

Jingkou Garrison Poet to Become an Official or Seclusion Complex and Poetry Creation

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Keywords: Jingkou Garrison Poet, Becoming an Official or Seclusion Complex, Poetry Creation

Abstract: The becoming an official or seclusion complex and poetry creation have a great relationship: the tangled more sinecure, this reality provides the time conditions for poetry creation; the becoming an official or seclusion complex is an important theme of poetry creation, and the hidden behind the entanglement is the poet dedication to the country, help the world sincere feelings. All the poets stationed in Jingkou attending the imperial examinations, so the becoming an official or retreat complex is their common complex, and also an important thrust to enrich their poems.

In the Jia Dao period, the Qing Dynasty Has declined, in such a social context, their official career of Jingkou garrison people will certainly not be bright, and their understanding of this is more complex and profound. They will the becoming an official or seclusion complex resort to writing, become their important content of poetry works, also express their serve the country and the world, this is also the garrison people of the late Qing Dynasty spirit world thumbnail.

1. Aim in woods and spring, mind gallery temple: Becoming an official or seclusion complex of Qing Rui, Xie Qing

Qing Rui and Xie Qing were not obsessed with the imperial examination, and chose the secluded life of poetry, but their respect for the way of Confucius and Mencius and the heart of achievements, made it impossible to completely achieve Bodhi clean, not think of the dust net. Therefore, they will intentionally show the moon, explore the Vatican ambition unpaid sorrow, or light or thick, but also really touch the heart of the gentry bureaucracy in the Qing Dynasty, which are rich expressions and improve the meaning and value of their poems[1].

Most of the Chinese scholars and officials with seclusion are “interested in woods and spring and minded in temple”. When enjoying the life of landscape and pastoral songs, they are more or less accompanied by seclusion and official, and even the life that ambition is difficult to achieve. In his early years, Qing Rui abandoned imperial examination without a direct ideal of “supporting the country and world” and an unpaid expression of ambition, but he could still see his desire for an official career and his unwilling not to be an official in some poems. “Drunk month” describes the situation of drinking under the month, the end couplet “flying wine cup struggle a drunk, a thousand years still leave a name” to reproduce Li Bai “ancient sages are lonely, only drink to leave its name”

lofty ambition. Qing Rui is as a literati deeply influenced by the way of Confucius and Mencius, the deep desire to help the people, fame through the ages, thus, in the drunk chant, release depression.

Xie Qing was intelligent, and has known poetry books in the childhood, had participated in the imperial examination, and then gave up; into the barracks, meritorious, later resigned. Xie Qing built a strong career ambition, because of it, the poor way and the official fame of the sad mood is more obvious. There are about 40 poems expressing his hidden state of mind, accounting for a quarter of the total poems.

Poor life is difficult to dissolve the depression of Xie Qing heart, there is a sentence “thin cooking can make his wife and children happy, small drink is difficult to eliminate the block base sorrow”[2]. Poet was born in the family of soldiery, there is no lack of famous ancestors, but he failed to promote the family, feel pain, can only send sorrow about poetry, “several generations of fame, no poor sorrow and send poetry.”

Most of the frustrated feudal scholars in China were ambitious and unwilling to follow the trend. When sharp opposition and conflicts were formed in their inner and external environment, they often chose to defend their integrity and often relieved themselves. Xie Qing said “if life is floating, small body cherish small. good looks has no long time, passing clouds around. Living idle natural instincts near lazy, love and enjoy the joy of family. Greedy husband heavy profit fame, used to shed parting tears.” Unfortunate life, motivates the poet's thinking and feelings of life, is also disguised self-comfort: the poet elaborated the state of life, for their own life choice highly annotation: life is not people love long hero short of breath, leisure will enjoy the joy of family, greed for fame and wealth will be astray. These seemingly bright and open-minded words are not a bit helpless and bitter.

Because of the pursuit of fame, Xie Qing retired in the unpaid ambition will linger, and the poet wants to get relieved. Such emotional entanglement cycle, repeated, projected in the daily bit of life, condensed into poetry. The poems of Xie Qing and Qing Rui expressing the becoming an official or reclusion mood reflect each other, revealing the mood of the Qing Dynasty garrison scholars “Aim in woods and spring, mind gallery temple” incisively and vividly.

2. Do not dare to resign, time fleets past: Bu Yan adhere to the pain of the official

Bu Yan had a very firm ambition to serve the king and help the world, and was noble. However, after success the imperial examination, he was only a local official for decades, and was dismissed from office, and his life had no improvement. The pain caused by the huge gap between ideal and reality is heavy and lasting, because of it, telling “the pain of sticking to the official” is the repeated theme of his poems. There are as many as fifty such poems, or one-third of the total volume.

Bu Yan has a unique and beautiful expectation for the official career, once imagine their own rise at the same time, but also constructed a prosperous picture: “close to the imperial capital, many scholar celebrate success.” Bu Yan is the noble and unsullied person so that do not go with the public, the poem “one piano and a crane” shows its ambition: “feather clothes clear leisure interest, string song elegant sound. Rhyme appropriate flow moral politics, honest communist official motto.”

Throughout the human world, there are the will of the world, and with the crane is often difficult in the complex real world like a fish in water, but easy to produce and the reality of sharp conflict or contradiction, life is more sad, Bu Yan belongs to this column. In his long poem “Recollections”, the woman's tragic experience is used, and the poet's feeling of sadness permeates between the lines. The woman is diligent in housework all day, but can't earn money, increasing poverty and accumulated overwork. What's worse, she was abandoned by her husband who had already passed the imperial examinations. Bu Yan passed the imperial examinations and served the officials diligently. He did not dare to slack off. However, he lingered among the local petty officials for a long time and had no hope of promotion. Bu Yan involved in official disputes, was impeached and demoted, had

everywhere appeal fruitless. Sad appearance is like abandoned woman.

Impeachment and demotion to the micro officials, the impact is fatal, thus, Bu Yan to this matter, in several works to express his grievances and anger, “Book Anger”: “life is quite proud, who period difficulties. Books and other Jing Zhou not alone easy rope, pearl also fall HePu is difficult to get.” Impeachment and demotion “blocked” Bu Yan's promotion road. Official career is difficulty, will inevitably breed away from officialdom, return to the pastoral idea, but persistent in officialdom Bu Yan will only be such ideas into a painful chant, thus, official career frustrated and unwilling to retire into the contradiction has become its difficult to get rid of the life anxiety and confusion. The poet knew that promotion is hopeless, the future is uncertain, is physical and mental exhaustion, but still not far away, can only waste time in reading book and creating poetry. “Crane and Qin book together a boat”: “in addition to the piano and book, eventually beside the crowing Crane. Quit without long, return to a boat.” The death of the eunuch in poetry, books and piano painting is also difficult to really slow, only in the end and the crane in the wild, can dispel sorrow, but the heart of the people, make Bu Yan stick hard in the officialdom.

This kind of attitude of struggling to stick to in the hopeless predicament, and with a little tragic meaning, and it is not the most precious spiritual characteristics of the traditional Chinese scholar-officials.

3. For 30 years in Chang An is not easy, see the sea and cross flow: Yan Qing' tangled pain of persisting an official or seclusion complex

Yan Qing efforts to stick to the ideal of “respect and follow up the Yao and Shun”, in the same time, and country in crisis, consciously fulfill the traditional Chinese literati “history with poetry” historical mission; not, can accept new ideas, positive thinking of change, and in these processes to adhere to the tradition of loyalty and patriotism. And such a clear mind and wisdom are useless in the dark officialdom of the late Qing Dynasty, so that the hard wandering between the official and the hidden, can only create a “Chao Yin” (To be an official is to maintain a state of spiritual seclusion) realm with poetry and books, release the mind and hope for the future. His large volume of poetry creation, which is closely related to this experience.

When the Yan Qing succeed the imperial examination, the Qing Dynasty was already declining. Western powers invaded and bullied the regime, the ruling and opposition unrest, social contradictions and officialdom ecology deteriorated. In such a harsh official environment, even if Yan Qing is ability, can only send idle sinecure, waste time.

The official work department for 30 years, but can only be to “the fate of idle duties my whole life” from my evaluation. Yan Qing's bitter official mindedness, in his fifty-year-old statement: “time fleets past, busy can idle a few people. Hand put a cup of alcohol when sorrow or happy, wealthy in knowledge is rich or poor.” Poet was in the officialdom, has been the year of destiny, but the ideal is empty, can only spare time, by wine pouring sorrow, so that he doubted his life choice from the text of martial arts. But in the doubt, still hope to can have a bright future. The sense of disappointment caused by the embarrassed official career, after decades of years of precipitation, has become the psychological haze that is difficult to swing in Yan Qing life, so that even when the official career is improved, the inner sense of pleasure is greatly reduced, more is anxiety which “poor strong man dying, heart still become a hero”.

In the situation of frowning, ambition unpaid, Yan Qing is still struggling to stick to the ambition of the world, at the same time, the pain of official career frustration is unbearable, so that always want to avoid the world, and the heart is unwilling. This kind of tangled pain persisting an official or seclusion prompted it to choose the “Chao Yin” way of life —— after official business, pay attention to one's own moral uplift, in the world of poetry and books to put the mind and guard the ideal. ”He

said: “hand in books, stay and words heart period. Passers-by have returned, but I will go to it. Looking for peace policy, talk about poetry of Zi Zhan. Nothing is on, and the birds do not know.” group poem simulates Su Dongpo's “Man Tingfang ·Coming or Back” , and also seeks the way of life relief of “coming or back, where do I return”.

Under the guidance of the specific world situation, many garrison people in Jingkou changed from force to literature and accepted the Confucian, in order to realize the ideal of benefiting the people and helping the world and continuing the glory of the family. However, the pressure of the imperial examination in the late Qing Dynasty and the deterioration of the official ecology often could not get what they wanted. Those who do not work live with infinite regret and are unwilling to relax; those who do not work mostly waste time in the anxiety of poor career and retirement, and they simultaneously choose to dispel the suffering of unpaid ambition. Therefore, they write a lot and create many poems showing the complex of official affairs. Their desire and reluctance to give up “the Temple” is the common life complex of many frustrated Chinese feudal gentry in officialdom. Therefore, it shows the sense of responsibility and spirit of responsibility of the traditional soul of the world and the people.

Acknowledgement

Fund: This paper is the concluding thesis of the project “YanQing Study of Mongolian Poets in the late Qing Dynasty” (NJSY19236) under the perspective of the Education Department of Inner Mongolia Autonomous Region.

References

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- [2] Bu Yan. *Ting Qiu Ge Ou Chao, the National Library of China collection of Tongzhi nine years (1870) engraved book.* Cite Bu Yan's all poem from this collection in this article.