

Study on Structure of Qu Yuan

Abuduwaili Sisa

Department of literature Neijiang Normal University, Sichuan. Neijiang, China

Abstract: *Qu Yuan* (born c. 339 BCE, *Quyi* [now Zigui, Hubei province], China—died 278 BCE, Hunan) was one of the greatest poets of ancient China and the earliest known by name. His highly original and imaginative verse had an enormous influence over early Chinese poetry. *Qu Yuan* was born in Chu. Chu was one of the most important states at that time, it was a large state in the central valley of the Yangtze River (Chang Jiang). Shamanistic tradition in folk rites and legends that influenced poetry of *Qu Yuan*. Although the main idea of *Qu Yuan*'s poetry is patriotism. In this paper I've mainly study on structure of Lisao.

Keywords: Lisao; Structure; research.

1. Preface

Chinese classical literature refers to literary works from the days before the Qin dynasty to the year of 1919, and is virtually unbroken strand enduring dynastic changes [3]. In the history of China, there were about 16 dynasties in history. Qu Yuan one of the most important poet from Qin. His great work was *Chuci*. *Chuci* (song of chu) follows the *Book of Songs* as an important poem collection from ancient China with far-reaching influence. *Chuci* as the book's Chinese name indicates, is derived from the songs of the southern state of Chu during the Warring States period. It pioneered romanticism in Chinese poetry. *Liuxiang* and *Wangyi* collected and compiled the works of the noted poet *Qu Yuan* and some others as *The Song of Chu* [3].

As we all knew, in the history of Chinese literature, "Chuci" has two different meanings, on is new style of poetry since Kingdom of Chu; another as a collection of poetry made by *Liuxiang*. in a different word *Chuci* means one of poetry styles, and a book of poetry collection. However, to deeply understand *Qu Yuan* it is necessary to understand what is *Chuci*. *Qu Yuan* was most one of the important poets from ancient China especially from *Chu*.

Qu Yuan (born c. 339 BCE, *Quyi* [now Zigui, Hubei province], China—died 278 BCE, Hunan) was one of the greatest poets of ancient China and the earliest known by name. His highly original and imaginative verse had an enormous influence over early Chinese poetry. *Qu Yuan* was born in Chu. Chu was one of the most important states at that time, it was a large state in the central valley of the Yangtze River (Chang Jiang). Shamanistic tradition in folk rites and legends that influenced poetry of *Qu Yuan*. Although the main idea of *Qu Yuan*'s poetry is patriotism. Such as *Lisao*, *Jiuge*, etc. From this point, *Qu Yuan* was great hero and patriot from ancient China. At the present time, Chinese also celebrate *Qu Yuan* once a year.

2. Poetry of Qu Yuan

Lisao and *Chuci* were important works written by *Qu Yuan*. In *Lisao*, *Qu Yuan* mainly expressed political ideas about society of Chuguo. At the first time he wrote: I was offspring of Gaoyang. My family was great family, and I am great person from great family. In the other hand to say, he remarked that his family is great and noble. He wrote:

My ancestor was Gaoyang, my father's name was Boyong,
I was born in great year and great moments of the time.

As clear above, *Qu Yuan* remarked that he is from great family, was born in great years and great times. This is important prologue of the poem. Because at the beginning we can see he was member of big and noble family, but the society wasn't good as he thought. this was crucial idea of *Lisao*. *Lisao* in Chinese is sadness when one was apart from country or relationships. He wrote:

Because i was born in great year and great time,
My father had given me beautiful name and spirit.

His ideas and thoughts were beautiful but he wasn't born at the true time and true days. This was most important reason made him be sad for mother country, and this is the main reason gave this poetry patriotic meanings.

After death of Confucius, Chinese poetry was more representative, mainly about 2nd century B.C. It's enough reason to say that there is nothing like it in the history of Chinese literature. It illumines many a native pronouncement on the poetic art, the drift of which would otherwise remain obscure. For poetry has been defined by the Chinese as "emotion expressed in words," a definition perhaps not more inadequate than Wordsworth's "impassioned expression." "Poetry," they say, "knows no law." And again, "The men of old reckoned it the highest excellence in poetry that the meaning should lie beyond the words, and that the reader should have to think it out." Of these three canons only the last can be said to have survived to the present day. But in the fourth century b.c [2]. *Qu Yuan* and his school created new style of writing poetry as irregular metres and thoughts. This was speciality and creativity in *Lisao*. Such as follows:

In the morning, there is a magnolia tree; in the evening,
there is a vast expanse of land.

The sun and moon suddenly do not flood, and spring and autumn follow in sequence.

Only the scattered grass and trees, fearing the beauty's twilight.

Why not change to this degree if you abandon filth instead of being strong?

Riding on the Qiji to gallop, let's take the lead in our journey!

The purity of the past three empresses solidified the place

of many beauties.

Zhashen pepper and mushroom osmanthus are not just about sewing and weaving!

Bi Yao and Shun were both diligent in following the path and found their way.

The example above shows that Qu Yuan was great to creative new style of poetry, such as new order, new meters and new rhyme. This was Qu Yuan's style of writing Chuci. Example:

The prosperity of He Jie and Zhou was like a cloak,
but the only shortcut was to be embarrassed.

The secret pleasures of the husband party are elusive,
and the road is secluded and treacherous.

How can I fear the disaster and the defeat of the imperial court!

Suddenly running around in order,
and following the footsteps of the former king.

Qu Yuan didn't investigate Yu Zhongqing's feelings,
but instead believed in slander and became angry.

Yu Gu knew that Jian Jian was a threat and could not bear to let go.

Thinking of the Nine Heavens as righteous is only for the sake of spiritual cultivation.

At dusk, I thought it was time to change my way in the middle of the Qiang Dynasty!

At first, I talked to Yu Cheng and regretted having him.

His thoughts was pioneers and good to country. Because except to creative new styles in poetry Qu Yuan also expressed great patriotic ideas in writing. This is not only very meaningful works in time of Chu but also very useful to moderns days.

But even though his thought was great and useful because of upper classes didn't accept his ideas, Qu Yuan was sad about destiny of homeland. Example:

It's not difficult for me to part ways with you,
but it hurts the quantification of spiritual cultivation.

There are nine hundred acres of orchids and a hundred acres of orchids.

Qi Liuyi and Jie Chexi, mixed Du Heng and Fang Zhi.

The branches and leaves of Ji are lush and steep,
and I wish to wait for the time when I will cut them.

Although it withers away, there is no harm in it,
mourning the filth of all the fragrant flowers.

Everyone competes with greed and never tires of seeking.

As we all know, Qu Yuan was born great times and great family, but age of Qu Yuan was not great as his birth and family. He always thought about fate of nation and homeland. To criticize upper classes not for fault but for luxury life and forget to people and homeland. In this point, we can see that Qu Yuan was great and noble and very patriotic. At the end, Qu Yuan was death by suicide in River. By being dead, Qu Yuan told to the world that, life is great not because we are luxury and wealth but because we can fight for nation and homeland. Example:

Suddenly, I walked through the flowing sand,
following the red water and accommodating it.

Liang Jinxi, the commander of Jiaolong,
ordered the Western Emperor's envoy to be involved.

The road construction is far and arduous, with many cars waiting for the path.

If the road is not clear, turn left and point to the west sea as an opportunity.

Tun Yu Che has a thousand carriages, and Qi Yu Dai drives in parallel.

The eight dragons driving the chariot coil along,
and the flags carrying the clouds wave in wind.

Suppressing one's ambition and feeling restrained, the divine is soaring high.

Playing 'Nine Songs' while dancing' Shao ', chatting about holidays to steal music.

Zh i Sh ē ng H ē ng Xi Xi, suddenly glancing at Fu's old hometown.

The servant was filled with sorrow and the horse was in his arms,

curled up in the situation but unable to do anything.

Luan said: It's already done!

No one knows about our country, so why bother with our old capital!

I will leave Peng Xianzhi's residence without any concern for good governance!

Qu Yuan is the type of a loyal Minister. He enjoyed the full confidence of his Prince until at length the jealousies and intrigues of rivals sapped his position in the State. Then it was that he composed the Li Sao, or Falling into Trouble, the first section of which extends to nearly 400 lines. Beginning from the birth of the writer, it describes his cultivation of virtue and his earnest endeavour to translate precept into practice. Discouraged by failure, he visits the grave of the Emperor Shun (chapter ii.), and gives himself up to prayer, until at length a phoenix-car and dragons appear, and carry him in search of his ideal away beyond the domain of mortality,—the chariot of the Sun moving slowly to light him longer on the way, the Moon leading and the Winds bringing up the rear,—up to the very palace of God. Unable to gain admission here, he seeks out a famous magician, who counsels him to stand firm and to continue his search; whereupon, surrounded by gorgeous clouds and dazzling rainbows, and amid the music of tinkling ornaments attached to his car, he starts from the Milky Way, and passing the Western Pole, reaches the sources of the Yellow River. Before long he is once again in sight of his native land, but without having discovered the object of his search.

Lisao has two main parts. In the first part, Qu Yuan said that he was from noble family, and was born great times. in this part, we can see that Qu Yuan mainly expressed romantic idea. But he found out that, upper class didn't hear his words, he felt great sadness deep in heart. In the second part, he wrote his experiences. from function, we can explain this poetry in two different ways. One is as follow:

Li (leaving, apart from) = being sad/ feel sadness



Signifir



Signified

Sao (mourning) = being harmful/ broken heart



Signifir



Signified

Another one is follow:

Li is Signifier Be apart is Signified
 Leaving is Signifier Mourning is Signified

Need to say that, Lisao doesn't mean usual Leaving or being part. Qu Yuan said he was from noble family, but his ideas and reality has no common points, so he felt sadness in one's heart, as mourning and being part. It's clear that, poet's inner world was so clear and strong, but reality was not. From this point, we can see that Lisao is not only romanticism but also is realism. The word Mourning has two different meanings, one is the poet (Qu Yuan); another is the people from Chu includes the poet (Qu Yuan). as follow:

Being part  Mourning(1)
 Mourning(2)

Number one is the poet; number two is his people. This kind of structure not only plays the role understanding this poem but also plays the role to enjoy deep beauty in this poem. From this point, we can also see as follow:

Signifier of part  heart of poet
 Signifier of function  the word Lisao
 Meaning of the word  popular meaning
 Meaning of the sign  acceptance of reader

3. Conclusion

Patriotism is an excellent tradition in the literature in China. Throughout its long history, writers from China have sung about the landscapes of their homeland through their unique and beautiful brushstrokes. Behind this long-standing tradition lies the unique charm of various cultures in China.

When we talk about patriotism in Chinese literature, we have to say Qu Yuan; When we talk about Qu Yuan, we have to mention Chu Ci. In the history of Chinese literature, the name "Chu Ci" has two meanings. It refers to a new poetic style that emerged in the late Warring States period in the state of Chu. The main creator of this new poetic style was Qu Yuan, whose characteristics include "writing Chu language, writing Chu life, recording Chu land, and naming Chu objects." One is a collection of poems compiled by Liu Xiang in the late Western Han Dynasty, which includes works by Qu Yuan, Song Yu, and Han Dynasty imitations of this poetic style, titled "Chu Ci". Therefore, "Chu Ci" is the name of a poetic style and also the name of a poetry collection. It is obvious that the essence of Qu Yuan's main poetry creation is patriotism. The above mentioned "writing about the land of Chu, creating Chu life, and recording the appearance of Chu" formed Qu Yuan's poetry. The core ideology and sentiment of patriotism. While creating, Qu Yuan discovered that his body and mind were tightly connected to this land. Qu Yuan was

also pursuing the future of his country and the happiness of the people. Qu Yuan witnessed the tragic reality caused by the corrupt upper class. Qu Yuan felt sorrowful due to his inability to change the fate of his country and the evil of the corrupt class. His poetry is full of beautiful romanticism, while also practicing profound philosophical concepts. From this perspective, Qu Yuan is a poet, philosopher, politician, and utopian thinker.

Qu Yuan was a famous patriotic poet in ancient China. His patriotic ideology has profound connotations and extensive influence.

Qu Yuan wrote many immortal poems throughout his life, becoming a great poet in the history of Chinese literature. Qu Yuan's life was a struggle for the fate of the Chu state. Although his ideals and goals were not realized under the rejection and attack of the corrupt forces of Chu, his spirit, thoughts, and emotions are valuable. Qu Yuan loved his country and the people, and passionately and persistently pursued the idea of implementing "beautiful governance". Qu Yuan fought tirelessly against corrupt forces for the realization of this ideal, suffering merciless blows and framing. However, he never regretted his actions and remained steadfast throughout his life, demonstrating his noble character. His sentiment is not only from the perspective of patriotism, but also from the standard of being a person, which is worth learning from.

Acknowledgments

(Researching Project: Uyghur Translation of Qu Yuan and It's Database 2021QN14 Neijiang Normal University.)

References

- [1] Herbert Allen Giles. A History of Chinese Literature, September 13, 2013, P52
- [2] HERBERT A. GILES, M. A., LL. D. (Aberd.). A HISTORY OF CHINESE LITERATURE, PROFESSOR OF CHINESE IN THE UNIVERSITY OF CAMBRIDGE AND LATE H. B. M. CONSUL AT NINGPO, P75
- [3] Liao Huaying. A Glimpse Of Chinese Culture, Foreign language teaching and researching press
- [4] Youguoen. On Chuci, Classical literature press, 1957
- [5] Qian Zhongshu The Pipe and Awl Collection. Zhonghua Book Company. August 1979
- [6] Li Jiayan Li Jiayan's Collection of Classical Literature Essays Shanghai Ancient Books Publishing House, March 1987
- [7] Yuan Xingpei History of Chinese Literature (Volume 1) Higher Education Press, August 1999
- [8] Zhao Yiheng Introduction to Semiotics in Literature China Ancient Books Publishing House, 1998