The Poetry Writing Activities and Poetics Connotation in the Diplomatic Banquet of the Ruling Qing in the Spring and Autumn Period Seen from the Meeting of Chui Long

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Abstract: The most characteristic of the literary activities in the Spring and Autumn Period is the poetry activities and rhetorical activities of the ruling princes in the diplomatic banquet. Take the coveted meeting as an example. Between Zhou Lijun and Zeng, Zheng Guoqiqing and Jin Guo Zhao Wenz'i's poetry and rhetoric and shunmei all show the gentleman's gentle and gentle gentleman's style. It also reflects the characteristics and grandeur of the Spring and Autumn literary activities with the ritual as the background.

1. Poetry Activities in Spring and Autumn Period and Civilization of Rites and Music in Zong and Zhou Dynasties

Preface to Mao's Poetry says: "Poets, where their aspirations are, take their hearts as their aspirations and speak as their poems." "Poetry" as a way of expressing people's feelings and aspirations, especially in the era of Zong Zhou's ritual and music civilization. Whether it is a "song poem" with music or a "fu poem" recited without music, it is a symbol of the civilization of etiquette and music. In the diplomatic activities between countries, impromptu poems represent a high-level speech paradigm that has infiltrated Zhou Li's temperament. Confucius in The Analects of Confucius said, "If you recite 300 poems, you will not be able to give them political guidance; if you use them in all directions, you will not be able to get them right; though there are many, you will also be ridiculed?" [1], "exclusive pairing" refers to the random response to various diplomatic rewards and negotiations by Fu poems. The activities of inspecting the poems in Zuo Zhuan mainly concentrated in the era of Lu Xianggong and Lu Zhaogong, and the main body of the poems was also the ruling ministers who controlled the state affairs. At this time, in the middle and late period of the Spring and Autumn Period, it is also the historical background of the power of the ruling party. The ruling princes made the Quartet's hiring Yan and the diplomatic confederations in the form of poems to distort the expression of national will and personal sentiment. On the one hand, they rely on their familiarity and understanding of the text of "Poetry", on the other hand, they also reflect their personal temperament of elegant and intelligent and intelligent. They have gained an aesthetic experience of physical and mental pleasure in the Yan Yan ceremony, which is intertwined and enjoyed by the guests. The poem itself has gained rich and fresh vitality through the ritual context.

2. The meeting of Chulong

2.1 Poetry-fu Activities in Chulong Meeting

The seven scholar-bureaucrats of Zheng State, Yan Heng, and Zhao Weni of Jin State, as recorded in Zuo Zhuan Xianggong's Twenty-seven Years, illustrate in detail:

Zheng Boheng enjoyed Zhao Meng in Chulong, Zizhan, Boyou, Zixi, Zicai, Zidauncle and Erzishi followed. Zhao Meng said, "Seven sons follow the monarch and adore the martial arts. Please give all the Fu to the emperor and see the aspirations of the seven sons. Zi Zhanfu's "Grass
Worm", Zhao Meng said: "Good, the people's lord, also restrain the military, is not enough." Bo You-fu's "Quail’s Cardia", Zhao Meng said: "The words of bed are not beyond the threshold, the situation is wild? It's not what people get." In the fourth chapter of Zixi's poem "millet seedlings," Zhao Meng said, "if you are few, how can you use force?" Wu, please accept the chapter of his death." Uncle Zi wrote "Wild Weeds" and Zhao Meng said, "My son is very kind." In an ode to cricket, Zhao Meng said: "good, Lord of the family, I have hope." Gongsun Duan wrote "Sanghu" and Zhao Meng said, "The bandits have made friends with the bandits. Where will the blessing go? If Bao is a man of words, if he wishes to resign from fortune, will he get it?" [2]

Zheng Jiangong hosted a banquet for Zhao Wenzi, the ruling Qing of Jin Dynasty, and Zheng Guoqizi Xiangcong (Erzishi fingerprint section and Gongsun section). Zhao Wenzi asked Qizi to write poems to observe their aspirations respectively. Zi Zhan first wrote "Grass Worm". In his poems, "no gentleman is seen, worrying" and "neither is seen nor stopped, but my heart says" [3] to express his admiration for Wenzi. Wenzi Huizanzi is a virtuous master of the people, and modestly says that he dares not be called a "gentleman". Bo Youfu's "Quail's Cardia" is a poem written to defend people against their monarchy and adultery, while Bo Youfu takes his "no good man, I think you are a king" [4] to irony himself as Zheng Mugong's great-grandson. But the Jane Gong was Xuansun of Zheng Mugong, but he became the monarch, suspicious of the monarch. Bo has rushed to give this poem, and Wenzi thinks that Zheng’s internal affairs (the words of the bed) should not be heard by others. This is rude. Zi Xifu's "Sui Miao" four chapters, the same as the former introduction of Fan Xuanzi, and Ji Wuzi accepted, Zhao Wenzi deduced, showing that Wenzi is more restrained and calm than Fan Xuanzi. The son of the tribute to the "vicesitudes of life", with his poem "seeing the gentleman, how happy it is" "see the gentleman, Deyin Kongjiao" [5], called Wenzi as a gentleman, Wenzi modest, request to accept the last one in this poem The poetry of the chapter. The last chapter of the poem says: "The heart is loved, and it is not awkward. The center is hidden, why forget it" [6], which means that the reputation of the product will be hidden in the heart. Zidashu's Fu "Wild Weeds" takes his poem "A Beautiful Person" [7] to praise Wen Zi. Yin Duan's ode "Cricket" takes its poem "There is no shortage of good music, good scholar Qu Qu" [8], which means that Wen Zi's etiquette Rong Zhi is appropriate. Gongsun Duan Fu "Sanghu", taking its "gentleman happy professional, by the day of Hu" [9] also think that Wen Zi is a gentleman. Wen Zi also affirmed the last chapter of the poem: "He handed over bandits Ao and Wan Fu to beg" [10] to answer Gongsun. All six praised Wen Zi's respect and admiration for the State of Jin, except Bo who wrote poems to insinuate Jun Zheng.

After the feast was over, Wenzi and the uncle made a wonderful comment on Zheng Qizi: Wenzi told his uncle, "Boyou will kill you." How long can poetry last when it expresses its ambition and intends to falsify it, and when it complains of public grievances, it regards itself as a guest of honor? Fortunately, he died afterwards. The uncle said to him, "Of course, he has already wasted money. The so-called"less than five people"is what the Master said. Wenzi said, "The rest are the masters of all generations, and those who died after Zizhan have never forgotten to surrender. Secondly, the Yinduan clan is happy but not desolate, happy to comfort the people, not prostitution to make it, or later death? [11]

Wenzi and the uncle both predicted that after the irony of the monarch, he would inevitably encounter bad results, and then he was attacked and killed by the priest. The other six sons are warm and courteous. There is a poetry between Zhao Wenzi and Zheng Qizi.

2.2 The Connotation and Remains of Chunglong Meeting

Twenty-one years after the Chuilong Meeting (sixteen years of Lu Zhaogong), Six Qings of Zheng Guo enjoyed the Xuanzi of Jin and Han Dynasty and wrote poems during the banquet. Xuanzi demanded that "Zheng Zhi could not be given" [12]. Therefore, the poems of Six Zifu are all based on Zheng Feng: Ziku Fu "Wild Vine Grass", Zichan Fu "Lamb Fur", Uncle Zi Fu "Qi Clothes", Ziyou Fu "Wind and Rain", Ziqi Fu "Women with Cars" and Ziliu Fu "Qiong". Six sons all adore the beauty of Xuanzi, reiterate the good poetry of Jin and Zheng, Xuanzi responded one by one, and endowed the poem "I will". Take the meaning of "rest on the four sides" and "I fear the
power of heaven and protect it at the right time for the rest of the night" [13]. He said that he was determined to calm down the chaos and was respectful all night long. The Five Cardinal Husbands of Zichan and Wudalifu all bowed down: "The Five Children are in turmoil and dare not bow down to virtue" [14].

Zheng was weak in the middle and late Spring and Autumn Period and was sandwiched between several big countries. The reason why it can maintain the national fortune for a long time is really inseparable from the efforts of the wise, competent and gentle ruling ministers of Zheng. "Zheng to weak countries will sign the land, the gentleman to elegant gas support not decline" [15]. Several poems composing activities participated by Zheng Guozhu Qing can be described as a grand cultural landscape in the Spring and Autumn Period. Especially for the meeting in Longcheng, the Qing scholar Lao Xiaoyu said: "The meeting in Longcheng, where seven children compose poems, is a great artistic event in Spring and Autumn." [16]

3. Examples of Poetry-fusing Activities among Governing Ministers in Multinational Countries

In addition, another example of Yan Heng's poetry activities in many countries is given. According to Zuo Zhuan Zhao's First Year, Zhao Meng, Uncle Sun Leopard of Lu State, and Dr. Cao Guo entered Zheng State in Jin Dynasty. Zheng Bo gave a banquet and was accompanied by Zheng Guozipi.

Zhao Meng is a guest, the end of the ceremony is a banquet, Mu Shu Fu "Magpie Nest". Zhao Meng said, "Wu can't bear it." He also wrote Collecting Oysters. Said: "Small countries for the sake of the poor, big countries for the sake of provincial use, it is not life." Zi Pifu's death chapter in Wild Foot of Death. Zhao Mengfu wrote "Chang Di" and said, "My brother is better than Israel, and I can make him stop barking." Mu Shu, Zi Pi and Cao Dafu bowed to each other and raised the rank of Jue. They said, "Small country Lai Zi, I know it is safe from cruelty." After drinking happily, Zhao Meng said, "I am no longer here!" [17]

The important ministers of the four countries had a banquet together. The Jin State was the largest and the three countries were the weakest. Uncle Sun Leopard's magpie nest is a metaphor of Zhao Meng's achievements in governing Jin, and his collection of oysters is self-evident: the weak state of Lu needs to rely on the powerful state of Jin. The last chapter of Zipi's poem "Wild Foot with Death" also praises Zhao Meng of Jin Dynasty for helping the princes with morality, so there must be no irreverent act of bullying. Zhao Mengqian was quick-witted and calm. His Fu Changdi showed that Jin was willing to be a brotherly country of the three countries and shelter them. The three of them clamored for each other and the banquet was going smoothly. Everyone was happy. These three countries may have the political purpose of seeking asylum in the Jin Dynasty, but the political purpose of these utilitarian interests is subtly placed in the singing and singing of poetry, and it can also be enjoyed by the guests and the host. I am afraid that this is the governor of the Spring and Autumn Period. .

According to the above discussion, you can generally know the scene of the ruling poetry, and there are many wonderful scenes recorded in the history. There is no need to say more here.

4. The Poetic Connotation of the Diplomatic Banquet Poetry Activity of the Spring and Autumn Governing Qing

In the Spring and Autumn Period, the relationship between the nations was subtle, and the alliance was frequent. The killing of the country and the war were often suspended in a diplomatic poem. The small country is called the beauty of the big country, and the generosity of the big country to the small country lies in a poem. The creator concealed his own mind, listening to the poet's astutely obtaining the information and subtly responding. "The elegance of art conveys the minds of each other just right." The intertwined, the host and the host are happy [18]. Personal emotion and national will can be subtly conveyed by composing poems, "but in a cup of wine, composing poems turns to satire". As a literary and artistic poem, it is integrated with the ritual
ceremony that represents the Zhou ritual order. The artistic charm of the poem itself is also able to 
maintain rich and fresh vitality under the lighting of the ritual atmosphere. Both those who write 
poems and express their wishes and those who observe poems have obtained extremely high 
aesthetic experience. It can be said that the Spring and Autumn Ruling Qing is the most important 
participant and experiencer of this Spring and Autumn Elegant Literature. No wonder Zhao wenzi 
praised: "I am no longer here!" [19]

References

[1] Yang Bojun, Translations and Annotations of the Analects of Confucius, Zhonghua Bookstore, 
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(Revised Edition), Zhonghua Bookstore, 2009, P. 1134, 1135, 1381, 1381, 1209, 1120.


10.


[18] Fu Daobin, Poetry Can Be Viewed: Culture of Rite and Music and the Spirit of Poetics in the 