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THE CREATIVE CHARACTERISTICS OF HEJING'S POETRY

Abstract. In the history of Chinese literature or poetry in the 20th century, He Jingzhi can be said to be an outstanding poet. The political lyric poetry he created in the 1950s and 1960s gave him occupy an important position in Chinese new poetry and was hailed as a poet who "opened a generation of poetic style." His poems are always full of political enthusiasm, with his keen mind to capture the changes of the times and the development of ideas, with his unique development of poetry creation, those poems all show a high degree of political enthusiasm and national feelings. All reflect the poet's pride in the development and prosperity of the country. Human destiny analyzed based on He Jingzhi's works in the context of thematic, style, literary methods after gaining Independence. The object of the study were works, published after independence. The article highlights the combination of postmodernism and literature, which leads to the genre uniformity of the culture of harmony and determines the typological homogeneity of national-genetic or adopted genres. The research results determine the process of literary development and the structural specifics of modern Chinese literature. Despite of the fact that the article pays great attention to the study of the artistic nature of the work and it is important and valuable that the world authors' views are not only echoes in all Kazakhs, but general heritage of human values. The research revealed that the writers' prose based on strong realistic traditions demonstrates renewal capacities.

Key words: poetry, color image, yellow, aesthetics, political enthusiasm, national feelings.

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Хэй Джинжидің поэзиясының шығармашылық сипаттамалары

Аңдатпа. XX ғасырдағы қытай әдебиетінің немесе поэзиясының тарихында Хэй Джинжи көрнекті ақын деп айтуға болады. 1950 және 1960 жылдары құрылған саяси лирикалық поэзия оны қытайлық жаңа поэзияда маңызды орынға ие етіп, «ақындық стильдің ұрпағын ашқан» ақын ретінде қуантты. Оның поэзиясы әрқашан саяси ынта-жігермен толы, ол өз уақытында өзгерістерді және ой дамуын қолдана отырып, өзінің бірегей даму сана-сезімін пайдаланып, поэзияны қалыптастыра отырып, барлық саяси талғампаздық пен ұлттық көңіл-күйді көрсетеді. Осының бәрі ақынның елдің өркендеуі мен гүлденуіне деген мақтанышы. Адам тағдыры Тәуелсіздік алғаннан кейінгі тақырыптар, стильдер, әдеби әдістер тұрғысынан Хэй Джинжи шығармаларының негізінде талданды. Зерттеу нысаны тәуелсіздік алғаннан кейін жарияланған еңбектер болады. Мақалада постмодернизм мен әдебиеттің үйлесімділігі мәдениеттің жанрлық біркелкілігіне әкеліп соқтыратын және ұлттық-генетикалық немесе қабылданған жанрлардың типологиялық біртектілігі анықталған. Зерттеу нәтижелері әдеби даму процесі мен қазіргі қытай әдебиетінің құрылымдық ерекшеліктерін анықтайды. Мақалада шығарманың көркемдік табиғатын зерделеуге көп көңіл бөлінетініне қарамастан, әлем авторларының көзқарастары барлық қазақтарда ғана емес, жалпы адамзаттық құндылықтардың мұрасы болып табылатындығы маңызды және құнды. Зерттеулер көрсеткендей, жазушылардың прозасы күшті реалистік дәстүрлерге негізделген жаңару қабілеттерін көрсетеді.

Түйін сөздер: Хэй Джинджи, поэзия, түс бейнесі, сары-түс, эстетика.

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Творческие характеристики поэзии Хэ Джинжи

Аннотация. В истории китайской литературы или поэзии 20-го века Хэ Джинжи – выдающийся поэт. Политическая лирическая поэзия, которую он создал в 1950-х и 1960-х годах, заставила его занять важное место в новой китайской поэзии и была провозглашена поэтом, который «открыл поколение поэтического стиля». Его поэзия всегда полна политического энтузиазма, используя свой проницательный ум, чтобы запечатлеть изменения времени и развитие мыслей, используя свое уникальное развивающее сознание для создания поэзии, и все они демонстрируют высокую степень политического энтузиазма и национального чувства. Все они отражают гордость поэта, его развитие и процветание. Человеческая судьба анализировалась на основе произведений М. Хе Цзинчи в контексте тематических, стилевых, литературных методов после обретения Независимости. Объектом исследования стали работы, опубликованные после обретения независимости. В статье освещается сочетание постмодернизма и литературы, что приводит к жанровому единообразию культуры гармонии и определяет типологическую однородность национально-генетических или принятых жанров. Результаты исследования определяют процесс развития литературы и структурные особенности современной китайской литературы. Несмотря на то, что в статье уделяется большое внимание изучению художественного характера произведения, важно и ценно, чтобы взгляды мировых авторов были не только отголоском всех казахов, но и общим наследием человеческих ценностей. Исследование показало, что проза писателей, основанная на сильных реалистических традициях, демонстрирует способность к обновлению.

Ключевые слова: Хэ Джинжи, поэзия, цветное изображение, желтый, эстетика.

Introduction

As a poet, He Jingzhi has a kind of feelings for the nation-state, and has a poet who is sensitive to the social times and proves the truth of the new society. With his unique style and enthusiasm, he sang for the new China with his own affection and talent, cheering up the children of China. It not only expresses the love for the country, but also expresses the praise for the hard work, bravery and unremitting struggle of the people. His creation had an important influence on the early poetic style of the Republic, and realized the perfect combination of poetry and politics, which can be said to be the poet Laureate of the Republic. He Jingzhi, as a witness and poet, expressed his unique form and style to express his praise for the new society in the form of poetic poetry, and proved the correctness and truth of socialism in such a way. In his poems, He Jingzhi also uses passionate verses to carry out the ideal and future lyrical and yearning, so as to constantly stimulate the people's hopes and enthusiasm, and thus constantly for the future goals and ideals and unremitting struggle.

Experiment

Formally, He Jingzhi carried out independent exploration, creative transformation of folk songs,

and created many forms of poetic form. From the perspective of the nation-state, the poetic form of the people and the State should belong to the important form of folk songs. Because folk songs are not only a kind of people's voice, but also represent the country to express. The advantage of this form is that it can express praises and compliments to the new China in a simple and effective way. In addition, Chinese classical poetry in the form of neat, harmonious symmetry and melody beauty, poetry reflects the Chinese style. At the same time, the poet uses the form of "staircase body" to apply his impassioned emotion and majestic characteristics to the political lyric poetry. Through such a way and transformation, innovation, for Chinese new poetry and Chinese traditional national culture, aesthetic psychology and paradigm to make their own contributions and efforts.

Results and discussions

The combination of poetry and national ideas. From the content point of view, He Jingzhi's poems closely combine the national idea, through the poet's vision and the feeling of seeing, depict the present situation of the development of the country and the nation, and describe the spiritual style and the humanities of the Times at that time. He Jingzhi's poetry is the unity of the combination of

politics and literature, the unity of the combination of individual and national destiny, and embodies the poet's collectivism and patriotism spirit.

With its unique style and thought to express the love of the broad masses of the people, expressed the love of "New China" and support. At the same time, it has also aroused the love and support of the masses for the country. Really, pay attention to the social function of poetry and its influence on the masses of the public, and realize the integration of poetry and the development of the destiny of the family (Ye Shulin, 1982: 168).

Combination of Romanticism and authoritarianism. The combination of romanticism and authoritarianism is evident in He Jingzhi's poetic creation. In the course of nearly 70 years of creation, He Jingzhi in the spirit of Romanticism into the revolutionary doctrine fully demonstrated the spiritual style of a fighter. In the process of creation, he takes the practice and condition of the nation as the basis, pays attention to the "bottom layer" in the world, integrates his own emotion with the concrete development of the objective world, fuses the thought with the development of the Times, (Moscovic Bi, 1994: 128) and combines the individuality publicity with the national development. In the creation of the whole poem, the poet takes "greater self" as the dominant direction of aesthetics, and takes the image of the new Communist man as the object of creation, which shows the spiritual style and the state of the times of the socialist newcomers. This revolutionary spirit, is based on the times and issued the call and fighting spirit, and the romantic spirit which is integrated into the past and the present future yearning. Also expressed the future of the beautiful yearning and desire, but also inspired the people for the life of the new era and constantly complete and improve their own transformation and social transformation (Ye, Shulin, 1982: 56).

It can be said, that He Jingzhi's poetry is a political lyric song, which is full of the poet's revolutionary passion. This passion includes three aspects, first: political aspects express a kind of support and feelings for national politics: second, historical aspects, through the reflection and comment on historical events to elucidate the point of view: third, the ideal level, through the integration of history and politics, through the elucidation of the times and to express the imagination and prophecy of the future.

Whether it is politics, history or ideal, the passion shown by poets in it is consistent with the values pursued by mainstream ideology, which makes He Jingzhi's poetic creation directly imprinted on the

mainstream ideology in the prophecy of politics, history and the future, which is the aesthetic of the specific historical period, A manifestation and promotion of value and ideological tendency (Chen Shijie, 1986: 124).

As far as his poetic style is concerned, it has the characteristics of rustic and pure, just and beautiful, solid and magnificent, thick and bright. This style makes He Jingzhi in the history of Chinese poetry left a brilliant pen, become the representative of Chinese political lyrics. His emotion is like a burning flame, with a strong temperament and warm enthusiasm, like a bundle of blooming flowers, with fiery vitality and continuous development potential and spirit, giving people a kind of joy and inspiration; his pride is like a mountain waterfall, giving people a kind of shock and impact, always let people feel the ambition and political feelings, give people emotional inspiration, give people ideals and beliefs, give people a constant upward positive spirit. (He, Jingzhi, 2006: 156). He Jingzhi poetry gives people a kind of aesthetic experience of content beauty, spiritual beauty and formal beauty blending, which not only gives people emotional edification and moved, but also gives people the inspiration and reflection of intelligence. It contains the affectionate, not only He Jingzhi personal feelings, but also the He Jingzhi of the family feelings and fate of concern, is the people's life of the beautiful yearning and praise of the beauty of the Times.

Full of affectionate, passionate and sincere, straightforward. From He Jingzhi 's point of view, he is both a poet and a revolutionary warrior with a fighting spirit, whether he is in the army or in the peaceful years, whether he is in their military attire, or he is dressed in cloth, he is like a warrior, a poet fighting for the revolution. His poetry is not only the expression of the feelings of a poet, but also the responsibility of a Chinese warrior's mission and responsibilities. For He Jingzhi, poetry is his life, his spiritual life, is an important way for him to realize his personal value. His poems are full of warrior-style feelings, courage and pride; all reflect the tenacity and strong temperament of the warrior. Although in his poems there are some chanting landscapes and Feng Yue poems, but those poems are not simply leisure, but in the chanting of the landscape revealed the poet's ambition and progressive spirit, showing the sincerity and directness as a warrior (Liu Yunguan, 1984: 125).

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Yellow as a color image has an important connotation in He Jingzhi's poetry. (He Jingzhi: 2006: 198)

Yellow in China has its special connotation, from ancient times to the present "yellow" are inseparable from the Chinese people. The skin color of the Chinese is "yellow", they are all "descendants of the people." The birthplace of Chinese culture is the Loess Plateau, the Yellow River is known as the "Mother River" of the Chinese nation. Thus, yellow plays an important role in the traditional culture of the Chinese nation. The worship of yellow by the Chinese nation is linked to the worship of the Sun and the worship of the land. The explanation of "yellow" to "Huang" is: "Yellow-the color of the ground is also." "The so-called" Zodiac "is the ancient imagination of the sun around the orbit of the operation (Chen Shijie, 1986: 98).

It can be seen that the word "yellow" is also closely related to the sun (Ye Shulin, 1982:38). Yellow in China has a noble symbol, is a rich, status of the symbol. Historically, the emperor used yellow as the "royal" color of his clothing, except that the royal family was able to use yellow, no one else could use yellow-related clothing, and if someone wore yellow clothing, they were considered to be suspected of rebellion. This shows that the status of yellow is high, belongs to the color of the emperor (Chen Nanan, 2008: 115) Yellow symbolizes the central regime, has the meaning of the land, shows the ancient Chinese worship of the land, but also originated from China's five elements of the theory.

"Zhou Li Book Examinations" said: "Miscellaneous five colors, the east is the green, the south is the red, the west is white, the north is said to be black, the sky is the Xuan, and the ground is the yellow." "From this you can know that yellow is the central color of Chinese traditional colors, with a central, central meaning"(Zhou Li, 2010: 77).Yellow in the traditional culture of the Chinese nation, has great significance and connotation, is a symbol of supreme power, now yellow is still in the hearts of the Chinese people has an important significance.

Yellow in ancient times not only represents the status of power and dignity, but also has the meaning of material abundance. Because in ancient China with gold as a valuable currency to trade, gold has become a symbol of wealth and family solid, thus showing a symbol of the rich and status of the family. It can be seen that "gold" is of great value and has the connotation of power and status. For example, the Chinese people will be very difficult and their precious time called "Golden Prime", "Night together a moment worth thousands of gold", in the description of young women with "Huanghuaduo", in the youth of the people called the "golden Age." According to this, we can know the significance of yellow to the Chinese nation, convey a kind of identity to the nation, and express a kind of traditional thought of ancestor's return.

In the 50's, (Chen Nanan, 2008: 114) although China's economy was in its infancy, the people went from being oppressed to national independence and really stood up. From the revolution to peace, from development to a new victory, the Chinese nation really felt the happiness of the Masters. Through such a revolution and construction, the Chinese nation has continuously obtained a series of achievements, the people feel the prosperity of the country, the Chairman Mao and the Communist Party of China have heartfelt loyalty and love, for the great power of the Chinese nation has produced self-confidence, praise and support. Through revolution and construction, the people are becoming more and more aware of the importance of working together and building a nation together, feeling the important power of collectivism for national development, and expressing their praise for the support of the leadership of the Communist Party of China and the spirit of the people. He Jingzhi made full use of the important significance of yellow for the Chinese nation, using the national meaning of yellow refers to the emotional lyrics and elucidation.

Through the analysis of some poems, we can see the national complex of He Jingzhi. In the poem "Sanmenxia-Dresser", the author writes:

Three Gorges Gate, open door,
"The water of the Yellow River comes to the sky!" "

Divine Risk, the ghost door is narrow
The gate is on the shore of the Hundred.
Yellow water split the door thousand thunder,
The wind miles away from the East China Sea.
Makeup come on, take it!

The Yellow River goes eastward and does not come back.

Where does the dresser take office?
Dark clouds cover the mirror, yellow water
Jingjin chai.

But that: the generation of. Used shed tears to go,

Makeup come on, makeup!
The Yellow river daughter hair white.
Pull off "white hair 3,000 feet",
Worry about killing the Yellow River for thousands of disasters!

Sanmen, launches:
Ask me when my youth will come?!
Raise the red flag, heaven and earth Open,
Socialism--Let's do it!

Show me the Yellow River miles map,
First tie the Yellow River waist belt--
The water of the Yellow River ' hands ' come! "

The Milky Way stars fall into the world,
Clear water Breeze take the East China Sea.
Take the East China Sea, go and come again, get back the Yellow River perpetual debt!

Yellow River daughter face change, the lake shines luster-

Yellow River Daughter makeup come on!
Makeup come on, makeup!
Wanli Splendid let you cut!

Unlimited youth to the future! (He Jingzhi, 2006: 156)

The Yellow River is not only a river, the Yellow River is a symbol of the Chinese nation, is a symbol of the strength of the people. He Jingzhi showed us the magnificent scene of the Yellow River Majestic, through the figurative, exaggerated image vividly shows the beauty and grandeur of the Yellow River. The Yellow River represents the exuberant vitality of the Chinese nation, the magnificent and surging Yellow River, showing the spirit with Chinese characteristics (Liu Yunquan, 125).

Chunguang let you pick
Wanli Splendid let you carry (He Jingzhi, 1982:30)

The Yellow River is a metaphor for the Chinese nation and contemporary China, showing the exuberant vitality of the Chinese nation and a steady stream of vision and development, and elucidating China's strong confidence in the future of development and the morale that inspires the people's construction. He Jingzhi fully depicts the phenomenon of the essence of the Yellow River, and makes an image and profound expression of its connotation of the cultural spirit. In the song of Lei Feng, the poet writes:

Oh! Look at US striding forward!
Look at us, day and night!
Afraid of what,
The wind and the waves!
Afraid of what,
Difficulties!

The north wind deceives me and freezes me the Yellow river overnight? (He Jingzhi, 1982: 22)

We have, revolutionary ambition: Hao Hao the Yangtze River, thousands of million Pentium!

-We have Optimus Prime: our party!
We have Mao Zedong Thought,

Refining into the sky Stone: million-Lei Feng (He Jingzhi, 2006: 198)!

The poet also used the image of "Yellow River" to express and reason emotion, open themselves, pointed out the importance of the Communist Party of China, Mao Zedong Thought and Lei Feng to the development of contemporary China, and they became Optimus Prime and Tian Shi. No matter what hardships are encountered--the Yellow River is frozen, the landslide tsunami, under the leadership of Mao Zedong Thought and the Communist Party of China, China will always have revolutionary fighting spirit and pride, with the confidence to overcome hardship and gain victory. "Yellow River", "Yellow", is not only the Yellow River itself, but also as the spirit of the Yellow River inherited by the Chinese descendants, a long history, constantly running, never stop the spirit (Lu Shengxuan, 1986: 255).

At the same time, it expresses the praise and praise for the Chinese nation, the Communist Party of China, the leading figures such as Mao Zedong and the spirit of Lei Feng and Lei Feng. Expressed for the Chinese nation has exuberant vitality and indomitable self-confidence and praise. Of course, as a song of praise for Lei Feng, it is bound to highlight more vividly the high generalization and evaluation of Lei Feng and his spirit, and affirm the correctness, political and exemplary role of Lei Feng and his spirit (Moscow Bi, 1994: 256).

Look at us, day and night!

In addition, He Jingzhi has repeatedly used the “Yellow River”, “loess” and other related images with “yellowish” color. For example, in the poem “The Yellow River”, it reads:

Head Top Tianhe

Qianli Yellow River Wave surge

Miles of wind and clouds over the ear (He Jingzhi album, 1982: 30)

Write out the Yellow River of the majestic. In “Over the Yellow River” wrote:

Wind Roll Yellow River wave

Yelling. The stern picks the bow.

Bow, pick the stern.

Shao Gong broke the water and pushed the boat (He Jingzhi, 1982: 22)

Write out the people who bravely crossed the river on the thrilling Yellow River. In “Back to Yan ‘an,” he wrote:

Handgrip loess I do not put, tightly affixed to the heart.

A few Hui dream back to Yan ‘an, hands cuddle Baotashan.

Thousands of voices call you-Mother Yan ‘an IS here!

Write out the Yellow River of the majestic. In “Over the Yellow River” wrote:

White sheep belly towel red to take, relatives to welcome Yanhe.

Full of words cannot come, a flutter in the arms of their loved ones (He Jingzhi, 2006: 88)

Expressed the love of Yan ‘an. The special significance of yellow for China is very distinct in He Jingzhi ‘s poems. It is the application of the Yellow River and loess to poetry, which makes the emotion and meaning conveyed by poetry unique to the characteristics of Chinese localization. This is also undoubtedly in line with He Jingzhi ‘s creative spirit, in the continuous inheritance of Chinese tradition and reflection in the history of innovation, in the content of the performance of the changes in the times and historical changes, so as to show the causal relationship, philosophical reflection and reconstruction. (Paris Pa, 1986: 87) He Jingzhi’s poems had important political significance at that time, and the use of “yellow” was more of a national complex, showing the unique development path of Chinese people as descendants and yellow people, the reform and revolutionary spirit, the achievements of the development revolution and the passion of consolidating socialism and moving towards a new era of happiness, Enthusiasm and vitality. Yellow as a Chinese traditional culture with a noble temperament of the tone,

eye-catching and low-key, and also added a yellow five-star in the national flag, no doubt yellow is an important symbol of the Chinese nation. The Yellow River, loess and yellow all give the feelings of the nation and the family in He Jingzhi’s poems, all of which express (Chen Nanan, 2008: 125) He Jingzhi’s ‘s pride and enthusiasm for the Chinese nation. In addition to He Jingzhi’s ‘unique form of creation and creative style, so that He Jingzhi’s poetry in the History of Chinese literature left a brilliant sum.

To sum up, yellow as a color image in the He Jingzhi’s poetry has an important connotation. He Jingzhi combined with the development of the Times and their own experience, the personal emotion and the development of the Chinese nation, the individual expression and the national spirit, the combination of tradition and modernity, the inheritance and innovation of poetry creation, including spirit and form, All express the passion for contemporary Chinese political Development, revolutionary achievements and people’s high upward spiritual state, which fully embodies the characteristics of political lyric poetry and becomes a thick one in the history of poems.

Conclusion

In a word, first of all, He Jingzhi’s’s poetry is always full of political enthusiasm, with his keen mind to capture the changes of the Times and the development of ideas, with his unique sense of development of poetry creation, those poems all show a high degree of political enthusiasm and national feelings, all reflect the poet’s pride and pride in the development and prosperity of the country. Secondly, He Jingzhi’s poems show the combination of tradition and modernity, the combination of individual and national destiny, and the distinctive characteristics of the combination of the development of the Times and personal emotion. It embodies He Jingzhi’s revolutionary enthusiasm and national feelings as a poet and warrior in poetry creation. Through HeJingzhi’s poems, we can feel the charm of political lyric and feel the great change of national development and the strength of the people and the new society. Into the He Jingzhi’s, went into the era of peace, in the breath of the Times feel the Chinese political development and the people’s life changes, he is such a poetic writing warrior, and constantly inspire the Chinese children of that era, encourage young people to continue to struggle.

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