

## A Study on Urban Poetry of Xinjiang in the Qing Dynasty

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**Abstract:** The poetry composed by Xiyu (western region) poets of Qing Dynasty have been reviewed from the perspective of the city, business activities and citizens' entertainment are all elements of western regions' poems and hence these works are full of city style. With efficient governance of the Qing Regime, the traditional stereotyped impressions were unfettered as poetry themselves went to western regions and took responsibility for creating poems, which brings a fast development of the urban poetry in Qing Dynasty.

### 1. Preface

Xinjiang(named as Western region in ancient times) [1], located in north-west China, has always been an integral part of China. From Qin Dynasty and Han Dynasty to date, there are all assortment of poetry describing Xinjiang, including renovating masterpieces with Yue Fu old titles by poetry who have not been to Xinjiang and works about Xinjiang's splendid landscape or challenging changes in Xinjiang by those who have been there. With its reversal of political situation, construction and exploration of Xinjiang as well as the growing number of wandering people and soldiers, then the works reflecting social life and recording social customs are produced in succession [2].

City appears in the development of business and develops accompanying with the progress of humankind's civilizations, its presence marking human beings are in the course of maturity and civilization. Qing government attaches importance to rule Xinjiang: from the 20th year to the 24th year of Empire Qianlong (1775-1759) [3], the uproars leading by Dzungaria tribe in the north of Mount Tianshan and an ethnic group of Hezhuo in the south of Mount Tianshan are successively appeased, thus the south and north of Mount Tianshan are united. To achieve a long-term stability, the Qing government has established a series of rules and regulations. As such, the comprehensive management has built a production-led landscape of stability and unity and has formed some agriculture-and -nomadic-based cities, which gives impetus to the modernization construction and development of Xinjiang [4].

### 2. Elements of Business Activities in Poems

Under the rule of Qing government, the splendor of cities in Xinjiang is worth of observation. Before Qing Dynasty, only a few people went out of Shanhaiguan but large numbers in Qing Dynasty went to Western region due to varied reasons. The view of poems therefore is more cosmopolitan and full of reality, so the historical value the works have. In works the businessman groups and business activities are frequent and traditional images are changed. As such, cities seem to be the symbolic of flourish and prosperity.

Turpan written by SaYinga being on the way to his post from Wushi county to Hami county in the 13th year of Empire Daoguang reads: "Yanhu" living in Guangan are almost "minhui"(all minor ethic groups) , here streets brims with wagon running and sedan shuttling; "tanqian" is carried in the night fair with lanterns shining, asking a pot of wine and listening to orchestral music. Guangan is Turpan; "yanhu" means household; "minhui" means Uigur. Turpan was then a city living different minor ethnic groups and busy transportation road was then crowded by wagons. For "gambling of 'tanqian' carried on the night fair", "tanqian" is a kind of gambling, noted by Sayinga in his poem with "shining lanterns in the fair all night and populous is the 'liubo'", "liubo" is a kind of game,

here refers to gambling. Business activities last for all night and people in city are addicted to gambling. “chuntai” means table. There were dishes and music as well as entertainment day and night, as it is, obviously, so prosperous city is.

Similar descriptions, except for Turpan, are in works by urban poets in Xinjiang of Qing Dynasty, in which main cities having specialized section for trade are recorded. Urumchi is described by Sayinga as “being a provincial capital owing to genius and talents, equivalence to capital of Beijing with business groups gathering; several mills and pavilions are built (Abstracted from Urumchi ). Descriptions in Jiyun’s work---along the streets stand many taverns and shops, luxuriant sweeping willows are like clouds, people all returning home at midnight and still resounding there a hit of Pipa music.(poetry about Urumchi, the second of habits and customs). Stores in the fair are as dense as scales, after the fall of night fair, business groups can enjoy orchestral music. People in Urumchi are characterized by “prefer sea food than exotic food, the demands for the sea food are more than supply(the third poetry of specials in Urumchi)”. The sea food were sold from Beijing to Guihua city where businessmen sold food to Urumchi. People living in the city didn’t bargain for sea food, reflecting the affluence of the city.

Except for fairs, there is also special Bazha(bazaar) for trade and business in different regions of economy in varied-levels. Fuqing wrote in his Zhuzhici of exotic regions “exquisite jade carvings yet elegant leather are sold in the fair”. Attractive and alluring jades and leather are in Aksu’s fairs, and descriptions of “vendors coming and going, business competition is fierce” demonstrate its hustle and bustle of citylife. Traditional trade is reflected in “ stalls open to the streets to allure the customers” of ZhuZigui’s Shepherd Singing in Mount Tianshan; Barter system is presented in “ women gather in bazaar to barter their cloth with others’ products such as sheep” of WangZengyi’s Huijiang Zayong. All assortment of barterers from other regions spread over Kashgar bazaar, busy trade there was and interpreters were required. Laining Zashi by TieBao describes “competitive and frequent trade and prevailing translation and interpretation expand the market and freight wagons are running around the Tibet”, poets are full of praises for the affluence of people’s life. Zhuzhici of West borders by QiYunshi describes “spectacular landform makes Juyu a customs clearance mouth; all treasure are transferred around and expected to draw a picturesque of Zhou”, reflecting the images of vendors and businessmen as well as praises for social security and stability under the rule of Qing Dynasty.

Except for business activities in inner city and some foreign-related charters, Aksu by WangZengyi reads “Aksu is convenient for trade with traffic arteries, large number of businessmen as well as various goods”. The vendors and businessmen of Jin trade with people of Aksu, and Zhuzhici of exotic regions by FuQing reads “many households and various exotic food attract south people to trade with north people”. Yerqiang traded all goods with other ethnic groups, there are always treasure and all sorts of people. As such, merchants in Jiangsu-Zhejiang carrying goods to buy jades. South people refer to people living in Jiangsu-Zhejiang regions and north people refer to the minor ethnic groups at the north borders of China. Reasoning by the poetry, these merchants have started business activities. Huijiang Zayong by WangZengyi describes “exquisite porcelain bowl is like horses’ red hooves, glowing like tilt’s shining; merchants from state of Anjiyan carry exquisite goods to Hindustan (Zhuzhici of exotic regions by FuQing)”, the State of Anjiyan is located at the east of the Fergana basin in the Republic of Kyrgyzstan. Hindustan, an affiliated country under the rule of Mughal India is located at the north of Pakistan, Central Asian merchants came to China along the Silk Road as well as Indian’s goods were pooled and thus foreign goods were common in the market.

### 3. The Elements of Entertainment in the Poetry

As commodity economy develops, a prosperous business activities demonstrate, the scale of city expands, as well as the class of Shimin is growing, as such, popular entertainment are being elements in the poetry. Poets are apt to temporal society because of their changing lifestyle and aesthetic inclination.

### **3.1. Dancing and music**

Xinjiang has once named as “home of music and dancing” owing to dancing-and-music-skilled people living here and music and dancing has been an indispensable part of their lives. “in the busy fair hearing Pipa”, (Abstracted from Zhuzhici of Exotic regions by FuQing)” reflects that here are music and dancing performance in Karshi’s bazaar. “buildings for music and dancing as well as flowers are all around, only here is extremely prosperous; soldiers’ letters are mailed year by year, simply for passing on travelers’ nostalgic (extracted from the 14th folks of Urumchi’s Zashi)”, reflecting people left out of Yangguan for western regions are allured by its prosperity and reluctant to return home. Shepherd Singing in Mount Tianshan by ZhuZigui reads “orchestral music hearing in the tents persuades travelers to enjoy the seven-stringed Jia and elegant dancing”, reflecting dancing and music there is for the general. His another poem describes “ dancers with beautiful brow and silky hair, sit silently and perform well without speaking”, as different dialects, the praise for music and dancing is obvious, particularly the careful description of performers.

### **3.2. Performance**

Except for dancing and music, there are still skilled performance in the poetry of western regions, the most imposing is rope skills among them. Huijiang Zayong by WangZengyi “ dancing and music retains guests and there are elegant beauty beating a drum”, there are additions “ in the banquet of Yerqiang, women are skilled in dancing and music with various tools and so on and so forth”, extremely difficult the performance because dancing performance is required when 走绳.

Aside from rope walking, there are all kinds of entertainment, “many kinds of Qu and the plate dancing(extracted from Zhuzhici of exotic region by FuQing)”, where animal acrobatics and the plate dance are in a fashion for a period.

Western regions comprised of many minor ethnic groups have closely relationships with the inner land with central regions’ Xiqu being transmitted, “ Yudi (jade flute) and silver Zheng have stopped all night, taverns in the north and south region of the city; plenty of pears in the front door, the scenery recalls the past memory” (the 19th sightseeing poems of Zashi of Urumchi by JiYun). always there are scenario’s performance and tickets are required.

## **4. The Reason of Emerging Urban Poetry**

### **4.1. Being skilled in finding beauty of western regions and traditional impressions are broken out**

For poets, beauty inspires creativity. Only by careful observing, they can find it. Although the exiled poets came to western regions bearing complaints, yet they are warmed by all sorts of exotic, rich and splendid scenery of western regions. As the miserable and deplorable situations suffering by the former poets are broken out, current poets also find beautiful and wonderful lifestyle. As different the environment is, the poets yet still observe the distinctive scenery and appreciate its beauty.

### **4.2. Strong sense of pride and mission make poets shoulder responsibility under the efficient governance of Qing Dynasty**

After the unity of north and south of Mount Tianshan, the strong power strength had cleaned up the concerns of the exiled poets. As such, they started to create the urban poems with their open-mindedness. The strong sense of political mission enables poets to shoulder responsibilities for composing, which is significantly obvious of JiYun, reading the Zashi of Urumchi “ then Urumchi at first is a minor tribe of Tubo. Since its unity, only about a decade more is spent to create such an prosperous society that reaches its prime. To date, as I come to frontier fortress, an inspiration occurs to me that I want to tell all of this to the Empire in order to expedite the border’s exploration. Where once been a wasteland has been home to agriculture, carving, as well as dancing and music. To demonstrate the efficient governance of Chaoting is what I really expect (preface of JiYun’s Zashi of Urumchi). JiYun’s idea represents a series of poets at that time, with body in

Xinjiang, but embracing the home country in their mind, the reality in western regions inspires them to praise and record the prime flourish and prosperous age.

Poets in western regions pursue a bright life with a positive attitude. They are brave in going beyond themselves and give full play in exercising their ability and invigorate potential. As such, they express their emotions and appreciation for borders.

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