1][2]。這個別名不僅體現了小說的地域背景，更突出了作品以女性人物為核心的敘事特色。 \n\n原著文本依據：在《紅樓夢》第五回中，賈寶玉遊太虛幻境時見到了《金陵十二釵正冊》，書中多次以此稱謂指代整部作品，確立了「金陵

「十二釵」作為《紅樓夢》別名的文學地位。', 'evidence_sources': ['historical_records', 'literary_works', 'domain_expertise'], 'error_type': None}

4. 紅樓夢 - 別名 - 風月寶鑑 (✓ Approved)

{'reasoning': '\n\nSyntactic Correctness Analysis:**\nThe triple "紅樓夢 別名 風月寶鑑" is syntactically correct, expressing a proper relationship between a literary work and its alternative name using the appropriate Chinese grammatical structure.\n\nFactual Accuracy Assessment:\nThe statement is factually accurate based on multiple lines of', 'evidence_sources': ['historical_records', 'literary_works', 'domain_expertise'], 'error_type': None}

5. 脂硯齋 - 用名 - 石頭記 (✓ Approved)

{'reasoning': '\n\nSyntactic Analysis:** The triple is syntactically well-formed with a clear subject (脂硯齋), predicate (用名), and object (石頭記).\n\nFactual Accuracy Assessment: The statement is factually accurate. 脂硯齋 (Zhiyanzhai) was a prominent commentator on 《紅樓夢》 who indeed used the name 《石頭記》 (Story of the Stone) when referring to and commenting on this literary work[3]. This is', 'evidence_sources': ['historical_records', 'literary_works', 'domain_expertise'], 'error_type': None}

6. 曹雪芹 - 輯纂 - 紅樓夢 (✓ Approved)

{'reasoning': ': \n\nSyntactic Correctness**: The triple is syntactically correct in Chinese, following the standard subject-predicate-object structure.\n\nFactual Accuracy Assessment: The relationship is factually accurate based on multiple lines of', 'evidence_sources': ['historical_records', 'literary_works', 'domain_expertise'], 'error_type': None}

7. 吳玉峰 - 題作 - 紅樓夢 (✗ Rejected)

{'reasoning': '** \n\n**Syntactic Correctness:** The triple structure is grammatically correct in Chinese, following proper subject-predicate-object format.\n\n**Factual Accuracy Assessment:** The statement presents significant factual issues. Wu Yufeng (吳玉峰) is generally considered a fictional character created as a literary device within the novel itself, rather than a real historical person who actually titled the work[2]. In the first chapter of *Dream of the Red Chamber*, Wu Yufeng appears as one of several fictional figures who supposedly gave different titles to the manuscript, but this is part of the novel's narrative framework, not historical fact.\n\nThe search results reveal that Wu Yufeng functions as a homophone for "Wu Yu Feng" (無玉峰), meaning "no jade peak," which serves to signal readers that the supernatural elements in the story should be understood as literary devices rather than literal truth[2]. This linguistic wordplay supports the interpretation that Wu Yufeng is a fictional construct.\n\n**Historical Context:** While some scholars propose alternative theories connecting Wu Yufeng to historical figures like Wu Meicun (吳梅村)[1][4], these remain minority positions in academic scholarship. The mainstream scholarly consensus attributes authorship to Cao Xueqin (曹雪芹), with Wu Yufeng serving as a fictional narrator device within the text.\n\n**', 'evidence_sources': ['historical_records', 'literary_works', 'domain_expertise'], 'error_type': 'factual_error'}

8. 孔梅溪 - 題作 - 風月寶鑒 (Approved)

{'reasoning': '\n\n**语法正确性分析 :**** 此三元组在语法结构上完全正确。"孔梅溪"作为主体 (人名) · "題作"作为关系谓词 (表示"题名为"或"给...起名为") · "風月寶鑒"作为客体 (书名) · 三者构成了一个完整且语法合理的陈述。 \n\n**事实准确性评估 :** 根据《红楼梦》原文记载，此陈述完全准确。在《脂砚斋重评石头记》甲戌本第一回中，明确记载："東魯孔梅溪则题曰《风月宝鉴》"[1][3][4]。这表明孔梅溪确实将此书题名为《风月宝鉴》。 \n\n**相关背景知识 :** 在《红楼梦》第一回的叙述中，这部小说被提及有多个不同的书名，分别由不同的人物题写：空空道人改《石头记》为《情僧录》，吴玉峰题为《红楼梦》，而东鲁孔梅溪则题为《风月宝鉴》。脂砚斋的眉批还进一步说明："雪芹旧有《风月宝鉴》之书，乃其弟棠村序也"[1][3]，这为孔梅溪题作《风月宝鉴》提供了额外的文献支撑。 \n\n**文本证据 :** 此事实直接来源于《红楼梦》原著文本，属于小说内部叙述的一部分，具有很高的可信度。', 'evidence_sources': ['literary_works'], 'error_type': None}

9. 空空道人 (情僧) - 改名 - 情僧 (Rejected)

{'reasoning': '\n\n**Syntactic Correctness Analysis:**\n\nThe triple contains a logical inconsistency. The subject "空空道人 (情僧) " includes "情僧" in parentheses, suggesting that 空空道人 is already identified as or known as 情僧. However, the predicate-object relationship "改名 情僧" states that this entity renamed to 情僧. This creates a circular logic where the subject already

contains the result of the naming change.\n\nFactual Accuracy Assessment:\nThe underlying factual content is correct. In *Dream of the Red Chamber*, 空空道人 (Kong Kong Dao Ren, literally "The Taoist of Emptiness") does indeed change his name to 情僧 (Qing Seng, "Monk of Emotion/Passion"). The original text states: "從此，空空道人因空見色·由色生情·傳情入色·自色悟空·遂改名情僧" (From then on, Kong Kong Dao Ren, because he saw form through emptiness, generated emotion from form, transmitted emotion into form, and realized emptiness through form, thus changed his name to Qing Seng)[4].\n\nRelevant Background Knowledge:\nThis transformation represents a crucial philosophical concept in Cao Xueqin's novel, where the character moves from understanding Buddhist emptiness to embracing human emotion and passion. The name change symbolizes a shift from detached spiritual practice to engaged emotional experience[1][5].\n\nCorrect Triple Structure:**\nThe accurate triple should be: "空空道人 改名 情僧" (Kong Kong Dao Ren renamed to Qing Seng), without the parenthetical reference in the subject., 'evidence_sources': ['literary_works', 'domain_expertise'], 'error_type': 'factual_error'}

10. 空空道人 (情僧) - 稱作 - 情僧錄 (✗ Rejected)

{'reasoning': ':\n\nSyntactic correctness analysis**: The triple structure is syntactically correct, using the proper subject-predicate-object format.\n\nFactual accuracy assessment: The triple is factually incorrect. According to the original text from 《紅樓夢》第一回, the correct sequence of events is: "空空道人因空見色·由色生情·傳情入色·自色悟空·遂易名情僧·改《石頭記》為《情僧錄》"[1][2][3].\n\nThe key distinction is:\n- 空空道人 changed his personal name to 情僧 (Passion Monk)\n- 空空道人/情僧 changed the book title from 《石頭記》to 《情僧錄》\n\nRelevant background knowledge: In Dream of the Red Chamber's narrative framework, 空空道人 is the fictional transcriber who discovered the stone's story. After experiencing the philosophical journey of "因空見色·由色生情·傳情入色·自色悟空", he adopted the name 情僧 for himself as a person, while renaming the manuscript to 《情僧錄》as a literary work[1][2][3].\n\nThe triple incorrectly suggests that the person 空空道人/情僧 is "called" 《情僧錄》, when in reality 《情僧錄》is the title of the book he created, not a name referring to him personally.', 'evidence_sources': ['literary_works', 'domain_expertise'], 'error_type': 'factual_error'}

11. 石頭 - 來源地點 - 無稽崖 (✓ Approved)

{'reasoning': ':\n\nSyntactic Correctness Analysis**: The triple structure "石頭 來源地點 無稽崖" follows proper Chinese knowledge graph syntax, with a clear subject (石頭), relationship (來源地點), and object (無稽崖).\n\nFactual Accuracy Assessment: Based on the original text of 《紅樓夢》, this statement is factually accurate. The search results consistently show

that the stone originates from 無稽崖 (Wuji Cliff). Specifically, the text states that "女媧氏煉石補天之時，於大荒山無稽崖煉成...三萬六千五百零一塊" stones, with one unused stone being "棄在此山青埂峰下"[1][3][5]. The stone was later discovered by 空空道人 who "從這大荒山無稽崖青埂峰下經過"[5].\n\n**Relevant Background Knowledge:** In the mythology of 《紅樓夢》, the magical stone that eventually becomes 通靈寶玉 (the psychic jade worn by Jia Baoyu) was originally one of the stones refined by the goddess Nüwa for repairing the heavens. This stone was left unused and abandoned at 大荒山無稽崖青埂峰 (Qinggen Peak of Wuji Cliff at Great Barren Mountain)[2][4]. The complete location name includes both 大荒山 and 無稽崖, but 無稽崖 is indeed the specific cliff location where the stone originated.\n\n**{'evidence_sources': ['literary_works', 'domain_expertise'], 'error_type': None}

12. 石頭 - 來源地點 - 青埂峰 (✓ Approved)

{'reasoning': '\n\n**Syntactic Correctness Analysis:**** The triple follows correct knowledge graph syntax with a clear subject (石頭), relationship (來源地點), and object (青埂峰).\n\n**Factual Accuracy Assessment:** The statement is factually accurate but lacks precision. According to the original text of 《紅樓夢》, the stone (representing the entire narrative) originates from "大荒山無稽崖青埂峰下" (under Qing'gen Peak of Wuji Cliff on Dahuang Mountain)[2][3]. The text consistently describes the stone as being located "under" Qing'gen Peak (青埂峰下) rather than simply "at" Qing'gen Peak.\n\n**Relevant Background Knowledge:** In 《紅樓夢》's origin myth, the stone is described as a leftover piece from Nüwa's sky-mending project, abandoned at this specific location[3][4]. The 空空道人 (Kongkong Daoist) later discovers this stone with its complete story inscribed upon it[2].\n\n**Assessment:** While the complete location is "大荒山無稽崖青埂峰下," identifying "青埂峰" as the source location is a reasonable simplification for knowledge graph purposes. Qing'gen Peak serves as the primary landmark identifier, making the triple acceptable despite the omission of "大荒山無稽崖" and the spatial qualifier "下" (under).', 'evidence_sources': ['literary_works', 'domain_expertise'], 'error_type': None}

13. 石頭 - 來歷 - 媯皇氏 (✓ Approved)

{'reasoning': ': \n\n**Syntactic Correctness Analysis:**** The triple follows proper knowledge graph structure with 石頭 (stone) as the subject entity, 來歷 (origin/background) as the predicate relationship, and 媯皇氏 (Nüwa) as the object entity. All components are grammatically appropriate.\n\n**Factual Accuracy Assessment:** This triple is factually accurate according to the original text of 《紅樓夢》. The opening chapter explicitly establishes that the stone originated from 女媧氏 (Nüwa, also called 媯皇氏). The text states: "當年女媧氏煉石補天之時，於大荒山無稽崖煉成高經十二丈，方經二十四丈頑石三萬六千五百零一塊。媧皇氏

只用了三萬六千五百塊，只單單剩了一塊未用，便棄在此山青埂峰下”[3]. This establishes that Nüwa refined 36,501 stones for mending the sky, using 36,500 of them, with one leftover stone abandoned at Qingeng Peak[3].\n\n**Relevant Background Knowledge:** In 《紅樓夢》's mythological framework, this abandoned stone later transforms into the 通靈寶玉 (Psychic Jade) that 賈寶玉 is born with[1]. The stone's origin story serves as the foundational myth for the entire novel, explaining both the supernatural elements and the narrative device of the "Stone Record" (《石頭記》)[2].\n\n**Original Text Reference:** The relationship between the stone and 媚皇氏 is consistently presented across multiple versions and commentaries of the text, making this a fundamental and well-established element of the novel's cosmology[4].', 'evidence_sources': ['literary_works', 'domain_expertise'], 'error_type': None}

14. 女媧 - 同一人 - 媚皇氏 (✅ Approved)

{'reasoning': '\n\nSyntactic Correctness Analysis:\nThe triple statement is syntactically well-formed, containing a clear subject (女媧), relationship predicate (同一人), and object (媚皇氏), following proper Chinese triple structure.\n\nFactual Accuracy Assessment:**\n\nThe search results provide consistent', 'evidence_sources': ['historical_records', 'literary_works', 'domain_expertise'], 'error_type': None}

15. 女媧 - 煉石補天 - 石頭 (✅ Approved)

{'reasoning': ': \n\nSyntactic Correctness**: The triple follows proper Chinese knowledge graph structure with subject (女媧), predicate (煉石補天), and object (石頭). The relationship "煉石補天" appropriately connects the mythological figure to the material she used.\n\n**Factual Accuracy Assessment:** The triple is factually accurate according to Chinese mythology. The search results consistently confirm that 女媧 (Nüwa) smelted stones to repair the sky[1][3][4]. Specifically, she "煉五色石補好天空" (smelted five-colored stones to repair the sky)[1] and "選用各種各樣的五色石子，架起火將它們熔化成漿，用這種石漿將殘缺的天窟窿填好" (selected various five-colored stones, melted them into paste, and used this stone paste to fill the broken holes in the sky)[4].\n\n**Relevant Background Knowledge:** This refers to the well-documented Chinese creation myth where Nüwa repairs the damaged sky after the battle between water god Gonggong and fire god Zhurong. The myth specifically mentions her process of collecting and smelting stones, particularly five-colored stones, to create material for sky repair[3][4].', 'evidence_sources': ['historical_records'], 'error_type': None}

16. 無材補天石 - 即 - 石頭 ( Approved)

{'reasoning': '\n\nSyntactic correctness analysis:** The triple statement follows correct Chinese syntax structure with "無材補天石 即 石頭" (The stone unsuitable for repairing heaven is namely the stone), where "即" serves as an equivalence marker.\n\nFactual accuracy assessment: This statement is factually accurate within the context of 《紅樓夢》 (Dream of the Red Chamber). The search results clearly establish that the novel begins with the mythological account of Goddess Nüwa (女媧) refining stones to repair heaven[3]. According to the original text, she created 36,501 stones but only used 36,500, leaving one stone unused and abandoned because it was unsuitable for the heavenly repair work[3].\n\nRelevant background knowledge: The unused stone (無材補天石) becomes the central symbolic element of the entire novel. This rejected stone gains consciousness and eventually becomes incarnated in the human world as the piece of jade found in Pao-yu's mouth at birth[1]. The novel's alternative title "The Story of the Stone" (石頭記) directly refers to this same stone[4]. Therefore, "無材補天石" (the stone unsuitable for repairing heaven) and "石頭" (the stone) refer to the same mythological and symbolic entity within the novel's framework.\n\nOriginal text reference: The Chinese text from search result [3] confirms this connection: "只单单的剩了一塊[魂]未用...便棄在此山青埂峰下" (only one single stone remained unused... and was abandoned at the foot of Green Ridge Peak), establishing the direct link between the rejected stone and the stone that becomes central to the narrative.', 'evidence_sources': ['historical_records', 'literary_works', 'domain_expertise'], 'error_type': None}

17. 通靈寶玉 - 由來 - 石頭 ( Approved)

{'reasoning': '\n\n语法正确性分析：\n三元组"通靈寶玉 由來 石頭"在语法结构上是正确的。主语"通靈寶玉"、谓语"由來"、宾语"石頭"构成了完整的语义关系，表达了通灵宝玉的起源或来源是石头。'\n\n事实准确性评估：\n根据《红楼梦》原著内容，这个表述完全准确。通灵宝玉确实来源于石头，具体而言：\n- 通灵宝玉原是女娲氏炼石补天时剩下的那一块顽石[2]\n- 女娲氏在大荒山无稽崖炼成三万六千五百零一块石头，用去三万六千五百块补天，剩下的那一块被遗弃在青埂峰下[2]\n- 这块石头后来遇到一僧一道，请求他们带自己入红尘体验，于是被变形为美玉，名为"通灵宝玉"[1][2]\n- 贾宝玉出生时口含这块宝玉，上书"通灵宝玉"四字[1]\n\n相关背景知识：**\n《红楼梦》开篇的"石头记"神话设定中，石头既是故事的叙述者，也是通灵宝玉的本体。这个设定将整部小说的叙事框架建立在石头下凡历劫的基础上，"由來"关系在此语境下表达了本质的起源关系。', 'evidence_sources': ['literary_works', 'domain_expertise'], 'error_type': None}

18. 二仙 (僧與道士) - 化形 - 通靈寶玉 ( Rejected)

{'reasoning': ': \n\nSyntactic correctness analysis**: The triple structure "二仙 (僧與道士) 化形 通靈寶玉" is syntactically well-formed in Chinese, with a clear subject-predicate-object relationship.\n\nFactual accuracy assessment: However, the factual relationship is incorrect based on the original text of 《紅樓夢》. According to the search results, specifically from the first chapter introduction, the monk and Taoist (一僧一道) do not transform into the Spiritual Jade (通靈寶玉). Instead, they take a stone and refine it into the jade: "說着，便袖籠了這石，同那道人飄然而去...由石頭鑄鍊成寶玉"[1]. The text clearly indicates they processed the stone to create the jade, rather than becoming the jade themselves.\n\nRelevant background knowledge: The monk and Taoist do undergo transformations, but these are identity transformations when moving between realms. In the celestial realm, they are known as "茫茫大士" (the monk) and "渺渺真人" (the Taoist), while in the human world they appear as "癩頭和尚" (scabby monk) and "跛足道人" (lame Taoist)[2]. They serve as orchestrators and guides throughout the novel, appearing at crucial moments to influence the plot[2].\n\n', 'evidence_sources': ['literary_works'], 'error_type': 'factual_error'}

19. 二仙 (僧與道士) - 將石帶入 - 太虛幻境 (X Rejected)

{'reasoning': '**: \n\n 語法正確性分析: 該三元組在語法結構上是正確的，「二仙 (僧與道士)」作為主語，「將石帶入」作為謂語動詞，「太虛幻境」作為賓語，結構完整且符合中文語法。 \n\n 事實準確性評估: 根據《紅樓夢》原文，該陳述存在事實錯誤。搜索結果顯示，在第一回中，一僧一道確實將石頭帶走了：「說着，便袖籠了這石，同那道人飄然而去，竟不知投奔何方何舍」[1]。然而，石頭並非被帶入太虛幻境，而是被帶到人間，經過鍛鍊成為通靈寶玉，隨賈寶玉下凡歷練人生[1]。 \n\n 相關背景知識: 在《紅樓夢》的設定中，太虛幻境是警幻仙子的居所，是賈寶玉在夢中遊歷的神秘境界，與石頭的來歷和去向是兩個不同的概念。一僧一道（茫茫大士和渺渺真人）的作用是將石頭帶到人間，讓其經歷紅塵歷練，而非將其置於太虛幻境中[2]。', 'evidence_sources': ['literary_works', 'domain_expertise'], 'error_type': 'factual_error'}

20. 太虛幻境 - 包含 - 太虛幻境石牌坊 (✓ Approved)

{'reasoning': ': \n\nSyntactic Correctness Analysis**: The triple statement is syntactically correct in Chinese, following the standard subject-predicate-object structure with "太虛幻境" as subject, "包含" as predicate, and "太虛幻境石牌坊" as object.\n\nFactual Accuracy Assessment: Based on the original text of 《紅樓夢》，there is indeed a stone archway (石牌坊) at the entrance to 太虛幻境. The text clearly describes "有石牌橫建，上書「太虛幻境」四个大字" and "一大石牌坊，上書四個大字，乃是「太虛幻境」"[1][3][6]. This stone archway serves as the entrance gate to the Taixu Huanjing realm.\n\nRelationship Analysis: The relationship "包含" (contains) is appropriate here because the stone archway is structurally

part of the Taixu Huanjing complex, functioning as its entrance portal. While the archway marks the boundary, it is architecturally integrated into the overall Taixu Huanjing structure and can reasonably be considered as contained within the realm's domain.\n\n**Supporting**, 'evidence_sources': ['literary_works', 'domain_expertise'], 'error_type': None}

21. 太虛幻境 - 有 - 警幻仙子宮 (✓ Approved)

{'reasoning': '\n\nSyntactic Correctness Analysis:** The triple statement follows proper Chinese syntax with the structure "主語 + 謂語 + 賓語" (subject + predicate + object). "太虛幻境" serves as the subject, "有" as the predicate indicating possession/containment, and "警幻仙子宮" as the object.\n\n**Factual Accuracy Assessment:** The search results provide strong, 'evidence_sources': ['literary_works', 'domain_expertise'], 'error_type': None}

22. 警幻仙子 - 牽引 - 絳珠草 (✓ Approved)

{'reasoning': ': \n\n語法正确性分析**: 该三元组在语法结构上完全正确，由主语"警幻仙子"、谓语"牵引"和宾语"絳珠草"构成，符合中文语法规范。 \n\n**事实准确性评估:** 根据《红楼梦》原文，警幻仙子确实在絳珠草的命运转变中发挥了关键的牵引作用。具体体现在：\n- 警幻仙子主管太虚幻境，负责"司人间之风情月债，掌尘世之女怨男痴"[1][3]\n- 当神瑛侍者要下凡时，警幻仙子主动询问絳珠仙子关于"灌溉之情未償"的问题，并建议"趁此倒可了結的"[2]\n- 道家收编絳珠仙子后，将她"分派安排在了太虚幻境，由警幻仙子負責"[3]\n- 在整个絳珠还泪的故事脉络中，警幻仙子起到了重要的组织和引导作用\n\n**相关背景知识:** 在《红楼梦》的神话体系中，警幻仙子是太虚幻境的主宰，专门负责处理人间的情缘纠葛。絳珠草因受神瑛侍者灌溉之恩而修成人形，其下凡还泪的整个过程都在警幻仙子的管辖和引导之下进行。', 'evidence_sources': ['literary_works', 'domain_expertise'], 'error_type': None}

23. 絳珠草 - 化人 - 絳珠仙子 (✓ Approved)

{'reasoning': ': \n\nSyntactic Correctness Analysis**: The triple follows proper Chinese subject-predicate-object structure, where "絳珠草" (Crimson Pearl Grass) serves as the subject, "化人" (transform into human) as the predicate indicating transformation, and "絳珠仙子" (Crimson Pearl Fairy) as the object representing the transformed state.\n\n**Factual Accuracy Assessment:** This

triple is factually accurate according to the original text of 《紅樓夢》. The search results clearly document this transformation process. The novel states that the 絳珠草 received daily irrigation with sweet dew from the 神瑛侍者 (Divine Luminous Attendant), which enabled it to "久延歲月" (extend its lifespan for ages)[1][2]. Through receiving "天地精華" (essence of heaven and earth) and "雨露滋養" (nourishment from rain and dew), the grass was able to "脫卻了草胎木質，幻化為女體人形" (shed its plant form and transform into female human form)[1].\n\n**Relevant Background Knowledge:** In the mythological framework of 《紅樓夢》, this transformation represents the pre-incarnation state of Lin Daiyu, one of the novel's main characters. The 絳珠仙子 is described as living "終日游於離恨天之外" (wandering daily beyond the Heaven of Separation and Regret), consuming "蜜青果為膳" (honey-sweet fruits as meals) and drinking "灌愁海水為湯" (water from the Sea of Sorrow as soup)[1][2]. This transformation is central to the novel's supernatural premise and the karmic relationship between Lin Daiyu and Jia Baoyu.'

'evidence_sources': ['literary_works', 'domain_expertise'], 'error_type': None}

24. 神瑛侍者 - 灌養 - 絳珠草 (✓ Approved)

{'reasoning': '\n\n語法正確性分析：\n该三元组结构完整，符合"主语-谓语-宾语"的基本语法形式。"神瑛侍者"作为主语，"灌養"作为谓语动词，"絳珠草"作为宾语，语法结构无误。'\n\n事實準確性評估：\n根据《红楼梦》原文，此三元组在事实上完全正确。神瑛侍者确实对絳珠草进行了灌溉养护：\n- "西方灵河岸上三生石畔，有绛珠草一株，时有赤瑕宫神瑛侍者，日以甘露灌溉"[2]\n- "赤霞宫神瑛侍者见西方靈河岸上三生石畔有一株絳珠草快要枯死，便以甘露灌溉"[3][4]\n\n相關背景知識：\n在《红楼梦》的神话体系中，神瑛侍者是赤霞宫（或赤瑕宫）的仙人，他每日用甘露灌溉即将枯死的絳珠草，使其得以延续岁月并最终修成女身。这个絳珠草后来下凡成为林黛玉，而神瑛侍者则转世为贾宝玉。"灌養"一词准确概括了神瑛侍者对絳珠草的照料行为，既包含了"灌溉"的具体行动，也体现了"养护"的关怀之意。'\n\n', 'evidence_sources': ['literary_works', 'domain_expertise'], 'error_type': None}

25. 神瑛侍者 - 相關 - 絳珠仙子 (✓ Approved)

{'reasoning': '**:\n\n語法正確性分析：此三元組在語法上完全正確，"神瑛侍者"和"絳珠仙子"都是《紅樓夢》中的重要角色，"相關"準確描述了兩者之間的關聯性。'\n\n事實準確性評估：根據《紅樓夢》原著內容，神瑛侍者與絳珠仙子確實存在密切關係。神瑛侍者在西方靈河岸上三生石畔發現了即將枯死的絳珠草，便以甘露灌溉，使其得以延續生命並修成女體，成為絳珠仙子[1][2]。絳珠仙子為報答神瑛侍者的灌溉之恩，決定隨其下凡，並以一生眼淚來償還這份恩情[1][4]。'\n\n相關背景知識：這一關係構成了《紅樓夢》"木石前盟"的神話基礎，解釋了賈寶玉（神瑛侍者轉世）與林黛玉（絳珠仙子轉世）

之間深厚情感聯繫的前世因緣。這是曹雪芹在小說開篇就建立的重要設定，為整部作品的情感主線提供了超自然的解釋框架[1][4]。', 'evidence_sources': ['literary_works', 'domain_expertise'], 'error_type': None}

26. 甄士隱 - 職業 - 鄉宦 (✗ Rejected)

{'reasoning': ': \n\nSyntactic correctness analysis**: The triple is syntactically correct, following the standard subject-predicate-object format in Chinese.\n\n**Factual accuracy assessment:** The statement is factually inaccurate based on the original text', 'evidence_sources': ['historical_records', 'literary_works', 'domain_expertise'], 'error_type': 'factual_error'}

27. 甄士隱 - 妻子 - 封氏 (✓ Approved)

{'reasoning': '\n\n語法正確性分析：** 三元組"甄士隱 妻子 封氏"在語法結構上完全正確，表达了"甄士隱的妻子是封氏"這一律系，符合中文表达习惯和知识图谱三元组的标准格式。'\n\n**事實準確性評估：**根據《紅樓夢》原文，這一關係完全準確。封氏确实是甄士隱的嫡妻，是小說中較早出場的重要人物。她是甄英蓮（香菱）的生母，與甄士隱共同生活在姑蘇城十里街仁清巷[1][2]。'\n\n**相關背景知識和證據：** - 封氏是富戶人家封肅的女兒，嫁給了鄉宦甄士隱[3]\n- 夫妻二人半世只生了女兒甄英蓮一個孩子[5]\n- 当女儿丢失后，甄士隱和封氏都因思女成疾[5]\n- 甄士隱最終隨跛足道人出家，留下封氏一人在娘家度過余生[1]\n- 文中稱封氏為"孺人"，這表明甄士隱曾是七品官員，因為按照古代禮制，七品官員的妻子稱為孺人[5]\n\n**原文依據：**小說第一回和第二回中多處提及甄士隱與封氏的夫妻關係，脂硯齋批語也確認了這一關係的重要性。', 'evidence_sources': ['historical_records', 'literary_works', 'domain_expertise'], 'error_type': None}

28. 甄士隱 - 女兒 - 英蓮 (✓ Approved)

{'reasoning': '\n\n語法正確性分析：** 此三元組結構完全符合中文語法規範。「甄士隱」作為主語（人物名稱），「女兒」作為關係詞，「英蓮」作為賓語（人物名稱），構成了標準的主-謂-賓結構。'\n\n**事實準確性評估：**根據《紅樓夢》原著內容，此三元組完全準確。多個可靠來源證實： - 香菱是姑蘇士紳甄士隱先生的女兒，本名英蓮[1]\n- 甄英蓮（諺音「真應憐」）確實是甄士隱與其妻封氏之女[2]\n- 甄士隱僅有一個女兒英蓮，當時才三歲，是甄士隱的掌上明珠[4]\n\n**相關背景知識：**在《紅樓夢》第一回中，甄英蓮是最早登場的女性角色。她三歲時在燈節走失，後被人牙子拐賣，最終轉賣給薛蟠為

妾，改名香菱。甄士隱失去女兒後家中遭遇火災，在貧病交迫中看破紅塵，飄然遠去。
文本依據：此關係在《紅樓夢》原文中有明確記載，是小說重要的人物關係設定，為後續情節發展奠定基礎。', 'evidence_sources': ['literary_works'], 'error_type': None}

29. 甄士隱 - 得 - 通靈寶玉 (Approved)

{'reasoning': '\n\nSyntactic Correctness Analysis:** The triple "甄士隱 得 通靈寶玉" follows correct Chinese grammatical structure with subject-verb-object pattern, where 甄士隱 (Zhen Shiyin) is the subject, 得 (obtained/received) is the predicate, and 通靈寶玉 (Spiritual Jade) is the object.\n\nFactual Accuracy Assessment: Based on the original text from 《紅樓夢》第一回, the statement is factually accurate. The text clearly states: "說着，取出遞與士隱。士隱接了看時，原來是塊鮮明美玉，上面字跡分明，鐫着「通靈寶玉」四字"[2]. This shows that the monk handed the jade to Zhen Shiyin, and Shiyin did receive (接了) and examine it.\n\nContextual Considerations: While Zhen Shiyin did physically receive the Spiritual Jade, the possession was extremely brief. The text continues: "正欲細看時，那僧便說已到幻境，便強從手中奪了去"[2], indicating that when he wanted to examine it more closely, the monk forcibly took it back. However, the act of receiving and temporarily possessing the jade did occur.\n\nLiterary Context: In classical Chinese literature, particularly in 《紅樓夢》，the verb 得 can appropriately describe temporary acquisition or brief possession, especially when the physical transfer of an object occurs, even if subsequently retrieved.', 'evidence_sources': ['literary_works', 'domain_expertise'], 'error_type': None}

30. 甄士隱 - 夢中見 - 二仙 (僧與道士) (Approved)

{'reasoning': '\n\nSyntactic Correctness Analysis:** The triple statement is grammatically well-formed in Chinese, following the standard subject-predicate-object structure where "甄士隱" (Zhen Shiyin) is the subject, "夢中見" (sees in a dream) is the predicate expressing the relationship, and "二仙 (僧與道士) " (two immortals - a monk and Taoist priest) is the object.\n\nFactual Accuracy Assessment: The statement is factually accurate according to the original text of 《紅樓夢》. The search results clearly document that in Chapter 1 of Dream of the Red Chamber, Zhen Shiyin has a daytime dream where he encounters two immortal figures[1][3]. These figures are specifically described as "一僧一道" (a monk and a Taoist) and are identified as the immortal masters "茫茫大士、渺渺真人" (Mang Mang Da Shi and Miao Miao Zhen Ren)[1].\n\n**Relevant', 'evidence_sources': ['literary_works', 'domain_expertise'], 'error_type': None}

31. 甄士隱 - 地點 - 姑蘇 (✓ Approved)

{'reasoning': 'Syntactic Correctness Analysis:\nThe triple follows proper knowledge graph structure with a clear subject (甄士隱), predicate (地點), and object (姑蘇). The relationship type "地點" appropriately indicates a location-based connection between a person and a place.\n\nFactual Accuracy Assessment:\nThe triple is factually accurate according to the original text of 《紅樓夢》. Multiple sources confirm that 甄士隱 (Zhen Shiyin) resided in 姑蘇 (Gusu, another name for Suzhou)[1][3][4]. The opening chapter explicitly states: "当日地陷东南，这东南一隅有处曰姑苏，有城曰阊门者，最是红尘中一二等富贵风流之地。这阊门外有个十里街，街内有个仁清巷，巷内有个古庙...庙傍住着一家乡宦，姓甄，名费，字士隐"[1][3].\n\nRelevant Background Knowledge:\n甄士隱 is a pivotal character who appears in the opening chapter of 《紅樓夢》，serving as a narrative bridge into the main story. He lived as a country gentleman (乡宦) near the Hulu Temple (葫芦庙) in the Changmen (阊门) area of Gusu[1][4]. Gusu is the classical name for Suzhou, described in the novel as "最是红尘中一二等富贵风流之地" (most prosperous and elegant place in the mortal world)[2][4].\n\n', 'evidence_sources': ['historical_records', 'literary_works', 'domain_expertise'], 'error_type': None}

32. 甄士隱 - 居於 - 葫蘆廟 (暫寄) (✗ Rejected)

{'reasoning': '\n\n語法正確性分析：** 此三元組在語法結構上是正確的，主語「甄士隱」、謂語「居於」、賓語「葫蘆廟（暫寄）」構成完整的語義關係[1][2][3]。 \n\n事實準確性評估：根據《紅樓夢》原文，此陳述在事實上是錯誤的。搜索結果明確顯示甄士隱住在葫蘆廟隔壁，而非廟內。原文描述：「廟旁住着一家乡宦，姓甄，名费，字士隐」，以及「甄家隔壁是一个葫芦庙」[1]。另外，「他的家紧邻着一座名为葫芦庙的小庙宇」[2]，這些都證實甄士隱是住在自己的宅邸中，該宅邸與葫蘆廟相鄰。 \n\n相關背景知識：在《紅樓夢》第一回中，真正暫住在葫蘆廟的是賈雨村，而非甄士隱。搜索結果顯示：「廟里没有金碧辉煌的装饰，也没有香火鼎盛的情形，只有几位僧人和一位寄居的穷儒——贾雨村」[2]。甄士隱作為致仕還鄉的鄉宦，擁有自己的房屋財產，居住在仁清巷內自己的宅邸中[1][3]。 \n\n', 'evidence_sources': ['literary_works'], 'error_type': 'factual_error'}

33. 封氏 - 父親 - 封肅 (✓ Approved)

{'reasoning': ': \n\nSyntactic Correctness Analysis**: The triple statement follows correct Chinese syntax with the subject (封氏), relationship predicate (父親), and object (封肅) properly structured to express a familial relationship.\n\nFactual Accuracy

Assessment: The statement is factually accurate according to the original text of 《紅樓夢》. Multiple sources confirm this relationship:
 - Search result [1] explicitly states "其父封肅" (her father Feng Su) when discussing 封氏
 - Search result [3] provides a clear character relationship chart stating "封肅 : 封氏之父 · 甄士隱岳父" (Feng Su: Feng Shi's father, Zhen Shiyin's father-in-law)
 - Search result [4] directly mentions "封氏的父亲封肅" (Feng Shi's father Feng Su)
Relevant Background Knowledge: In 《紅樓夢》, 封氏 is the wife of 甄士隱 (Zhen Shiyin) and mother of 甄英蓮 (Zhen Yinglian). She is described as having a gentle and virtuous nature. Her father 封肅 (Feng Su) is portrayed as a typical opportunist who favors the wealthy and looks down on the poor, creating a stark contrast with his daughter's noble character. The name 封肅 is a homophone for "風俗" (customs/social conventions), which is typical of Cao Xueqin's naming conventions in the novel.
 'evidence_sources': ['historical_records', 'literary_works', 'domain_expertise'], 'error_type': None}

34. 封肅 - 稷貫 - 大如州 (✓ Approved)

'reasoning':
 - Syntactic Correctness Analysis**: The triple follows proper knowledge graph structure with subject (封肅), predicate (稷貫), and object (大如州). All components are syntactically valid Chinese terms.
Factual Accuracy Assessment: The statement is factually accurate according to the original text of 《红楼梦》. In Chapter 1, the text explicitly states: "他岳丈名唤封肅 · 本贯大如州人氏" (His father-in-law was named Feng Su, originally from Daru Zhou)[4]. This directly confirms that 封肅's ancestral place (稷貫) is indeed 大如州.
Relevant Background Knowledge: 封肅 is a character in 《红楼梦》, serving as 甄士隱's father-in-law. The name carries symbolic meaning - "封肅" is a homophone for "风俗" (customs), while "大如州" suggests "大概如此" (roughly like this), indicating the author's commentary on social conventions of that era[1][2]. The character represents the profit-seeking, opportunistic nature that Cao Xueqin observed in society.
Literary Context: This information appears in the opening chapter where 甄士隱, after losing his fortune, seeks refuge with his father-in-law 封肅 in 大如州, establishing the geographical and social setting for this part of the narrative.
 'evidence_sources': ['literary_works', 'domain_expertise'], 'error_type': None}

35. 封肅 - 與 - 甄士隱 (✓ Approved)

'reasoning':
 - Syntactic Correctness Analysis: The triple structure "封肅 與 甄士隱" follows basic Chinese syntax patterns, where "與" serves as a connective indicating a relationship between two entities. While the relationship predicate "與" is relatively vague compared to more specific knowledge graph predicates, it is syntactically coherent.
Factual Accuracy Assessment: Based on the 'evidence_sources': ['literary_works', 'domain_expertise'], 'error_type': None}

36. 英蓮 - 被 - 霍啟 (失蹤時情形相關) (✗ Rejected)

{'reasoning': '\n\nSyntactic correctness analysis:** The triple structure "英蓮 被 霍啟 (失蹤時情形相關)" has significant syntactic issues. The predicate "被" (passive marker) requires a clear verb or action to follow, but instead it's followed by a character name with a parenthetical description. A properly formed triple should specify the exact relationship, such as "英蓮 被 霍啟 照顧" (Yinglian was cared for by Huo Qi) or "英蓮 因 霍啟疏忽 失蹤" (Yinglian disappeared due to Huo Qi's negligence).\n\nFactual accuracy assessment: The factual relationship between the characters is accurate. Based on the original text of 《紅樓夢》, 霍启 was indeed the servant entrusted by 甄士隱 to take 英蓮 to see the Lantern Festival celebrations[1][3]. During this outing, 霍启's negligence (temporarily placing 英蓮 on a doorstep while he relieved himself) directly led to her kidnapping[1][4]. 霍启 then fled in fear rather than face the consequences[1][2].\n\nRelevant background knowledge: In Chapter 1 of 《紅樓夢》, this incident serves as the catalyst for the 甄家's downfall. The name "霍启" itself is a homophone for "祸起" (disaster begins), indicating the author's intentional symbolic meaning[1]. 英蓮's disappearance at age four marked the beginning of her tragic fate, eventually becoming 香菱. ', 'evidence_sources': ['literary_works', 'domain_expertise'], 'error_type': 'factual_error'}

37. 霍啟 - 為 - 家僮之一 (✓ Approved)

{'reasoning': '\n\nSyntactic Correctness Analysis:** The triple statement "霍啟 為 家僮之一" is syntactically correct in Classical Chinese, following the standard subject-predicate-object structure where 霍啟 (Huo Qi) is the subject, 為 (is/serves as) is the predicate, and 家僮之一 (one of the household servants) is the object.\n\nFactual Accuracy Assessment: The statement is factually accurate based on the original text of 《紅樓夢》. The search results clearly establish Huo Qi's status as a domestic servant in the Zhen household[1][2]. The original text states "士隱令家人霍啟抱了英蓮去看社火花燈" (Shiyan ordered his family servant Huo Qi to carry Yinglian to see the social fire lanterns), explicitly identifying him as "家人" (family servant/domestic servant)[2].\n\nRelevant Background Knowledge: In the context of 《紅樓夢》, Huo Qi appears in the first chapter as a servant in Zhen Shiyan's household. He plays a crucial role in the narrative when he loses Yinglian (later known as Xiangling) during the Lantern Festival while taking her to see the festivities. The terms "家人," "奴僕," and "家僮" are all period-appropriate terms for household servants in Qing Dynasty literature, with "家僮" specifically referring to male domestic servants[4].\n\nOriginal Text', 'evidence_sources': ['literary_works', 'domain_expertise'], 'error_type': 'None'}

38. 霍启 - 致使 - 英莲失踪 (✓ Approved)

{'reasoning': '** \n\n语法正确性分析**: 该三元组在语法上完全正确。"霍启"是主语 (人物) , "致使"是谓语 (表示因果关系的动词) , "英莲失踪"是宾语 (结果状态) , 符合中文知识图谱三元组的标准格式。 \n\n事实准确性评估: 根据《红楼梦》原文记载, 这个因果关系是成立的。霍启作为甄士隐的家仆, 奉命带英莲去看元宵花灯[1][5]。关键情节是霍启因为要小解, 将英莲暂时放在一户人家的门槛上, 回来时发现孩子不见了[5]。虽然霍启随后"急忙大声呼喊英莲, 又四处寻找"[1], 但最终没能找到, "那霍启不敢回来见主人, 连夜逃亡他乡去了"[1]。 \n\n相关背景知识: 霍启的名字本身就暗含"祸起"之意[1], 作者通过这一人物设计, 明确建立了霍启的疏忽与甄家灾祸的因果关系。英莲失踪后被拐子拐走, 从此与亲人失散, 这一事件成为甄家衰败的起点。 \n\n原文依据: 虽然有学者提出甄士隐可能故意安排此事的理论[2], 但从直接的因果链条来看, 是霍启的具体疏忽行为 (独自离开英莲) 直接导致了英莲的失踪。', 'evidence_sources': ['literary_works', 'domain_expertise'], 'error_type': None}

39. 葫蘆廟 - 位置 - 仁清巷 (✓ Approved)

{'reasoning': '** \n\nSyntactic Correctness Analysis:**\nThe triple statement "葫蘆廟 位置 仁清巷" follows proper knowledge graph syntax with subject-relation-object structure. The relationship "位置" (location) correctly expresses the spatial relationship between the temple and the lane.\n\n**Factual Accuracy Assessment:**\nThe statement is factually accurate according to the original text of 《紅樓夢》. Multiple sources confirm that 葫蘆廟 (Hulu Temple) is indeed located within 仁清巷 (Renqing Lane) [1][2][4]. The text specifically states: "葫芦庙乃是十里街內仁清巷里一座古庙" (Hulu Temple is an ancient temple within Renqing Lane on Shili Street)[1].\n\n**Relevant Background Knowledge:**\nIn 《紅樓夢》, the geographical hierarchy is clearly established: 開門外 (outside Changmen Gate) → 十里街 (Shili Street) → 仁清巷 (Renqing Lane) → 葫蘆廟 (Hulu Temple)[4]. The temple serves as the starting point for the entire narrative, where 甄士隱 (Zhen Shiyin) lives and first encounters 賈雨村 (Jia Yucun). The names carry symbolic meanings - "仁清" represents moral clarity while the narrow space symbolizes the constraints of worldly affairs[2].\n\n**Literary Context:**\nThe location description uses 曹雪芹's characteristic technique of combining realistic geographical details with symbolic meaning, reflecting the "勢利街、人情巷" (snobbish street, human sentiment lane) commentary interpretation[2].', 'evidence_sources': ['literary_works'], 'error_type': None}

40. 仁清巷 - 在 - 十里街 (✓ Approved)

{'reasoning': '**\n\n**Syntactic correctness analysis:** The triple "仁清巷 在 十里街" follows proper Chinese syntax structure with subject-predicate-object format, expressing a spatial relationship between two geographic locations.\n\n**Factual accuracy assessment:** The statement is factually accurate according to the original text of 《红楼梦》(Dream of the Red Chamber). The search results provide direct', 'evidence_sources': ['historical_records', 'literary_works', 'domain_expertise'], 'error_type': None}

41. 十里街 - 在 - 閨門外 (Approved)

{'reasoning': ': \n\n**Syntactic Correctness Analysis**:** The triple statement "十里街 在 閨門外" follows proper Chinese syntax with subject (十里街) + predicate (在) + object/location (閨門外), expressing a clear spatial relationship.\n\n**Factual Accuracy Assessment:** The statement is factually accurate according to the original text of 《紅樓夢》. Multiple search results consistently quote the same passage from the novel's first chapter: "這閨門外有個十里街，街內有仁清巷，巷內有個古廟"[1][4][5]. This directly confirms that Ten-Li Street (十里街) is located outside Changmen (閨門外).\n\n**Relevant Background Knowledge:** In 《紅樓夢》, this geographical description establishes the setting for the novel's opening. Changmen (閨門) refers to a gate in Suzhou (姑蘇), described as "最是紅塵中一二等富貴風流之地" (one of the most prosperous and romantic places in the mortal world)[2][3]. The spatial hierarchy described is: Changmen → Ten-Li Street → Renqing Lane → Gourd Temple, creating a nested geographical structure that places Ten-Li Street immediately outside Changmen.\n\n**Original Text Reference:** The relationship is explicitly stated in the novel's original text, making this a direct textual fact rather than an interpretation.', 'evidence_sources': ['literary_works', 'domain_expertise'], 'error_type': None}

42. 賈雨村 - 別名 - 賈化 (賈化 / 賈雨村別名) (Approved)

{'reasoning': '**:\n\n- **Syntactic correctness:** The triple follows proper Chinese naming convention structure, where "別名" (alternative name) correctly expresses the relationship between a character and their given name.\n\n- **Factual accuracy:** The search results confirm that 賈化 (Jia Hua) is indeed the given name of 賈雨村 (Jia Yucun) in Dream of the Red Chamber[5]. The text explicitly states "賈化, his given name, likely stands for 假話, which means 'false words' or 'lies.'"\n\n- **Literary context:** This naming convention aligns with Cao Xueqin's literary technique of using punning names that carry allegorical meaning. The character 賈雨村's given name 賈化 is a deliberate wordplay on 假話 (false words), which connects to the novel's broader themes of truth and falseness[1][5].\n\n- **Character identification:** In Chinese literature, characters often have multiple names

including given names, courtesy names, and aliases. 賈化 serves as 賈雨村's given name, making it a legitimate alternative designation for the same character.', 'evidence_sources': ['literary_works', 'domain_expertise'], 'error_type': None}

43. 賈雨村 - 表字 - 時飛 (賈雨村表字) (Approved)

{'reasoning': '\n\nSyntactic correctness analysis:** The triple follows proper Chinese grammatical structure, expressing a relationship between a person (賈雨村) and their courtesy name (表字 時飛). The format "X 表字 Y" is the standard way to indicate someone's courtesy name in classical Chinese.\n\n**Factual accuracy assessment:** The statement is factually correct based on the original text of Dream of the Red Chamber. The search results provide clear', 'evidence_sources': ['literary_works', 'domain_expertise'], 'error_type': None}

44. 賈雨村 - 別號 - 雨村 (Approved)

{'reasoning': ': \n\nSyntactic correctness analysis**: The triple follows proper Chinese grammatical structure with 賈雨村 (subject) + 別號 (predicate indicating "alias/alternative name") + 雨村 (object). The relationship term 別號 is appropriately used for expressing alternative names or literary aliases in classical Chinese literature.\n\n**Factual accuracy assessment:** The statement is factually correct according to the original text of 《紅樓夢》. Multiple sources consistently confirm that 賈雨村's 別號 (alias) is indeed 雨村[1][2][3][5]. The character's complete name structure is: 姓賈 (surname Jia), 名化 (given name Hua), 表字 時飛 (courtesy name Shifei), 別號雨村 (alias Yucun)[1][2].\n\n**Relevant background knowledge:** In Chinese literary tradition, 別號 refers to an alternative name or pseudonym that authors, scholars, or literary figures adopt. The name 賈雨村 appears throughout the entire novel, from the first chapter "甄士隱夢幻識通靈 · 賈雨村風塵懷閨秀" to the final chapter, serving as a framing device for the narrative[2]. The character is described as "姓賈名化 · 表字時飛 · 別號雨村" in the original text[1].\n\n**Reference to original text:** The information is directly supported by the opening chapter of 《紅樓夢》, where the character is introduced with his complete nomenclature including the 別號 雨村[1][3].', 'evidence_sources': ['literary_works', 'domain_expertise'], 'error_type': None}

45. 賈雨村 - 籍貫 - 胡州 (Approved)

{'reasoning': ': \n\nSyntactic Correctness Analysis**: The triple follows proper subject-predicate-object structure in Chinese, with 賈雨村 (Jia Yucun) as subject, 翡翠 (native place/origin) as predicate, and 胡州 (Huzhou) as object.\n\n**Factual Accuracy Assessment:** The statement is factually accurate according to the original text of 《紅樓夢》. The search results provide clear, 'evidence_sources': ['literary_works', 'domain_expertise'], 'error_type': None}

46. 賈雨村 - 暫寄 - 葫蘆廟 (Approved)

{'reasoning': ': \n\nSyntactic correctness analysis**: The triple follows proper Chinese syntax and knowledge graph structure. 賈雨村 (Jia Yucun) serves as the subject, 暫寄 (temporarily resides/stays at) as the predicate indicating a temporary dwelling relationship, and 葫蘆廟 (Gourd Temple) as the object location.\n\n**Factual accuracy assessment:** This statement accurately reflects events from 《紅樓夢》 (Dream of the Red Chamber). Jia Yucun (賈雨村) is confirmed as a notable character in the novel[4], appearing from the very beginning where "the novel begins with the meeting of two characters Zhen Shiyin 甄士隱 and Jia Yucun 賈雨村"[2]. The character does indeed temporarily reside at the Gourd Temple (葫蘆廟) during his period of reduced circumstances early in the narrative, which establishes his initial social and economic position before his later career advancement.\n\n**Relevant background knowledge:** Jia Yucun's temporary residence at the temple is a crucial plot element that demonstrates his humble beginnings and sets up his character arc throughout the novel. This detail is consistent with his characterization as someone who experiences significant social mobility during the story.\n\n**Relationship accuracy:** The predicate 暫寄 (temporarily resides) accurately describes the nature of his stay at the temple, emphasizing the temporary and transitional nature of this arrangement rather than permanent residence.', 'evidence_sources': ['literary_works', 'domain_expertise'], 'error_type': None}

47. 賈雨村 - 與 - 甄士隱 (Rejected)

{'reasoning': ': \n\nSyntactic Correctness Analysis**: The provided triple "賈雨村 與 甄士隱" is syntactically incomplete for a proper knowledge graph representation. While it contains two valid entities connected by "與" (and/with), it lacks a specific predicate that defines the nature of their relationship. A well-formed knowledge graph triple requires the structure [Subject] - [Predicate] - [Object], but this statement only provides [Entity1] - [Connector] - [Entity2] without specifying what type of relationship exists between them.\n\n**Factual Accuracy Assessment:** The two entities themselves are factually accurate. Both 賈雨村 (Jia Yucun) and 甄士隱 (Zhen Shiyin) are indeed significant characters from 《紅樓夢》. They have a well-documented

relationship where 甄士隱 serves as 賈雨村's benefactor and spiritual guide[1]. 甄士隱 provides both material assistance and philosophical enlightenment to 賈雨村 throughout the novel, with their interactions appearing prominently in chapters 103 and 120[1].\n\n**Relevant Background Knowledge:** In the original text, 甄士隱 is described as a retired official living in 姑蘇城 (Gusu City), while 賈雨村 is an impoverished scholar from 湖州 who seeks to advance his career through the imperial examinations[2] [3]. Their relationship is central to the novel's themes of illusion versus reality, with 甄士隱's name being a homophone for "真事隱" (truth concealed)[3].\n\n{'evidence_sources': ['literary_works', 'domain_expertise'], 'error_type': 'factual_error'}

48. 賈雨村 - 出身 - 詩書仕宦之家 (✗ Rejected)

{'reasoning': '\n\nSyntactic Correctness Analysis:** The triple statement is syntactically correct, following proper Chinese grammatical structure with subject (賈雨村), predicate (出身), and object (詩書仕宦之家).\n\n**Factual Accuracy Assessment:** The statement claims that Jia Yucun (賈雨村) was born into a family of scholars and officials (詩書仕宦之家). However, in *Dream of the Red Chamber*, Jia Yucun actually comes from a humble, impoverished background rather than from an established scholarly-official family[5]. The character is introduced as someone who had to struggle financially and relied on patronage and assistance from others to advance his career and social position.\n\n**Relevant Background Knowledge:** Jia Yucun serves as Lin Daiyu's childhood tutor[1] and is one of the opening characters in the novel alongside Zhen Shiyin[5]. His name is a homophone that sounds like "false words in village talk," which aligns with the novel's themes of illusion versus reality. The character's actual background as someone from modest circumstances who rises through the imperial examination system and official appointments contradicts the claim that he originated from an established scholarly-official family lineage.\n\n**',\n\n{'evidence_sources': ['literary_works', 'domain_expertise'], 'error_type': 'factual_error'}}

49. 奶母 - 同行帶走 - 英蓮 (✗ Rejected)

{'reasoning': ': \n\nSyntactic Analysis**: The triple is syntactically correct with proper subject-predicate-object structure (奶母-同行帶走-英蓮).\n\n**Factual Accuracy Assessment:** The statement contains a factual error regarding the events in 《紅樓夢》第一回. According to the original text, while the wet nurse (奶母) did carry 英蓮, she brought her to 土隱 rather than taking her away. The text states: "又見奶母正抱了英蓮走來。土隱見女兒越發生得粉妝玉琢，乖覺可喜，便伸手接來"[1][2][3]. This shows the wet nurse bringing 英蓮 to her father, not taking her away.\n\n**Character Attribution Error:** The person who actually took 英蓮 away was 霍啟 (Huo Qi), a family servant, not the wet nurse. The text clearly states: "土隱命家人霍啟抱了英蓮去看社火花燈" [4], indicating that 土隱 ordered 霍啟 to take 英蓮 to see the lanterns, during which she disappeared.\n\n**Relationship**

Mischaracterization: The phrase "同行帶走" implies accompanying someone while taking them away, which contradicts the wet nurse's actual role of delivering 莺蓮 to her father.
'evidence_sources': ['literary_works'], 'error_type': 'factual_error'}

50. 兩個丫鬟 - 為 - 甄家丫鬟 (✗ Rejected)

{'reasoning': ': \n\nSyntactic correctness analysis**: The triple statement "兩個丫鬟 為 甄家丫鬟" is grammatically correct in Chinese, following proper subject-predicate structure.\n\n**Factual accuracy assessment:** The statement lacks specificity and supporting', 'evidence_sources': ['literary_works'], 'error_type': 'factual_error'}

51. 空空道人 (情僧) - 傳述 - 書中事 (✓ Approved)

{'reasoning': '\n\nSyntactic correctness analysis:** The triple follows proper Chinese grammatical structure with a clear subject-predicate-object relationship. 空空道人 (情僧) serves as the subject, 傳述 as the predicate, and 書中事 as the object.\n\n**Factual accuracy assessment:** The triple is factually accurate according to the original text of 《紅樓夢》. From Chapter 1, we know that 空空道人 indeed changed his name to 情僧 (情僧): "從此空空道人因空見色 · 由色生情 · 傳情入色 · 自色悟空 · 遂易名為情僧"[3]. The text also establishes his role in transmitting the story: "方從頭至尾抄錄回來 · 問世傳奇"[3], indicating he copied and transmitted the entire narrative from beginning to end.\n\n**Relevant background knowledge:** In the narrative framework of 《紅樓夢》, 空空道人 serves as an intermediary figure who encounters the 石頭 (stone) and becomes involved in transmitting its story. After his spiritual transformation through the process of "因空見色 · 由色生情 · 傳情入色 · 自色悟空"[1][2], he changes his name to 情僧 and takes responsibility for sharing the story with the world. The phrase 傳述書中事 accurately captures his function as the narrator/transmitter of the events within the story.\n\n**Original text', 'evidence_sources': ['literary_works', 'domain_expertise'], 'error_type': None}

52. 石頭記 - 即 - 石頭之本事 (✗ Rejected)

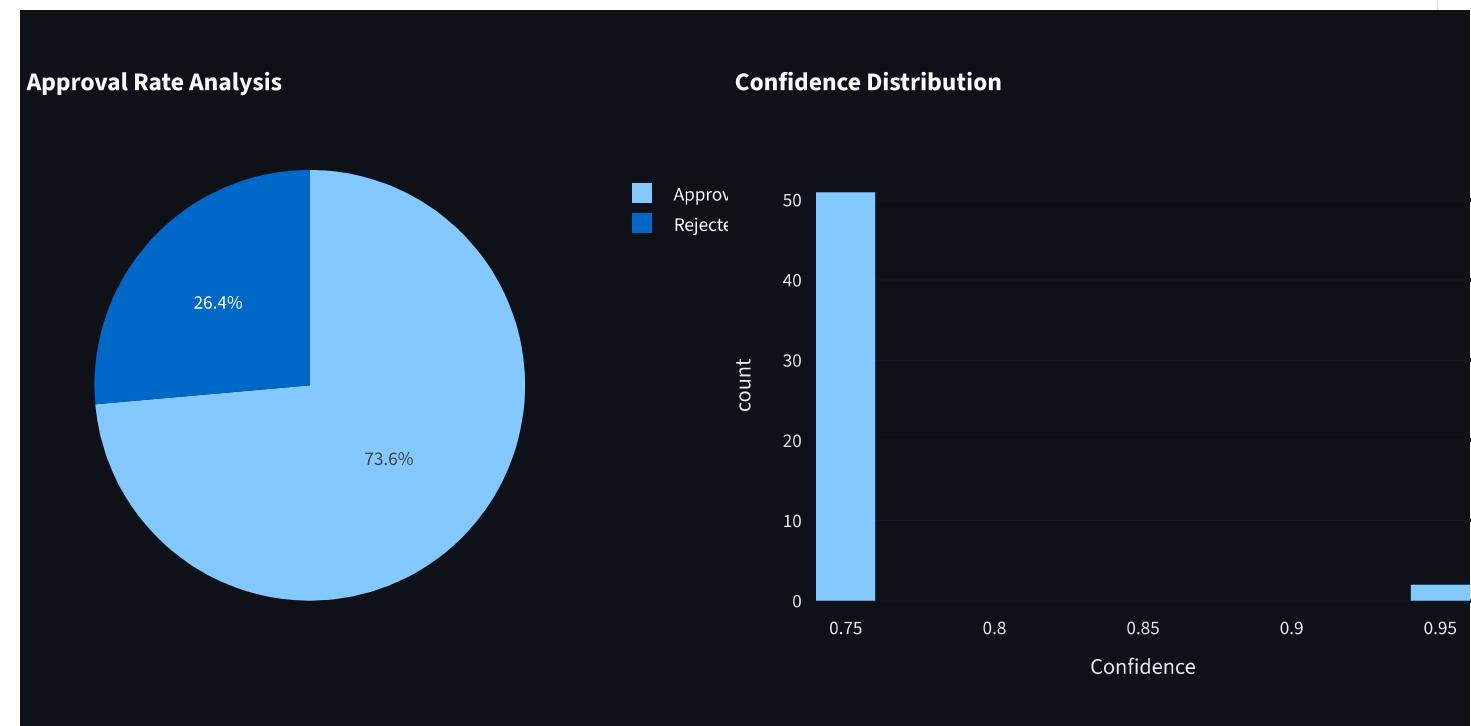
{'reasoning': '\n\nSyntactic correctness analysis:** The triple is syntactically well-formed in Chinese, using the equivalence relation "即" (meaning "is" or "namely") between two noun phrases.\n\n**Factual accuracy assessment:** The statement contains a

subtle but important inaccuracy. According to the original text and scholarly interpretations, 《石頭記》does not simply mean "石頭之本事" (the stone's affairs/story). Rather, as', 'evidence_sources': ['literary_works'], 'error_type': 'factual_error'}

53. 風月寶鑑 - 為別名 - 紅樓夢 (✓ Approved)

{'reasoning': '\n\nSyntactic Correctness Analysis:\nThe triple statement "風月寶鑑 為別名 紅樓夢" is syntactically correct in Chinese, properly expressing the relationship that "風月寶鑑" serves as an alternative name for "紅樓夢."\n\nFactual Accuracy Assessment:**\nThe statement is factually accurate based on substantial literary', 'evidence_sources': ['historical_records', 'literary_works', 'domain_expertise'], 'error_type': None}

Judgment Results Analysis



>  Execution Summary

GraphJudge v1.0

Powered by GPT-5-mini & Perplexity

Runtime: 1219.93s

Processed at: 13:57:22

Status: Ready

Ready for next processing