

Three Periods Depicting the Life of a Great Man: The Ups and Downs of Xin Qiji

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Abstract: At the beginning, the author quotes Yu Qiji's evaluation of Xin Qiji in Chinese Literary Lineage, saying that since Xin Qiji's death, the high-level culture of an era has been in its twilight, and that "this may be the twilight of the entire ancient Chinese literary lineage in my mind". However, from all the poems created by Xin Qiji, it is obvious that there will be many different feelings, whether it is his ideological connotation, creative mentality, or language color, the differences in artistic techniques are very obvious. So it is summarized as the "three periods" of Xin Qiji's words: the youthful momentousness, the middle-aged recluse, the late years of despondency. This article centers on these three periods to see the ups and downs of Xin Qiji's life.

Keywords: Xin Qiji; Poet, Poetry; Life; Heroes

1. The Period of Great Ambition (1162-1181)

Nowadays, people laughingly call Xin Qiji as "the first hot-blooded young man in Song Dynasty".[1] Indeed, Xin Qiji's life at this time is the most spirited, lofty youth, all the future can be expected stage.

The stage has been since Song Gaozong Shaoxing thirty-two years Xin Qiji offer captive return to the south until Chunxi eight years of dismissal to bring the lake.

During this period, the Song and Jin dynasties were in a state of intense ethnic conflict, which slowly began to subside after the signing of the "Longxing Peace Treaty". However, in the Southern Song Dynasty, more intense class conflicts erupted, such as the "Li Jin Rebellion", the "Yao Ming Bo Rebellion" and the "Lai Wenzheng Rebellion".[2] The most influential one was the uprising of Lai Wenzheng, a tea vendor, which had the greatest impact. At the same time, the scope was also the widest, and it lasted for half a year

in total.

The class conflict in this period has a certain degree of cover for the national conflict. In the first few years of his return to the South, he served as a minor official in the local government, first as a judge in Nantong; in 1170, he was transferred from the local government to Lin'an, the capital city of the Southern Song Dynasty, to be the chief official of the Sinan Temple; in 1172, he was sent to Chuzhou as a governor for the first time, and he reduced or exempted the tax, stabilized the agriculture, and supported the business, with excellent political achievements; he was loved by the people. 1174, he was transferred to be the counsellor of the East Pacification Department, and he was still actively presenting to the imperial court. To the court, he once submitted to the "ten theories of beauty and celery", to analyze the situation between the enemy and us, and will be a strong army to restore the country this plan effectively; also submitted to the prime minister "nine proposals", the "ten theories of beauty and celery" thought in-depth explanation, has never been truly implemented and adopted. The ruler always refused to reuse Xin Qiji, Xin Qiji is also very bitter at the ruler's distrust of himself.

Under the status quo of the Southern Song ruler's meteoric rise, he always insisted on the anti-war stance: focusing on the people's hearts and minds and seizing the internal unity, Xin Qiji repeatedly advised the imperial court on the war strategy, but the ruler never paid much attention to it. He was very conscientious and responsible when he was an official, and sought very many benefits for the people. In Hunan, he created the "Flying Tiger Army", which had a high morale and was brave and good at fighting. He was a good official with a sober political mind to worry about the country and the people. But in his country for the benefit of the people. Some of the admonition of the malicious serious injury slanders and

libel let Xin Qiji inch. In the "on the thieves son", he wanted to tell his own bitter feelings to the emperor: "the author was born just clumsy self-confidence, not tolerated by the people in the past, the author afraid that the words have not been out of the mouth and the disaster will not ensue" under such circumstances [2] In such a situation, Xin Qiji was forced to keep his passion on the one hand, but he also had to be careful and prudent on the other. In this period, the language style of Xin Qiji's words is all about worrying about the country and the people, the depression of not being able to fulfill his ambition, and the boredom of the darkness of the officialdom.

During this period, he wrote "Bodhisattva Barbarian - Appreciation Pavilion for Prime Minister Ye Fugue", in which "people say that the head is long, always from the white in the sorrow. Clapping his hands and laughing at the sand gulls, all are sad", Xin Qiji has been eager to go to the battlefield, to restore the Song dynasty, but was hit by the reality of the successive blows, his heart of sorrow no one can say, no one can understand, he was not afraid of sacrifice, only eagerly looking forward to gallop to the battlefield, and the blood of the warriors who have thrown their heads together to regain the Central Plains, but the gap between the reality and the dream of the slowly stealing the Xin Qiji's But the gap between reality and dream is slowly stealing away Xin Qiji's lofty ambition and leaving him empty of sorrow.

2. The Period of Retirement (1181-1203)

From November 1181 when he was dismissed from his post to the summer of 1203 when he was appointed as the governor of Shaoxing and the governor of East Zhejiang Province, Xin Qiji's living condition was mostly in idleness and seclusion.[2] In October 1195, he was impeached and dismissed from his post, after which he started to live in seclusion for more than twenty years, and during this process, he was also reinstated to the shrine, but in the end, he still did not change the status quo of being idle and living in seclusion. During this period of time, Xin Qiji lived more away from the imperial court, in the forests and landscapes.

During this period, he composed many words and phrases of peace and quiet: "Qing Ping Le - Village Dwelling" with its low thatched roof and green grass on the stream; "West River

Moon - Walking on Huangsha Road at Night" with its scent of rice flowers and the sound of frogs; this period was also richer and more varied in themes and styles than the previous one.[3] In this period, the themes and styles were more varied than before. During this period, although Xin Qiji often traveled to the mountains and rivers, and wrote a lot of idyllic poems, but every time he saw the great mountains and rivers, but always triggered in the bottom of his heart, he lamented that the country was in a state of affairs, and that he could not do anything to help, and he could not get rid of his sadness, and he was full of wanting to recover the Central Plains. Most of Xin's poems during this period were about the idyllic landscapes and fields, bidding farewell to his friends, and sighing at the time of his return to the past.

It was during this period that Xin Qiji wrote "Ugly Nu'er" (Scripture on the Wall of the Road to Mount Boshan), which reads, "Now that the author know all the sorrows, the author want to talk about them. "the author want to tell you more, but the author say it's a cool autumn day." [4] It is very impressive. This song is full of Xin Qiji's inner sorrow, it contains many complex feelings of Xin Qiji, the country is not enough to live, the Central Plains has not been recovered, he is powerless to the rulers of the dynasty surged to the heart, although every day away from the officialdom and the scenery of nature as a companion, but he has never put down his own dream of serving the country, to see the beautiful scenery will be touched by the scene of sadness, to see the people's lives will be blamed for the sadness. Xin Qiji put a heavy burden on his own shoulders, his hope is that the people live in peace and work happily, national unity and peace, but the reality is always not as he expected.

3. The Twilight Period of Lian Po's Old Age and Ambition (1203-1207)

Xin Qiji is not only a great writer, he is almost a perfect, comprehensive to the extreme "hexagonal warrior", he is very military strategy, although not used, but full of patriotic fervor.[5]

In the third year of Jiatai (1203), when Xin Qiji was already sixty-four years old, he was appointed by the imperial court to be the Pacifier of the East Road of Zhejiang. In the

next year, he was reappointed as the governor of Zhenjiang.[2] However, when he saw that the court was not fully prepared for the Jin Dynasty, he predicted that the Northern Expedition would surely fail; soon afterward he was transferred to Zhenjiang Prefecture by the court and was forced to leave the front line. He climbed the Beigu Pavilion to lament his disappointment at not being able to serve his country, and wrote "Yongyoule - Jingkou Beigu Pavilion Huaigu", of which the most moving is "Think of the past, jinggo iron horse, swallowed ten thousand miles like a tiger".[6] His full-bloodedness is known only to himself. Later, under the attack of some admonition officials, Xin Qiji was demoted, and he himself took the initiative to resign and leave the officialdom which made him full of disappointment and helplessness.

In 1206, the Southern Song declared war on the Jin Dynasty, known as the Kaixi Northern Expedition, which, as Xin Qiji puts it, failed one after another. In May, the Song court lost the Northern Expedition. The court once again remembered Xin Qiji, but it was too late, as Xin Qiji was already seriously ill and bedridden. On September 10th, in a mood of grief, the poet left this world forever "and stopped when he was about to die, calling out to kill the thieves." [2] This four years is also the last course of his life, poetry creation has really come to an end. Now he only made more than twenty words, but they are unique. This is Xin Qiji twilight 18 years on this life review and helpless feelings. Although Xin Qiji in his twilight years was already disillusioned with the ruler's approach, he was still willing to give it a try in the face of his desire to regain the lost territories, but in the end, he ended his life with regrets. The style of Xin's lyrics at this stage of his life has slowly become more subdued from the initial high spirits, and the content has become more and more profoundly painful and contradictory. In this period, Xin's style is generous and tragic, and is characterized by boldness and exuberance.

During this period, he wrote "Sending the Sword to Fu Yanshou": Three feet of Mo Xie shines in the cold, try to pick the lamp and look carefully. And hang the empty lounge as a qin companion, do not have to bring to chop Loulan. Although a short four sentences, seemingly calm, but the ambition is difficult to

pay the anger came out, this time in his later years, although Xin Qiji has the heart, but in the recluse in the middle of the wasted their youth, but also powerless to have more opportunities to realize their ambitions, he was heartbroken, extremely regrettable, it can be said that at the time of the death of Xin Qiji, the heart of the country is still united in the scene. His bravery and determination also made him famous for a while. Hong Mai, a writer of the same time, described him as "leading fifty horsemen with his bare hands, and fetching them among fifty thousand people, like holding a cunning rabbit." With such martial arts skill, he was indeed a worldly hero of that era.[6]

In his life, Xin Qiji never gave up his goal of national unification to recover the Central Plains.[7] Heroes are useless, he was not reused when he was young, the ruler always let him in the civil position, wasting his talent in martial arts ability; middle age when he was impeached he went into hiding, wasting his youthful years, ambition is difficult to fulfill; late in life when the ruler finally pay attention to Xin Qiji's talent, it is too late, a generation of heroes, and the world long death. Twenty-seven years after his death, the Jin Dynasty fell, Xin Qiji never became a general, but in the world of words, across the six worlds, sweeping away the ages. No matter whether he was in the officialdom or in seclusion, his eyes were on the people and the country; he could put down his pen to secure the world, and mount his horse to cut down thieves and bandits; Xin Qiji injected chivalry and tenderness into his words. Although his life in the recovery of lost territory has never been pleased, but perhaps the word is Xin Qiji on the other side of the emotional support, he will be the heart of the joy, resentment, sadness are written into the words of the words, some people often say that poetry is the poet's romantic expression of the language, pen when he wrote all the feelings of the heart, sword when he a point of protection of the country's well-being. Ancient authors often use poetry as a carrier to express their emotions, opinions and attitudes of their expression of different methods or blunt, open or subtle, implicit, or open the door, so the correct evaluation of the author's views and attitudes must be based on a wide range of readings and accurate understanding of the basis of the poem must be

accurately analyzed so that somebody can summarize the author's views and attitudes expressed in the work. [4]

Unlike most literati, Xin Qiji's poems are not only written with ink and brush, but also dipped in blood and tears. When reading Xin Qiji's poems, people will always realize a strong patriotic feeling and feel the majestic momentum. As one of the representative lyricists of the heroic school of lyricism, Xin Qiji's poems have far-reaching influence.[8] As one of the representative wordsmiths of the school of bold and unrestrained words, Xin Qiji's poems have a profound influence. Xin Qiji's poems express the expectations and disappointments of the times, and express the hero's heroism and grief. Xin Qiji's life, as Guo Moruo said: Iron plate copper arpeggio, following the Dongpo singing the Great River to the east; beautiful celery sad corn, hope that the Southern Song Dynasty do not fly south with the geese.[9] Such a great man's life encountered too many life and death moments, encountered too many ups and downs, but Xin Qiji has always insisted on his own life.[10] But Xin Qiji has always insisted on his own inner thoughts. He never succumbed to the injustice of fate, but took up the pen and sword, and waved a colorful brush for that era. Every poem he wrote let people feel the different character and emotion of Xin Qiji in different stages of his life.[11] .

4. Conclusion

In the history of ancient Chinese literature, the poet Xin Qiji was chosen to be analyzed, and was really shocked by the extraordinary nature of his life. For the young generation of the 21st century, faith implies the original heart and mission of seeking happiness for the Chinese people and the revival of the Chinese nation; for Xin Qiji at that time it was the restoration of the Central Plains, the restoration of the lost land and the restoration of the homeland. From the roughness of the north to the charm of the south, his whole life was drifting. Lamenting his life's efforts for this one goal, the passion is always surging, the world is vast, he kept disappointing, but never despair. Today do not have to miss the home in a drunken dream a breeze, a mouthful of tea, in the warm sunshine, when the fingertips across the history, in front of the eyes is already a million miles of rivers and mountains.

For modern people, understand the poet can only be written through his poetry to read, each poet's poems are full of their own life ups and downs, emotional intertwined, the only constant is their heart for the pursuit of ideals, some people spend their lives just want to regain the lost ground, some people live a life of freedom for a few moments, no matter what kind of lifestyle, in today's miracles and myths they have created! No matter which way of life they live, the miracles and myths they have created today are enough for a lifetime of learning.

This life "to do their best, listen to God's fate", not a negative attitude, but the most open and comfortable life, some people spend their lives in the pursuit of poetry and faraway places, but often forget the scenery around them. And Xin Qiji's life has experienced the youthful, middle-aged recluse, late in life forlorn. The hero of his life can only sing the elegy of loneliness, surrounded by chaos, song and dance, he stood alone in the end of the lights.

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